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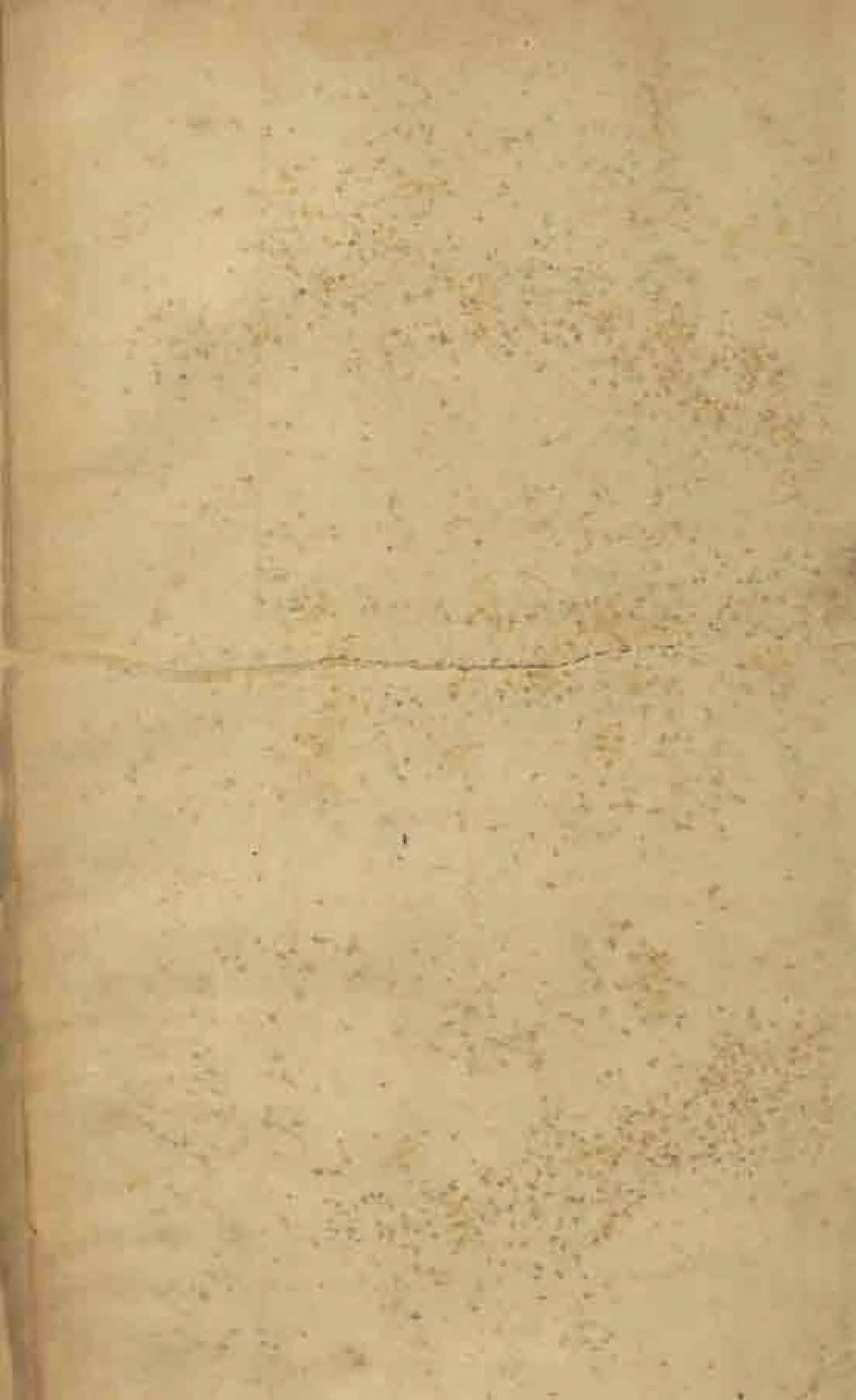
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THE  
ASIATIC QUARTERLY  
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NEW SERIES—VOLUME II.

JULY—OCTOBER, 1891.



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"One hand on Scythia, th' other on the More."—SPENSER.

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## PREFATORY REMARKS

"A PERSIAN MINISTER" corroborates in this issue the accounts given by "Persicus" regarding the marked "Progress of Persia under the present Shah," accounts which the Editor of *The Times of Morocco* considers to be also more applicable to Morocco than the special description of it given some time ago in our Review by Dr. Cust, to whom "The Truth about Morocco" is a reply in this number. We stated in the April issue, when the news of the Manipur disaster was first flashed to England, "It is idle to talk of the treachery of the Manipuris before we know the details of the policy and proceedings which led to the attack and capture of the Resident and his party": we feared that it was the story of Cavagnari's massacre re-enacted at Manipur. Judging from what, indeed, an "Authority" more hints than says in his article on "Our Relations with Manipur," "the truth, the whole truth, and nothing but the truth" will never be known, for we are ourselves the historians of, and now the tribunal on, our own mistakes. Men have been arraigned as traitors and murderers who had long been noted as most loyal; but, goaded to desperation by a policy which sought to benefit by a rebellion and yet to punish the rebel, the Senapati, in defending himself against an attempted arrest,—the details of which have not yet been investigated,—might perhaps claim to be a belligerent. Manipur is an independent State; and it is we who have broken the treaty with it, which compels us to support (and now to restore) the expelled Maharajah. No condemnation also can be too strong for executing subordinate executioners of our unfortunate countrymen. Revengefulness is unworthy of a great Government, which would be better employed in attending to the suggestions of Surgeon-General Sir W. Moore, on "Recruiting the Anglo-Indian Army."

As for Africa, we may compare "British Interests and European Action" with "France, Colonial and African," and with a censure of mainly the German "Rabies Africana," which induces the Teutonic taxpayer to make sacrifices for the sake of sticking patriotic pins floating the German flag on African maps in order to mark colonial progress. Just as "Africanus" has conclusively shown that "African fever" had everything to do with the dissensions among our explorers, so Dr. Max Nordau proves from German statistics how deadly is the African climate, and how, at its best, it must cause the degeneracy of European settlers, as a fitting punishment for the dissection of Africa by the European Powers.

Sir E. N. Braddon, K.C.M.G., has favoured us with an account of Tasmania as it was, is, and, in his weighty opinion, will be. We have been taken to task for adding "the Colonies" as one of the subjects to be treated in "THE IMPERIAL AND ASIATIC QUARTERLY REVIEW"; but we are assured on every side of the growing commercial relations between the Australian Colonies and India, which lies, as it were, between the protectorate of England and that of the great future Australian Confederation: whilst the Canadian Pacific Railway will still more directly link Asia to Canada and America generally. Mr. Sterndale also points out in this issue the importance of following "A Colonial Policy for India," and reminds us that our great dependency was once under the Colonial Office. To us, neither the present Indian *régime* nor that of the Colonial Department offers a solution of existing and impending difficulties. Asiatic countries must be governed on Asiatic methods of the best type; and India will lose both her own indigenous culture and her chance of adapt-



ing what is good in European civilization, if we substitute English for Oriental notions in her administration. Already the germ of disaffection has been laid by the "Age of Consent Bill," a measure passed without fulness of knowledge, or rather under the false light of misconceptions and the pressure of both mischievous and well-intentioned busybodies. The remarkable "Appeal to England to save India from the wrong and the shame" of that Bill, published by the Bâli Sâdhâran Sahha, analyzes the whole question from the religious and the physiological standpoints, and shows that Indian society will be demoralized by a measure professedly in the interests of morality, which the existing, but misrepresented, state of things in India guards far more effectively than any meddling European legislation.

A series of most interesting and important Papers are being prepared for this year's Oriental Congress, of which some, like that of Professor E. Montet, on "The Conception of a Future Life among the Semitic Races," have already been circulated among the Members, in order to invite consideration and a thorough discussion at the September Meetings. We have now much pleasure in giving similar publicity to an admirable paper by the Rev. Rabbi H. Gollancz, the Secretary of the Semitic Section, on "The Dignity of Labour in the Talmud," of which St. Paul himself was an illustration. Mr. Gollancz has incidentally rendered a great service to his co-religionists; for Talmudists are often confounded by Anti-Semites with usurers, for whom the Talmud has the greatest contempt. The Proceedings and Programme (Sectional and General) of the forthcoming Congress is also published in this issue, and contains references to many literary and archaeological treasures, among which we notice Dr. Blau's Mesopotamian collection, Professor Wotton-Davies' Samaritan Manuscript, and, above all, the remarkable Summary of Research in various Oriental specialities since 1886, by Professors E. Montet, René Basset, Perrochet, and others, including Captain Guiraudon's valuable "Report on African Languages," published in this issue of our Review. An important contribution to Ethnography also appears, in a joint account of "Kohistân, including Gâbrîâl," by Mir Abdulla, himself a native of that country, Maulvi Najmuddin, of Kolâb, and Dr. Leitner, who in 1866 first brought to notice the existence of the secluded valley of "Kandiâ or Kiliâ," a happy learned republic, which may soon be threatened by European civilisation. In 1872, the eminent geographer, Mr. E. G. Ravenstein, compiled a Map of Kohistân, of which Kandiâ forms part, from Dr. Leitner's itineraries and other sources; and, in spite of our advancing knowledge since that date, it is still the best, if not the only, map, of "the countries between Kashmir and Panjkorah, including Chilkê, Kandiâ, and other districts," taken as a whole. We present our readers with two pages of illustrations, not hitherto published, of the inhabitants of that still more or less mysterious region, some of whom, with the addition of natives from Kolâb, Badakhshân, Hunza, Yasin, Nagyr, and Chitral, were photographed in 1881, and others in 1886. Specimens of the hitherto unknown Shuthun dialect of the Shind language, which is spoken at Gâbrîâl, are also now given to the public for the first time.



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### PERSIA UNDER THE PRESENT SHAH.

PERSIA is the home of probably the most ancient culture which the world possesses. Its language is synonymous with refinement throughout all Muhammadan countries, whether Sunni or Shiah. Its manufactures are still the admiration of *connoisseurs*; but it is the special merit of the present Shah to have *combined* European modern requirements and civilization with the existing ancient basis, so as to strengthen and improve *both*. With the permission of your readers, I will refer to those instances of recent reform or of His Majesty's foresightedness, that may be more or less unknown to the general public, after first quoting a reference to literary Persian from Dr. Leitner's "History of Indigenous Oriental Education :"

"The ease and elegance of Persian conquered most of the Courts and offices of Asia, just as French was long the universal language of diplomatists and gentlemen in Europe. Its directness and absence of synthesis also, like French, encouraged the spread of popular scepticism in letters, morality, religion, and politics; and Persian was the graceful garb in which the gay and the grave clothed falsehood or truth with impunity from a slippant world. It made a man a

gentleman, with a delightful *soupyon* of being also a scholar, than which nothing was, as a rule, more undeserved. For Persian, like English, one of the most analytical of languages, soon competed in public estimation with the true scholarship of Arabic, from which it pirated with a charming candour that invited forgiveness. It then became the link between the man of letters and 'the man of the world,' till at last, whoever wished to write for a larger public, wrote in Persian. The graver studies were left to Arabic; but it was agreed that no one could become a good Persian scholar without knowing, at any rate, the elements of the classical language of Muhammadanism. An Urdu poet, who knows Persian, still prefers the latter as the vehicle of his thoughts, partly because it is easier, and partly, perhaps, also because he can command an admiring public, each member of which likes to be suspected of, at least, understanding Persian."

Whilst, however, the language of gentlemen of the East can never die, the country of its culture was about to perish.

Those acquainted with the history of modern Persia are well aware that, previous to the advent to the throne of the reigning Shah, the kingdom had fallen by degrees into a deplorable condition, and the authorities had lost much of their influence; but since the accession of Nasr-ud-din Shah, the sun of Persia has again been in the ascendant, and the rays of European reform are casting their light across our ancient civilization.

To refer only to material improvements at present. Before the advent of His Majesty, Teheran, the capital of Persia, was a neglected town of barely 100,000 inhabitants. To his beneficence is due the increasing grandeur of the city, which can vie with some of the largest in Europe, as regards extent, organization, and a population already amounting to over 300,000. Its public walks are second only to the Champs Elysées. Trees of luxuriant foliage and courses of limpid water line the roads; the boulevards are well paved and, with the streets, are clean and bright. Handsome



public edifices and fine private houses have been and are being erected, whilst excellent carriage roads lead to the country residences and villas that are multiplying in every direction in the richly planted neighbourhood. So complete is the change in the general appearance of Teheran, that visitors of ten or twenty years ago would be amazed at the remarkable improvements that have been effected.

During the late reign, the military forces of Persia amounted to scarcely 50,000 men. To-day, the effective army, which is steadily increasing, is of an entirely distinct character from its former type. The discipline, military exercises, and military law, are similiar in every respect to those in Europe; and as efficient horsemen, the Cossacks of Persia may be said to equal any cavalry in the world. When it is considered that the perfection arrived at in Europe in civil and military control, is the outcome of many centuries of hard-won experience, it will be conceded how apparently impossible was the task for Persia to attain to a similar standard in a quarter of a century. Yet she should certainly be congratulated upon having made, during that comparatively short period, extraordinary strides in the direction of advancement and of material prosperity.

It is a fact, that when Nasr-ud-din Shah ascended the throne, such words as "bank, telegraph, gas, post-office, railway, tramway," etc., were unknown in Persia; there was no such special office as "the Ministry for Foreign Affairs;" newspapers had no existence; and the words "concession" and "company," etc., had no signification. They exist now. Persia further continues to keep up her ancient reputation for the manufacture of arms, which is now being extensively developed on modern lines.

The reigning Shah has been the first sovereign to form a regular Ministry on the European plan, and to nominate ambassadors to foreign Courts. His Majesty is indeed deserving of the highest admiration, in view of the fact that all ameliorations in the various departments of the State, whether civil or military, are due to his own initiative and persevering efforts.



His Majesty's first care, on assuming supreme power, was to encourage intercourse between his people and Europeans of all nations. He toiled hard to introduce into Persia that Western civilization which has been attained in Europe only after the wars, trials, and bloodshed of centuries. He commenced by sending to Paris, at the charge of the State, forty youths of noble birth, and he then despatched his representatives, Ministers and Consuls, to the different States of Europe, receiving with great cordiality and distinction the foreign representatives accredited to his Court. The way being thus opened for negotiating treaties of commerce, trade soon became stimulated, and with such success, that in due course a representative from the United States of America made his appearance at Teheran.

Sensible of the needs of Persia and of the inefficiency of his Government, as regarded the requirements of the age, the Shah determined upon throwing open the country and imbuing it with fresh life and vigour, by affording every facility to the great ones of the land for making themselves acquainted with what was passing in other parts of the globe, thus enabling them to recognise their own shortcomings. For this reason he undertook three journeys to Europe, at much personal inconvenience and expense, taking with him upon each occasion several of the high officers of State—a sound policy, productive of the latest improvements in the different branches of administration.

The following abstract from the last "Statesman's Year-book" further illustrates the progress that has been made:

"Formerly the executive Government was carried on, under the Shah, by the Grand Wazir and the Lord Treasurer; now there are eleven Ministers presiding over their respective Departments. There is a large number of schools or colleges, called Medresehs, supported by public funds, in which religion, and Persian and Arabic Literature, as also science from an indigenous standpoint, are taught;—European languages and modern science being taught in the Polytechnic opened in Teheran forty years ago. Before the reign of the present Shah, the total income of the Persian Government, in cash and kind, amounted to 34 million krans (a kran was then worth nearly thirteen pence); including even the fall of silver to 7*d.*, the revenues of Persia are now much higher, being about 58 million krans. There is a

navy of two war-steamers, in addition to an army of 108,000. The exports of Persia to the United Kingdom have risen from £78,501 to £169,751 in 1889. The Shah granted in 1889 a concession to Baron Julius de Reuter for an 'Imperial Bank of Persia,' with its head office at Teheran and branches in the chief cities. Its mining rights are now ceded to the Persian Bank Mining Rights Corporation in April, 1890. A small railway from Teheran to Shah Abdulazim (six miles) was opened in July, 1888, by a Belgian Company. Another from Mahmudabad on the Caspian to Barfurush and Amol (20 miles), is under construction by a Persian merchant. The Persian telegraphs have 3,824 miles of line and 82 stations. An Austrian in Persian employ opened the first regular postal service in 1877, which conveys mails regularly to and from the principal cities in Persia. There is a service twice a week to Europe *via* Resht, and Tiflis *via* Russia, and a weekly service to India *via* Bushire."

A PERSIAN MINISTER.



## OUR RELATIONS WITH MANIPUR.

SOME years ago the *Spectator* remarked that "information acquired in India in one decade was forgotten in the next." Since the recent troubles in Manipur began we have marvelled that the experience gained regarding that little State should have been so neglected as to allow us first to drift into such a troublesome business, and then, once in it, to show ourselves so agitated by what, save for the mistakes leading to the murders of Europeans and the flight of the remainder, might almost be characterized as a storm in a teacup, compared with our perennial entanglements with the tribes of the N.W. frontier.

An admirable Report on Manipur was published by Col. M'Culloch in 1859. Ten years later a still more voluminous Report appeared, all the interesting portions of which were taken from the Report of 1859, the latter being forgotten. Since then other Reports have been published, the writers of some of which have used the older ones as quarries. Let me too make one vast quarry of official reports, newspapers, and other information recently placed before us, and give a connected narrative of the affairs of Manipur.

Manipur is a little native State between the district of Cachar and Burmah, south of the Naga Hills, north of the Chin-Lushai country. It contains 8,000 square miles of hilly country, with a valley of 650 square miles about its centre. The height of the valley above the sea is 2,600 feet. The capital (Imphal) is 132 miles from Silchar, 70 from Tamu in Burmah, 105 from Kohima in the Naga Hills.

Practically our connection with Manipur dates from 1823. It had been overrun by the Burmese in 1819, and its princes and people were fugitives. Among the former was an energetic young man, Ghumbeer Singh, small and spare of body, but with a great mind and stout heart. At this time Cachar had been invaded and its Rajah deposed by the Burmese, and our frontier district of Sylhet was threatened. Mr.

David Scott there represented British interests, as Agent to the Governor General. To him Ghumbeer Singh applied for permission to raise troops from his exiled countrymen and fight on our side; he was allowed to raise first 500 men armed by us, and paid a small sum—then increased to 2,000, cavalry, infantry, and artillery. Two English officers, Captain F. Grant and Lieut. R. B. Pemberton, were attached to drill it. In 1825 a general advance was made; camels and pack bullocks were sent up, to have their limbs dislocated and to perish in the roadless swamps of Cachar. When the British force reached Silchar it was exhausted; and its advance into Burmah through Manipur that year was out of the question. With Ghumbeer Singh's Manipur Levy it was altogether different: his active men, inured to work in the hills, moved forward, Manipur was reached, and the Burmese expelled. Later on, the Kubo Valley, a strip of territory lying between Manipur proper and the Chindwin river and divided from the former by the Yomadoung Hills, was invaded, and both it and Manipur were placed under Ghumbeer Singh as Rajah. Manipur at this time contained only 2,000 inhabitants, the miserable remnant of its former large population; but some of the exiles returned, and in the next few years a faint glimmer of prosperity showed itself. Ghumbeer Singh set himself to work to make the main routes through the hills safe; those to Cachar and Burmah were secured, also that in the direction of Kohima (now our chief station in the Naga Hills), which latter place was made to pay tribute and erect a stone, on which Ghumbeer Singh stood while the outline of his feet were carved on it.

Ghumbeer Singh proved a strong and efficient ruler; and though he owed his throne mainly to his own exertions, he to the last retained feelings of the deepest gratitude to the British Government; their word was his law, and he did his utmost to impress the same feeling on all his officers.

The Kubo Valley, which had during past centuries belonged to Manipur from time to time, formed part of his possessions, was much valued by him, and he seems to have



governed it well; the inhabitants were mainly Shans, and not Burmese. The Burmese greatly coveted the valley, and ceaselessly petitioned the Resident at Ava to procure its restoration to them. He took their part, and it was generally represented that the restoration of the Kubo Valley to the Burmese would be an easy way of obtaining their lasting gratitude. A little reflection would have made it clear that the Burmese would only regard such an act on our part as one of weakness, to be followed up on their side by fresh plunder. However, the question was not one of expediency; having virtually given the valley to Ghumbeer Singh, nothing could justify its being taken from him; and when the question was discussed, Major F. Grant, who, as officer in charge of the Levy and Joint Commissioner in Manipur, still represented our interests there, strongly urged its retention. The arguments of expediency from our Resident at Ava were destined to triumph over justice; and on January 9th, 1834, the Kubo Valley was handed over to the Burmese, against the wishes of many of the inhabitants, an annual allowance of 6,000 Sicca rupees being granted to Manipur as compensation. That very day Ghumbeer Singh died in Manipur, leaving an infant son, two years of age, named Chandra Kirtee Singh. Chandra Kirtee Singh was recognised as Rajah, and an able member of his family, his father's first cousin, Nur Sing, assumed the office of Regent. In 1835 the British Government ceased paying the "Manipur Levy," Major Grant left Manipur, and Captain Gordon, who had for eight years previously been attached to the Levy, was appointed as Political Agent to represent our interests and maintain the independence of Manipur. Captain Pemberton had long before this been transferred to the Survey Department. In 1837 Captain Guthrie, R.E., commenced cutting the hill road from Cachar to Manipur, and finished the work in 1844.

The Regent, Nur Singh, had ruled on in spite of constant attempts to overthrow his government; but in 1844 the Queen-mother attempted to procure his murder, with a

view to reigning herself, and failing, fled to British territory with the young Rajah, Chandra Kirtee Singh.

The throne being now vacant, the Regent, Nur Singh, assumed the government of the State in his own name, and reigned with the hearty approval of nearly all the people.

Captain Gordon also died in December, 1844: he had lived upwards of seventeen years in Manipur, and his name is still remembered with affection: he had established an English school in which, among other pupils, were two girls; but he also introduced English vegetables, etc., into the country and otherwise laboured for the benefit of the people. He was succeeded by Lieut. M'Culloch. Rajah Nur Singh died in 1850 and was succeeded by his brother Debindro; but the latter was too weak for his position, and early in 1851 the young son of Ghumbeer Singh, Chandra Kirtee Singh, invaded the country with a band of devoted followers. When he reached the borders of the valley, Debindro fled, and Chandra Kirtee Singh entered the capital in state and was unanimously accepted as Rajah.

Till 1851 the Government of India had always acknowledged the *de facto* Rajah of Manipur. And attempts to overthrow the existing ruler were constant, all ending in more or less bloodshed. Now, however, Captain M'Culloch urged on the Government to support the young Rajah; and he was authorized to "make a public avowal of the determination of the British Government to uphold the present Rajah, and to resist and punish any parties attempting hereafter to dispossess him." The Court of Directors of the East India Company, in confirming the order of the Government of India, remarked, in a despatch dated May 5th, 1852: "The position you have assumed of pledged protectors of the Rajah, imposes on you, as a necessary consequence, the obligation of attempting to guide him, by your advice, but if needful, of protecting his subjects against oppression on his part; otherwise our guarantee of his rule may be the cause of inflicting on them a continuance of reckless tyranny." It is to be regretted that these



words of wisdom and justice have been steadily ignored by successive Governments. We fail to find an instance in which the Government of India has ever seriously remonstrated with the Rajah. The determination of Government to uphold Chandra Kirtee Singh was, however, a good one; and during his long reign of thirty-five years none of the many attempts to overthrow him had the slightest success, and he himself, on the other hand, displayed an unswerving fidelity to the British Government.

Ghumbeer Singh had visited and exacted tribute from the village of Kohima in the Naga hills; and for many years after that event, which occurred in 1832, Manipur maintained more or less close relations with the Angami Nagas; and the British Government seems to have assumed that it had some authority over them. Indeed, in 1835, the great forest between the Doyang and Dhunsiri rivers was declared to be the boundary between Manipur and Assam; and in 1851 Manipur was informed that it was at liberty to work its will on the Angami Nagas. It availed itself of the permission, and established a predominant influence over many villages. But times changed, and in 1867 the Government of India, tired of the constant raids on its territory, established a station at Samogoodting, on the borders of the Angami country, and a survey followed. When a definite boundary came to be laid down, the interests of Manipur were not perhaps considered as they should have been, and many villages which had long paid her tribute were included in British territory.

We must now go back a little, and allude to a great movement that, so far as can be ascertained, began between the years 1830 and 1840, and is still going on, we mean the northward march of the Kuki race. Several tribes, speaking dialects of the Kuki language, have long been settled in the south of Manipur; but it is not to these we refer; they are generally known by their tribal names Kôm, Cheeroo, Quoïreng, etc. By Kukis we mean the whole race formerly outside the limits of Manipur, whom we simply call

Kukis, but who, among themselves, are known by their tribal names, others such as Chins, Sooktees or Kamhows, Lushais, etc. It was about the year 1835 that Manipur began to feel the pressure of the wave, which soon threatened to become an imminent danger to the little State.

Colonel M'Culloch thoroughly grasped the situation; he saw that the object of the immigrants was to obtain land to cultivate and settle down peacefully, having been driven from their old homes, and he pressed on the Rajah (then Nur Singh) the advisability of settling them down on vacant lands in suitable situations. The Rajah warmly responded, and left the arrangement entirely in Colonel M'Culloch's hands. The result was eminently satisfactory.

In 1861, Colonel M'Culloch bade adieu to Manipur. The shower of stars had not then begun to fall; and a man whom the Government of India ought to have delighted to honour, left unrewarded. The information gathered in the past decade was ignored. Because things had latterly gone smoothly in Manipur, the Foreign Office assumed that things always would do so, irrespective of who held the appointment. In fact it would have been difficult to have found a more unsuitable officer than the one appointed to succeed Colonel M'Culloch, who did his utmost to smooth his successor's way, handing over to him the management of the Kukis and other hill tribes, etc. It was of no avail; the new Political Agent was soon in the midst of difficulties, and after a troubled period of less than two years in office, he was ordered by Government to leave in three days. Manipur was for a time without an Agent; but the Rajah begged Government to send back Colonel M'Culloch, who, though he had retired, was in India. The Rajah's request was granted, and in May, 1864, Colonel M'Culloch returned, and was received with acclamation by Rajah and people.

The next few years were devoted to restoring the confidence that had been forfeited by the conduct of the last Political Agent. Towards the end of 1867 Colonel M'Culloch retired, remaining, however, for a few days in Manipur in



order to post his successor in the work. He, too, in spite of the experience of the past, had been carelessly selected and was eminently unfitted for his post. The Durbar were more cautious, and when Colonel M'Culloch left, the control of the Kukis was vested in the Maharajah's officials. The new Political Agent died in 1876, having, for years previously, been on indifferent terms with the Durbar, by whom a formal complaint was at last lodged with the Government of India. During part of his period of office he was on leave, when he was officiated for by General Nuthall and Colonel (now General) Mowbray Thomson, C.B., both of whom are remembered with respect.

In December, 1877, an attack was made on the Manipur frontier outpost of Kongal by the Tsawbwa of Thoungdost or Sumjok, and eight Manipuris killed. This outrage was never redressed or condoned, and remained unsettled when the war of 1885 broke out; but in 1881-82 the boundary, which had never been clearly defined, was laid down by Colonel Johnstone, Political Agent and Boundary Commissioner, with the help of Colonel Badgley and a survey party. This settlement, though never formally accepted by the Burmese, was the means of securing peace for the next four years, neither party going beyond it.

Meanwhile our position in the Naga Hills had greatly altered. The modest scheme inaugurated in 1866-67, which aimed at no more than a station at Samoogoodting and a gradually acquired influence over the different villages, had grown, and a forward policy was determined on. The establishment was moved to Kohima in the cold weather of 1878-79, and the political officer in charge of the Naga Hills, Mr. Damant, looked forward to years of peaceful and useful work among the people. Neither he nor those around him realized that they were sleeping on a volcano.

On Oct. 13th, 1879, Mr. Damant left Kohima with an escort on a visit to Konomah, and reaching that place the next day, was shot dead as he arrived at one of the entrances. A general massacre of his followers succeeded. Those who

escaped took the news to Kohima, where the troops and establishment were quartered in two stockades; one of these was abandoned and the other strengthened, and the inhabitants prepared for a siege. A letter was at once despatched to Mr. Hinde, extra Assistant Commissioner at Woka, fifty-seven miles away, asking him to march at once with all the men he could get together, to join the garrison of Kohima. This he did; and though the duty was one of extreme danger, and requiring great courage and tact, he successfully accomplished his task and led his band of sixty-two men into the Kohima stockade on the 19th October. Unfortunately the exertion and exposure were too much for him; and though he contributed much to save Kohima, he never recovered his health, and died within a short time.

A rumour of the disaster reached Manipur; Colonel Johnstone knew the Naga Hills, and at once realized its gravity and prepared to march to the aid of the beleaguered garrison with his escort of eighty men all told, and sent on a swift and trusty Naga messenger to beg them to hold out. The Maharajah of Manipur, at his request, lent him 2,000 Manipuri sepoy and offered to go himself. This part of the offer being declined, he sent his son the heir-apparent, the deposed Maharajah, now in exile in Calcutta, together with the able minister and commander, Thangal Major.

The success of the expedition is a matter of history; the garrison, including eight Europeans and 538 native British subjects, were saved from a general massacre, they being on the point of surrender; and the Naga Hills from a general revolt which it would have taken 5,000 men and two years time to subdue. The conduct of the Maharajah of Manipur was praiseworthy in the extreme. He was still feeling sore at being deprived of his tributary villages and coveted territory, and he might easily have insidiously fomented the rebellion. Instead of this, he loyally exerted himself to the utmost on our behalf. Early in 1880, Sir Steuart Bayley, the Chief Commissioner of Assam, visited Manipur for the purpose of thanking the Maharajah on the part of the



Viceroy, and presenting him with the insignia of a C.S.I. He was received with great enthusiasm, and on his departure, escorted to the frontier at Mao. There was a slight attempt at a revolution in 1881, during the absence of the Political Agent; and in the cold weather of 1881-82, the Manipur-Burmah boundary was settled, as already mentioned. The revolution was of the old-fashioned type. An utterly insignificant man, by name, "Erengba," suddenly appeared, raised a small band of followers, and proclaimed himself Rajah. He was speedily captured and, with seventeen followers, executed. Beyond these two events nothing of importance occurred till the year 1885. In April of that year, a raid on the Kubo Valley by a Kuki tribe from Manipur, was complained of by the Burmese authorities, and the matter was inquired into by the Political Agent, Colonel Johnstone, who visited the Valley and had friendly interviews with the Burmese officials. Inquiries led to the belief that the raid had been committed at the instigation of Thangal Major, the Aya Poorel or Manipuri Minister for Burmese Affairs, in revenge for the Kongal outrage of 1877, which still remained unredressed. This afterwards proved to be the case. At the time, however, failing actual proof, the Political Agent felt so convinced that Manipur was in the wrong, that he insisted on the Maharajah's removing Thangal Major from the Aya Poorelship.

Burmese affairs were now approaching a crisis, and war was determined on. Our troops were ready to advance up the Irrawady, when orders were received in Manipur to communicate with some Europeans in the employ of the Bombay-Burmah Corporation, who, with some hundreds of native British subjects were beyond reach in the forests of the Chindwin, and who, it was feared, would fall victims to the vengeance of the Burmese. A warning letter was successfully conveyed to Mr. Morgan, the Chief of the Bombay-Burmah Corporation establishment at Kendat, the friendly negotiations of the previous spring with the Burmese officials aiding the operation. Our troops advanced,

and the lives of the Europeans especially were in great danger. News of this reached Manipur. A second time was the Maharajah appealed to for help, and again he responded. The Political Agent marched with his own escort and a party of the Maharajah's troops, and one of two mountain guns, received as a reward for service in the Naga Hills, to Kendat, 150 miles from Manipur, and the lives of three Europeans and 250 native British subjects and much property were saved. After some hard fighting, including the capture of the great stockade at Kendat, the whole party, many of whom had been in captivity, were safely escorted to the Manipur frontier, where they remained in safety till the end of the campaign.

Colonel Johnstone, having been severely wounded, went on leave in April, 1886, but some of the Maharajah's troop continued to give assistance, and Colonel Johnstone spoke highly of the moral assistance given to him by the then Heir Apparent (now exiled Rajah).

Major W. F. Trotter succeeded as Political Agent, but was almost immediately after severely wounded in action, and died from the effects in July, 1886.

A short time before Major Trotter's death, the Maharajah Chandra Kirtre Singh, who had long been an invalid, died after an unprecedentedly long reign of thirty-five years; he was succeeded by his eldest son, Soor Chandra Singh.

Now was the golden opportunity for introducing reforms and acting up to the wise policy propounded when the British Government guaranteed its support to Chandra Kirtee Singh, to which we have already alluded. Owing to the necessities of the war in Burmah, there was a large force at times in Manipur, fully capable of supporting our prestige; and everything pointed to the advisability of a new departure in Manipur politics, and a frank admission on both sides that, while we had up to this time abstained from interference in the internal affairs of the State, we should, for the future, while supporting the Rajah, assure ourselves that he was really governing according to our principles of



justice. Hitherto gross cases had been taken up, individual abuses stopped, and unjust or cruel sentences been averted. All this, however, had been done by the personal influence of the Political Agent for the time being; but abuses held in check by a strong Agent were likely to grow up rapidly under a weak or indifferent successor. No permanent improvement could be effected until the Government of India intimated plainly that it authorized its Agent to see that reforms were actually carried out. Now there was a new Rajah, and the clay was plastic; and even Manipur tradition was in our favour, as it was always the custom of a Rajah, soon after his accession, to make promises of reform. It was not the laws of Manipur that required alteration, except in a few isolated cases, but their honest administration that people demanded.

The Indian Foreign Office had enough information at its disposal to show that the Manipur appointment was not an easy one; and when it became vacant at such a critical time, the utmost care should have been taken to find a suitable officer to fill it, going beyond the Assam Commission, if necessary, in case it did not afford sufficient choice. Having found the right man, a definite policy should have been framed for him to carry out, including a fair amount of reform; and, keeping in view the great danger in the past, arising from too many heirs to the throne, it would have been wise to exile several of the Rajah's brothers. In any case the even then notorious Koirang (the Senaputty of recent events) should have been instantly deported. Such a procedure would have greatly commended itself to the people at large. We do not learn that at this time or subsequently any discrimination was exercised in the appointment of a Political Agent. Manipur had been quiet, and its internal affairs had given no trouble since the *contretemps* of 1876, and so it might go on. A little later, in calm contempt of past experience, an officer in wretched health was appointed, much against his will, it is believed, to die within a few months of his arrival in Manipur. Thus a policy of

"drift" was once more inaugurated, with the result that might have been expected—that was expected by those who had any knowledge of the country.

The Rajah Soor Chandra Singh has been described by those who knew him as an amiable man, not without ability, but weak and good-natured, extremely sensible of the necessity of loyalty to the British Government, and as having, on several occasions, shown himself desirous of acting in accordance with its wishes. Such a man, under the guidance of a strong Political Agent, might have done great things; and, with his character thus strengthened, would have, it is believed, proved an able ruler. He had the devotion of the strongest party in the State; and the exile of even one of his brothers, Koireng, would have proved a warning more eloquent than words to the disaffected, who for their own ends were willing to act against him. From the commencement of his reign, however, things were not in his favour. He was too good-natured to his brothers, and weak in his dealings with them. Each brother formed a little court of his own, and became a centre of oppression to the people, for which the Rajah got the credit and lost in popularity. There can be no doubt, too, that the increasing number of Europeans who visited Manipur, and the constant passage of troops to and from Burmah, with the consequent demand for supplies, etc., raising the prices to the inhabitants, caused some discontent among the upper classes in Manipur; the Rajah would again be blamed for this, and his enemies make capital out of it. It is unquestionable that the Senaputty always did aspire to supreme power, and that he had for years, previous to the revolution of September last, been fanning the flame of discontent and doing his utmost to attach a strong party to himself. All this ought to have been foreseen and known at the Residency, and counter measures taken, as already suggested; but nothing seems to have been done, and the revolution appears to have come upon the Political Agent as a sudden surprise.

The true history of the dwindling of our prestige in Mani-



pur during the last few years will probably never be known. It is not necessary to attempt to unravel any of the intrigues that led up to the sinister event—the revolution of September, 1890. It was plain to all that knew him that Koireng the Senaputty would not long be content to occupy a secondary position; and an attempt to overthrow the Maharajah and place himself or a puppet of his own on the throne was a mere question of time. The Maharajah and his brothers were not all sons of the same mother, and one of his own brothers, Pucca Sena, was his chief favourite; the second brother, Kula Chandra Singh, appointed Joobraj, or heir-apparent, when the Rajah succeeded to the throne, was by a different mother, as also were the Senaputty and others. The Maharajah's three own brothers appear to have taken his side, and three others, half-brothers, the Senaputty's. It is not necessary to mention the names of any but the prominent actors, as they are confusing.

A day or two previous to the 21st, there appears to have been some dispute between Pucca Sena and the Senaputty's party, the result being that the former told the Maharajah some tales about them which made him question the Joobraj, and ask him if any plot was being hatched against him. The Joobraj stoutly denied the imputation; and almost immediately after leaving the Maharajah's presence set off for a place called Phoj-Ching, on the Cachar road, attended by all his personal followers. In the middle of the night the Senaputty, with two brothers and a hundred men, scaled the walls of the Maharajah's private enclosure and fired on him while he was asleep in his bed. The noise awoke him; he sprang up, and began tying on his turban, when it was pierced by a shot. Realizing the situation, he at once took to flight, and in climbing a wall had a severe fall and hurt himself. The night was dark, and being unable to distinguish friend from foe, he fled to the Residency for safety, leaving the palace by the southern entrance, where he met his brother, Pucca Sena, coming to his assistance. His two other faithful brothers also followed him to the Residency, where he was

speedily joined by Thangal General, Angom Ningthow, Samoo Singh, and other high officials, bringing with them followers, armed and unarmed.

Now, before going further with the narrative of events, it is necessary to make a few observations. First, the British Government had practically undertaken to protect the Maharajah, and hold him in possession of his throne, and given proof of their intentions by, on two previous occasions, putting down attempts to subvert his Government. Second, that this attempt on his life and throne was got up in the palace, during the presence of the Political Agent at the capital, and in open defiance of the known orders of the Government of India. The inference being, that the conspirators relied on the weakness or neutrality of our representative, to ensure their success, otherwise they must have been well aware that their act was one of gross folly.

In any case, there would seem now to have been a grand opportunity for the Political Agent for the display of prompt and vigorous action for the maintenance of our prestige, and for the bold assertion of our determination, under no circumstances to allow our nominee to be ousted from the position in which we had placed him. Alas! such a line of conduct implies years of carefully nursed-up influence, and the habit of long-asserted authority. We fear that the later annals of Manipur afforded no hope of such a strong course being taken. We believe the following to be a fairly correct account; *all* that happened will probably never be known.

Undoubtedly the Political Agent's duty was clear; the Maharajah was under his protection; Government had guaranteed him; he should therefore have boldly thrown his weight into the scale in his favour. The attempt to overthrow him was a direct insult to the authority of Government, and it would obviously be detrimental to that authority to allow the Maharajah, even if he really wished it, to abdicate it under compulsion. A man's nerves may easily be shaken by an attempt on his life and a sudden insurrection. He sought moral aid from the British Representative, and



that aid should instantly have been given him. No man was fit for the post of Political Agent who had not sufficient force of character to adopt a strong course under such circumstances. The instant the news reached the Political Agent, he should have despatched an ultimatum to the rebels, demanding their submission, and a telegram asking for help in the shape of two or three hundred men under European officers from Kohima, Tamu, or Cachar. His next act should have been to call on all the Rajah's loyal adherents, under Thangal General, to recapture the palace at all hazards. Had this been done, it is probable that the revolt would have ended by noon of the 22nd September. In any case, the arrival of troops would have turned the scale in favour of the Rajah; and things having quieted down, it would have been seen that, to secure permanent quiet, both the Senaputty and Pucca Sena would have to be deported; the latter, though not of a truculent disposition, being evidently a mischief-maker. However, this was not to be. Both the Maharajah and Political Agent seem to have vacillated, and things were allowed to drift. The Maharajah's party say that the Political Agent forbade his followers to fight in his defence; and that, feeling no confidence in him and fearing for his life, he asked his enemies to allow him to retire peacefully on a pilgrimage to Brindabund (knowing that, as a pilgrim, he would be free from attack), intending to proceed at once to the Chief Commissioner of Assam, and lay his case before him. On the other hand, it is asserted that he signed an act of abdication, and when asked by the Political Agent to reconsider it, declined. Carefully weighing and sifting all the evidence before us, we feel convinced that the Maharajah never had any intention of abdicating, but that for some reason or other he distrusted the Political Agent, and believed his sympathies to be with the Senaputty's party. He certainly felt that there was no chance of our representative taking such strong and high-handed action as would have not only secured his success, not even assured the safety of his life, which had already been attempted.

Under the circumstances, his conduct can hardly be considered reprehensible. Even the strong, able, and courageous Chandra Kirtee Singh realized the extreme danger of a sudden *coup de main* without the prompt aid of the Political Agent, as, when a new site for the Residency was proposed in November, 1877, he opposed its removal from the neighbourhood of the palace, because, in the event of a revolution, he wanted to be under the Agent's immediate protection.

In the correspondence laid before Parliament it is stated to have been Mr. Quinton's belief that the Joobraj Kula Chandra Singh was not privy to his brother's plot. This cannot for a moment be admitted. The evidence shows that as soon as the Political Agent's neutrality and the Senaputty's success had been clearly demonstrated, the latter sent a strong force to escort the Joobraj from Phoiching, and that he marched into the palace in triumph, utterly ignoring the Maharajah, who was at the Residency. His object in going to Phoiching was probably to be ready to escape in the event of the failure of the Senaputty's attempt; his grandmother pursued an identical policy when she attempted the life of the Regent Nur Singh in 1844.

The Joobraj's triumphal entry, with troops, state elephants, and band-playing, was soon followed by the Maharajah's departure for Cachar under an escort. He left behind him his Ranee, and son and heir, the latter a boy of twelve—a certain proof that he intended to return; and after reaching Cachar, proceeded to Calcutta. He sent petitions requesting to be reinstated, both to the Viceroy and to the Chief Commissioner of Assam.

Thus the first act in the tragedy was over. The Rajah, whom we had seated on the throne of his father, and to whom we had promised support against all comers, had been attacked at night, driven out of his palace, and finally forced to leave his country, under the very eyes of our representative, whose bounden duty it was to uphold him, and whose pride it should have been to maintain intact the authority of the British Government. It might have



been expected that the Government, seeing its authority thus set aside, would have instantly asserted itself, and, pending an inquiry, have ordered the occupation of Manipur by a sufficient force, and decreed the deposition of the usurpers. The Rajah might have been reinstated at once, on the distinct understanding that on a full investigation into all the circumstances the Government might find it necessary to depose him. We say this, quite admitting that without a full knowledge of all the circumstances it might not have been advisable to promise the Rajah a continuance of our support; but failing evidence of rebellion, or utter incapacity, or grave crime, we were not justified by justice or policy in refusing to reinstate him. It is clear indeed that policy demanded that we should, among an ignorant people, who look for instant action in such cases, have shown at once that we would not tolerate any act of usurpation. Instead of this, the usual lengthy correspondence was commenced, a portion of which has now been published. So far as we can glean from it, we infer that the Government of India at one time contemplated restoring the rightful Maharajah Soor Chandra Singh, while it is shown very plainly that the Political Agent of Manipur, Mr. Grimwood, and the Chief Commissioner of Assam, Mr. Quinton, urged that he should not be sent back. The latter seems to have feared that his restoration would necessitate an increase in the number of troops we maintained in Manipur, a perfectly needless fear; the deportation of the quarrelsome brothers, including Pucca Senna, and a little more well-timed interference, would have been all that was necessary. The guard at the Residency consisted at the time of 120 men, double the maximum number stationed there at any time previous to January, 1886, more than three times the minimum force up to that date. It is true that our passive attitude during the crisis of September, 1890, and years of weakness had greatly lowered our prestige; but a vigorous assertion of the authority of the paramount Power would have done much towards restoring it; and had the Rajah



been allowed to return, escorted by 200 men, the hostile party would have melted away, and all opposition would have ceased. But wise and politic counsels did not prevail. Whatever its own ideas may have been, the Government of India endorsed the views of Mr. Quinton, so far as to decide not to restore Maharajah Soor Chandra.

Meanwhile let us see how things were progressing in Manipur. On the surface all seems smooth; there is a rather large ripple in the shape of an attempted rising in December, but it is put down, and described as of a trifling nature by the Political Agent, who apparently saw everything through roseate glasses. He at least should, pending the receipt of definite orders from Government, have maintained a dignified reserve; but now we find him posing as a fast friend of the Senaputty (for the non-expulsion of whom, for an abominable act of cruelty, Maharajah Soor Chandra Singh is strongly condemned in 1888), from whom "he had received much kindness," to quote a published letter. It can hardly be wondered at if the Senaputty looked on his friend the Political Agent in the light of a partisan, instead of the courteous but firm and impartial representative of the British Government. Looking a little below the surface, what do we see? We find in the month of January every one disturbed by the shadow of coming trouble, people fearful of what was to happen, and predicting evil. Later on, when the Chief Commissioner's visit was decided on, we hear of British subjects transmitting their valuables to India, and that complete anxiety for the future was the predominant feeling. We hear now, too, that devoted adherents of the rightful Rajah had cast in their lot with the usurpers. How could it be otherwise? The continuity of the policy of the British Government was doubted. The fierce Senaputty was the man in power; there was no alternative but to obey him. This was the situation early in March, 1891. The throne was occupied by a weak and ignorant puppet, Kula Chandra Singh, second son of the late Maharajah Chandra Kirtee Singh; the Mayor of the Palace, the true ruler, was the Senaputty!



At last the secret orders of Government were issued, and the Chief Commissioner set out on his march for Manipur. The Viceroy had decided not to restore Soor Chandra Singh, but to acknowledge the Jooobraj Kula Chandra Singh, the man nominally in power, as Rajah. At the same time as it was not deemed advisable that any one should be allowed to depose and set up Rajahs, that function being the special privilege of the Government of India, the Chief Commissioner was ordered to proceed to Manipur, and having made known the orders of Government, to cause the arrest of the Senaputty, and deport him with a view to his being interned in some part of India. That is, the passive tool was to benefit by the act of violence and treachery perpetrated by his brother, while the latter was to be punished. If this policy was framed with a view to securing the speedy return of Soor Chandra Singh in an apparently natural way, it deserves much credit, though it may bear the stigma of being Machiavellian; otherwise we cannot endorse it as either wise or just. The character of Kula Chandra Singh being what we have described it to be. The removal from the scene of the Senaputty would, without our interference, have speedily led to the restoration of the rightful Rajah, a far abler man with a stronger following. If, as we believe, however, the act of Government was *bonâ fide*, we can only express our unmitigated surprise—as, though the Senaputty was the more criminal of the two, Kula Chandra Singh must be considered as his accessory both before and after the fact.

The Chief Commissioner set out on his journey from Golaghat, in Assam, on March 7th, taking with him as his escort 400 men of the 42nd and 44th Goorkha regiments, under the command of Colonel Skene, D.S.O., of the 42nd. Captain Cowley was also under orders to proceed to Manipur from Cachar with 200 Goorkhas.

The men of the escort carried only forty rounds of cartridges each in their pouches, and no reserve ammunition! One march from Golaghat, Lieut. Gurdon was sent on

ahead to Manipur to confer with Mr. Grimwood the Political Agent. He arrived on the 15th, and rejoined Mr. Quinton's camp on the 18th at Karong, four marches from Manipur. From his report it appears that Mr. Grimwood did not approve of the deportation of the Senaputty, or of his arrest while attending a Durbar; but he never hinted that there was much fear of opposition, though he said that the Senaputty would personally offer a resistance.

The Chief Commissioner was, as usual, met at the frontier station of Mao, by Thangal General, the officer in charge of the district and line of road running thence to Manipur—an active, intelligent old man of seventy-four years of age, formerly devoted to the British Government and Maharajah Soor Chandra Singh, but forced by recent events to obey the usurper. Thence they marched leisurely to Manipur, till at Sengmai, the last march, thirteen miles from the capital, they were met by Mr. Grimwood on March 21st. At Sengmai a council was held, at which Mr. Quinton, Colonel Skene, and Mr. Grimwood were present, when it was decided to arrest the Senaputty at a Durbar to be held the next day, and at once despatch him under a strong escort to Kohima. On the morning of the 22nd March the party proceeded to Manipur, being met at four miles from the capital by the Senaputty with a guard of honour. At the outer gate of the palace, the Regent, Kala Chandra Singh, met the Chief Commissioner, when the latter announced that a Durbar would be held at 12 p.m. that day. If this was the first notice of the Durbar, it seems a rather arbitrary proceeding, and one savouring of unseemly haste and calculated to arouse suspicion; it not being customary to call upon the Ruler of a State to pay a visit on such short notice. However the Regent came, but without the Senaputty and his other brothers. Mr. Quinton refused to see him, and ordered that the Senaputty should be sent for, saying he could not hold the Durbar without him; it was stated that he was ill and could not attend, and the messenger sent to call him returned with



a message to the same effect. After waiting two hours the Regent left without seeing the Chief Commissioner. The Political Agent was sent to the palace to confer with the Ministers (a proceeding quite contrary to the old etiquette of the Agency, which prescribed that in all cases of business the two latter should invariably attend on the Political Agent), the result being that another Durbar was ordered for 9 a.m. on the 23rd; but the hour arrived and no one came. The Political Agent again visited the palace, but without effect; and Mr. Quinton wrote a letter to the Regent, ordering him to produce the Senaputty, adding that "if he was not delivered up he would have him arrested." Mr. Grimwood took this letter to the Palace at 2 p.m., and stayed for about three hours, trying to persuade the Regent to obey orders, but failed, it being evident that the latter was afraid to act, though it had been intimated to him that he would not be recognised as Maharajah if he did not give up his brother and agree to other conditions.

It was now quite plain that so far Mr. Quinton's mission had failed. He appears to have come up expecting that every order he issued would be cheerfully obeyed—that, after having tacitly sanctioned our authority to be set aside and our pledged word to Soor Chandra Singh to be made of none effect, the man whom we had allowed for six months to wield the power of the State would at a word from him quietly resign himself into his hands, a prisoner, to go into exile and see his tool and puppet reap the benefit of his own successful perfidy and insolence. This, too, though he must have known his desperate character and bloody antecedents. But it was not to be; the wind had been sown in September, and a whirlwind was to be reaped in March!

On the evening of the 23rd a council was held between Mr. Quinton, Colonel Skene, and Mr. Grimwood; and Mr. Quinton decided to effect the arrest of the Senaputty by force. Colonel Skene made his arrangements, and a little before daybreak a party of 250 men was ordered out to accomplish the design. The Senaputty's house was situ-

ated within the great outer wall of the palace-fort, at some little distance from the Rajah's inner enclosure, where the Regent lived, and which was much more strongly fortified.

The attack was made and the house taken, after some resistance and some loss, Lieut. Brackenbury being mortally wounded and a native officer killed ; but, as might have been expected, the Senaputty was not there, but had retreated to the stronger enclosure of the Regent, so that the work of our men had been in vain. We do not attempt a lengthy description of the operations, and must reserve our criticism for a time ; but we assert that if an attack was made at all, it ought, to be successful, to have been made on the inner enclosure, with a view to capturing the guns and magazine. Given a fair supply of scaling ladders,—which could easily have been improvised, the Residency compound abounding with bamboos,—and a resolute attack, it is believed that, considering the excellent quality of the troops employed, the work might have been speedily accomplished. Once possessed of the guns and magazine, the Senaputty would have been powerless, and we should have been able to enforce our terms.

We do not wish to say that it was right at this time to employ force ; but we do say emphatically, that having determined to resort to it, this was the only way of bringing about a successful issue. The attempt to arrest the Senaputty was a half-measure, and half-measures never succeed with Asiatics, seldom with any one. It was not our business to arrest the Senaputty, but the Regent's, acting under our orders. If the Regent failed to acknowledge the authority of the Chief Commissioner and carry out his orders, then he was the one we had first to deal with, and if we made an attack at all, it should have been on him and on his inner fort. The troops sent occupied the Senaputty's house till 4 p.m., when they were withdrawn ; but from 10 a.m. fire had been opened on the Residency, and at 2 p.m. two guns were brought to bear on it.

The Residency at Manipur was a fine building, standing



in an enclosure containing about sixteen acres of ground, consisting of turf, lawns, gardens, groves, and tanks or ponds of water; the enclosure likewise contained the barracks of the Political Agent's escort, telegraph, and other Government offices. The Treasury was in the gateway. The Residency itself, which was constructed between 1878 and 1881, was built on solid brick foundations seven feet above the ground, the rooms thus formed being practically shotproof, or capable of being made so with little trouble. The superstructure was in the old English half-timber style with a thatched roof, the walls, to a height of about eight feet above the floor, being built of brick six inches thick in timber framework. The front of the house was about 100 or 120 yards from the enclosure wall, beyond which was a ditch, a broad road, then a moat, and on the other side of it the ramparts of the Rajah's enclosure. The Residency grounds were surrounded by an enclosure mud wall and ditch, quite sufficient to act as a breastwork; but it is obvious that neither house nor grounds were intended for defensive purposes, though in erecting the building the constant domestic strife of Manipur was borne in mind, and the foundation walls of the Residency made sufficiently strong to afford a place of safety for non-combatants against any stray shot that might happen to pass that way. The idea of erecting a fortress-like building in a friendly country, where the Political Agent's moral influence helped to support the ruling Rajah, and where the former often lived with no other guard than a party of Manipuris, would never have occurred to the officer who built the late Residency.

We have said that at 2 p.m. two guns (7lb. mountain guns) were brought to bear on the Residency; and some time before this a musketry fire from the rear was opened on it, the enemy having advanced, under cover of a village, just behind the enclosure wall; and the wounded and non-combatants were placed under the house in the shot-proof rooms already alluded to. As evening came on, the ammu-

nition of the Goorkhas was reported to be running short, and the question of a retreat to the open was discussed ; but previous to arriving at a determination on the subject it was resolved to try the effect of negotiations and ask for a truce. The Chief Commissioner wrote a letter to the Regent, which was sent across to the palace, and our bugles sounded " cease firing " ; the fire of the Manipuris ceased, and a gong was heard to beat, and in half-an-hour a reply was received, in which the Regent promised to cease firing if our troops would lay down their arms. This proposal could not be accepted ; and just then a Manipuri came with a proposal that the Chief Commissioner should meet the Senaputti half-way between the Residency and the Palace, to discuss matters. It is stated that, on Mr. Grimwood's advice, the Chief Commissioner decided to go, and went, accompanied by Mr. Grimwood, Colonel Skene, Mr. Cossins, and Lieutenant Simpson. The party went without an escort, and the officers divested themselves of their swords and revolvers. The humiliation was complete, the veil had fallen over their eyes, and the proud spirit of the Anglo-Indian had been quenched, or never could they have submitted to such a degradation, or so easily put their trust in a bloodthirsty savage. What followed is speedily told, so far as we know it. They appear to have gone to the public Durbar room, and after a conference lasting some time to have been killed. The party in the Residency anxiously awaited the return of the Chief Commissioner and his officers ; but about midnight a Manipuri shouted over the wall that he would not return, and immediately after a heavy fire was again opened on our people. It was then assumed that the Chief Commissioner had been captured ; and as ammunition was reported to be falling short, it was decided to retreat towards Cachar, along the road from which place Captain Cowley was advancing with 200 men. The party, consisting of Captain Boileau, Captain Butcher, Lieutenant Guadon, Lieutenant Lugard, Dr. Calvert, Lieutenant Woods, and Mrs. Grim-



wood, with the bulk of the troops, seventeen wounded, and some unarmed followers left the Residency at about 2 a.m. on the morning of the 25th March, and, fording the river to the rear, proceeded along the Cachar road. Lieutenant Brackenbury died just before they left. It appears that in their haste to retreat the guard at the Treasury were forgotten, and not being relieved, these gallant fellows, who had been ordered by their native officer to hold their post to the last, bravely held out till 5 a.m., when they were overwhelmed and made prisoners. The retreating party marched on and reached the summit of the Lai-metol range, the first after leaving the valley by night, and halting there, proceeded on their way on the morning of the 26th, when they met Captain Cowley's detachment in the Lai-metak valley. Joining their forces, they marched to Cachar, reaching Luckipore, fourteen miles from that place, on March 31st. Shortly after leaving Manipur the Residency was seen to be in flames. Here and there on the road there was some slight pretence of opposition; beyond this and the great fatigues of the march, cheerfully shared by the heroic Mrs. Grimwood, the journey was uneventful.

Thus we have a large party of English officers, headed by the Chief Commissioner of Assam, and over 500 excellent troops (including the 120 permanently attached to the Residency) either killed, captured, or obliged to retreat by the usurping head of a weak little native State, the people of which are not naturally warlike, and where of old we were regarded with respect and awe.

In passing comments on a great disaster, it is not just to hold up to obloquy those who were the actual perpetrators of the mistake, without also asking who put them there and trusted them with work for which they were incompetent? Now in this Manipur business all must share the blame, both the Government of India and its subordinates; but we cannot forget what very great latitude the Government of India allows its high officials, and that a really strong remonstrance from one of them always receives careful atten-

tion. We hold that, apart from errors of judgment, the great mistake made by the Government of India was in not adhering to its intention to stand by its pledge, to support Maharajah Soor Chandra, and reinstate him; but here we have an illustration of our argument—the Government paid too careful attention to the remonstrance of Mr. Quinton, and relinquished their own idea and adopted that of the Chief Commissioner, of recognising the Joobraj. How unsound and how flimsy are Mr. Quinton's arguments when he talks of the Rajah "voluntarily giving up" "his position." Would any man acknowledge afterwards that he "voluntarily" gave up his watch to a robber who demanded it with a pistol at his head? and yet this was the Rajah's position. Mr. Quinton says Mr. Grimwood "promised him his protection;" but until his usurping brothers were cleared out of the palace, what was such protection worth? Such would be the Rajah's argument. Mr. Quinton did not apparently realize the weakness of our action on the night of the revolution; and, believing it to be expedient to substitute the Joobraj for his brothers, treated the latter as a free agent and urged his views on Government accordingly. We hold that a Government like ours should even stretch a point to adhere to its pledged word; though we also emphasize, that where a ruler maltreats his subjects our promise to uphold him lapses. We believe that no charge of ill-treatment can be brought against Soor Chandra Singh; he was deplorably weak, but we might have strengthened him. In the case referred to in the "*Manipur Papers*," where he neglected to deport the Senaputty for a grave offence in 1888, it was we who ought to have acted on his behalf. It must have been patent to all, that he did not dare to lay hands on the Senaputty; and our weakness was as evident as his. The victory was the Senaputty's, he stayed in Manipur contrary to the expressed wish of Government, and doubtless made capital of his defiance of the paramount Power.

Mr. Quinton was ordered to Manipur to carry out the



orders of the Viceroy; it was not the work for so high an official to be engaged in, he knew nothing personally of Manipur, and his orders and instructions would have come with far greater force when issued from a distance. Great personages in India, especially in the wilder parts, must not be made too cheap; at a distance there is something of the unknown and awe-inspiring about them; close to, they appear too much like common mortals, and unless their personal influence and reputation is great the enchantment vanishes. Had the Chief Commissioner strongly objected to go, he would not have been forced to do so. Everything, however, tends to show that he was full of confidence in the success of his plans. As to the strength of the force taken with him we have nothing to say, though, as, we believe, mountain guns were available, a couple should have been taken, and above all an ample supply of ammunition as on service. Seven hundred men, well commanded (Captain Cowley's detachment of 200 men was close at hand), were capable of doing what they liked in Manipur; the addition of two guns would have rendered assurance doubly sure.

On arrival in Manipur, Mr. Quinton seems to have acted with undue haste. It is true, the hot season had commenced and the early rains were imminent, and the whole business ought to have been begun two months earlier; but such precipitate action as is recorded was quite opposed to all hope of a successful issue; no official business in Manipur is ever hastily concluded. Long before the arrival of the Chief Commissioner, assuming that the proposed policy was to be carried out as determined on, the Political Agent should have been engaged in quietly working on the mind of the Durbar and preparing the way for the final orders; our prestige had greatly diminished, otherwise, after a due course of preparation, the simple fiat of the Viceroy should have been sufficient. There was no need to make a mystery of our views, which should have been impressed on the adherents of the Senaputty and on himself firmly but courteously, and it would not have taken long to convince them

of the ultimate futility of opposition. Had these efforts failed, the right course was to treat the Regent and Senaputty as rebels, and send up a small military expedition to carry out the orders of Government.

The actual procedure was of a different nature. Mr. Quinton arrives at Manipur in the morning of the 22nd March and orders a Durbar, which in Manipur has always been held to be a friendly reception, at noon; at this Durbar he intends, without any previous notice or accusation, to arrest the Senaputty, whom we had tacitly allowed to rule the country for six months, and carry him off a prisoner, thus publicly disgracing him in the eyes of his army and people! The project failed, the Senaputty had, of course, an inkling of what was to happen, and refused to be caught. The Durbar is not held; another is ordered, no one attends; then Mr. Grimwood is three times sent to the Palace, to try and cajole or threaten the Regent and Senaputty into compliance. Of course he fails; how could he be successful? A man less desperate and with less to fear than the Senaputty would, when thus driven into a corner, have refused to give in. And here we may remark, that no more sad and humiliating proof of our diminished prestige is needed than the fact of these three visits of the Political Agent to the Palace. It was strictly against the old etiquette for him to be the bearer of such missives and messages as he was entrusted with. On no occasion was a visit paid without a return visit being made, and all letters and messages were conveyed by the agency interpreter. A rigid adherence to etiquette was absolutely necessary, and any deviation from it very detrimental to us in the eyes of the people. When then Mr. Grimwood appeared at the Senaputti's house, he must have seemed to come in the light of a suppliant; this alone was enough to secure failure. In a word, the Senaputty had all along been suspicious; he was now thoroughly aroused and determined to risk all, and for his own selfish purposes to wreck his country rather than be arrested and discredited with his own following.



On the question of the proposed arrest in Durbar we do not wish to dwell. It was, to say the least, a mistake, and impolitic, quite unjustifiable, and not a proceeding that will commend itself to any one, or one we should like natives to copy. We can hardly imagine Sir Henry Lawrence contemplating such an act, nor do we for a moment believe that the Government of India fully understood what had been proposed by Mr. Quinton. It is premature to say more now on the subject of the military operations beyond expressing a conviction that the retreat from Manipur was a mistake. It seems hard, perhaps, to criticize too severely at a distance; and it is easy to understand the feeling of depression caused by our losses that must have come over the party in the Residency after the capture of the Chief Commissioner's party. It is said that six boxes of ammunition were carried away by Captain Boileau's force; if so, they ought to have been able to hold out till Captain Cowley, whom they expected, arrived. A messenger might have been found to carry their tidings to him; and, when we hear of Major Grant's heroic defence of Thobal, how can we doubt that, rallying round their noble countrywoman, Mrs. Grimwood, they might have made good their defence till the arrival of the expected reinforcement. Had they done so, it may be confidently predicted that the Senaputty's followers would have gradually deserted him, and a strong party, hoping for lenient treatment when our star again rose high, would have speedily rallied round the little garrison. The opportunity for the display of heroism was neglected; and the gallant defence of Thobal and equally gallant defence of the Treasury by its guard are, so far as we at present know, the bright spots in an otherwise disastrous business.

As we write, Manipur has been invaded, our troops have been everywhere triumphant, some have even returned to India; and the Regent, Senaputty, and other princes, with many leading officials, including the old Thangal General, have been captured and put on their trial. A very severe, but just, example should be made, in the interests of the



people at large, who will not otherwise realize that we are and intend to be the paramount Power, and that insurrection against our rule and disobedience of our orders will be heavily visited. All the same, any one with generous feelings must lament that we should punish men who were, with a few exceptions, merely obeying orders, more especially when we reflect that our own incompetency brought about the insurrection.

We are greatly opposed to annexation, and heartily welcome the able and temperate article of Sir Richard Temple in the *New Review* for May, in which he deprecates it. An endeavour has been made to show that the recent troubles in Manipur have been due to our mismanagement, and might have been avoided. We cannot, therefore, in justice, annex the State by way of a penalty; and there is no excuse for doing so, as the deposed Rajah is in Calcutta, and his son in Manipur, and either of them is available, as, in any case, we must act as in a long minority, and govern the little State on native principles, but according to the spirit of our laws, for many years to come. It is believed that the deposed Rajah would cheerfully agree to waive his claims in favour of his son, and might in that case be safely allowed to reside in Manipur. Of brothers, however, we have had enough, and it will probably be found advisable to keep them all at a distance, for the present at any rate, and to fix the succession according to Hindoo law, but without recognising the right of adoption, as unnecessary and inconsistent with Manipur customs. For present purposes it would be advisable to raise a Frontier Police Battalion for service in Manipur; but in time to come a small Manipur force might again be raised. In reorganizing the State we would deprecate any undue interference with the old customs peculiar to it, except such, slavery for instance, as are distinctly opposed to humanity. We cannot be too careful on this point. The Manipuris are tenacious of their old customs; and experience has shown that too much zeal on the part of European officers has often destroyed valuable institutions, which can



never again be replaced. It will be difficult, perhaps, to find a suitable officer for the post—one with tact, decision, energy, patience, and, best of all, that innate sympathy for native life, and its many good points, which tells so much with them. Still, such a man may be found, and, having been found, should be trusted and supported, and not worried with all the forms which oppress a regulation district. Then comes Sir R. Temple's suggestion of a railway, which we readily endorse; and we have a pleasant vision of what a model native State Manipur might be twenty years hence, with its railway, its roads, its canals, its increased commerce, its schools, its courts of justice, and, better still, its happy people, subjects of their own Rajah, but also acknowledging themselves the loyal subjects of the British Government. We do not touch on the plea of expediency, as justice does not seem to admit of its being urged, the real question being, Have we any moral justification for annexing Manipur? If the rightful Rajah had rebelled, we should have cheerfully accepted annexation as the just and inevitable penalty; he did not rebel, but is still loyal, therefore annexation is uncalled-for, and we have the greatest confidence that the Government of India will do justice. It might easily, however, be shown that annexation would in no way benefit us; we shall have the same right to free passage through the country in either case, and the Manipuris, being admirable in their management of the surrounding hill tribes, would save us much anxiety on that score. We do not attempt to sketch out a definite plan for the future Government of Manipur; that must be done on the spot, and with a view to circumstances that arise. All we say is: Work on native lines for the present, encourage education, but do not attempt to anglicize the people and destroy their native customs.

We have long looked on the Government of India as, on the whole, one of the best in the world, despite a few obvious failings, one of which, we think, is the persistent way in which its eyes are turned to the North-west Frontier, to

the exclusion of the Eastern. A great Government should have eyes for all sides, and should carefully note events wherever they may occur, so as not to be taken unawares. Had it exercised a little more care all round, this Manipur disaster would not have occurred. We do not join in the cry for a military Chief Commissioner for Assam, though the single military chief it has had was wonderfully far-seeing, and did much for the province, improving its communication, and generally leaving his mark on it. We only say: Take the best man that can be found, whatever he be, and do not give the government of a great and thriving province simply as a reward for long service, or because it is desired to give a certain officer a certain amount of pay. Above all, an officer should be selected who has had large and varied administrative and political experience.

Manipur has certainly suffered of late years from its Political Agent having immediately over him an officer, the Chief Commissioner of Assam, who may not possess—in fact, seldom does possess—any special knowledge of native States generally, still less of Manipur in particular. He is not, therefore, in a position to fairly criticize or support any proposition emanating thence.

For the Manipur Agency, too, we say: "Take the best man to be found; and don't try and induce a man, fit or not, to take it for a certain rate of pay." Manipur has never, perhaps, been an important appointment, but it has always been a difficult one to fill well, and, *ceteris paribus*, military men have been much more popular with the Durbar than others; and hitherto it cannot be denied that, given the right qualities, a military man was best fitted for it.

The murders in Manipur will long leave a bad impression on peoples' minds, though most will admit that, but for mismanagement, the outbreak would never have occurred. Anyhow, we must accept facts. A great disaster has been sustained; and, while it is necessary to seek out the causes, let us remember that, though some may have all along noted the signs of the times, most of us judge by the light



of past events. We should, then, deal gently with those who have made mistakes, and not lay too great stress on these, except as a warning for the future. If recent events lead the Government of India and the public generally to pay a little more attention to the East of India, and Manipur in particular, good may come out of evil.

The past of Manipur has not been altogether evil. We have tried to trace its career from the date of our first connection with it, and to show how "the gallant little Hindu Hill State" as old records call it, by the vigour of its chief, added to our aid, struggled successfully to free itself from the Burmese yoke. We have seen her patiently and loyally submit to be deprived of the Kubo Valley because the British Government reclaimed it; and later on we have seen invaluable services rendered to the English people in the timely aid given on two memorable occasions.

Let us then remember the bright side, the ready and loyal service of former years, and hope that in the future peace, prosperity, and happiness of Manipur, the bitter episode of the past may be entirely obliterated.

#### AUTHORITY.

P.S.—Since the above pages were in type, the long-expected Manipur debate has taken place, and is eminently disappointing. It was too obviously a party move, without a thought of India. The Liberals might have made a grand point of the non-fulfilment of our pledged word to the Maharajah, to which no one apparently alluded, while the Indian Government was censured for not following the advice of Messrs. Quinton and Grimwood, especially that of the latter regarding the Senaputty. Can any one imagine that a man of the Senaputty's character could be a safe ruler for Manipur? And does the result lead us to believe that those unfortunate gentlemen would have done better if left entirely to themselves?

## RECRUITING THE ANGLO-INDIAN ARMY.

SIR CHARLES DILKE recently stated at a meeting of the "Royal Statistical Society," that there is the alarming difference of 5,000 men between the sanctioned establishment of the army and the number actually with the colours. But now that the official statistics of 1890 are published they evidence even a worse condition of things. On the 1st of January, 1890, the total of all ranks of the regular army was 210,218, while the authorized establishment stood at 214,859. There was therefore, at the beginning of last year, a deficiency of 4,600 men. The deficiency at the commencement of this year is stated at 5,500, notwithstanding that great efforts have been made to obtain recruits, and the minimum height for drivers in the Royal Artillery has been reduced. The difficulty of obtaining a sufficient number of men must be mainly attributed to the short service system,—a conclusion supported by the fact that there is no difficulty in obtaining men for the Royal Marines, to whom the short service system does not apply, and this although the Marines are called upon to go to sea and to endure more discomforts and dangers than the soldiers of the Line. The principal, if not indeed the only, argument in favour of the short service system is, that it supplies a reserve of trained men,—or rather of men who have been trained,—who may be called upon for service in any emergency. But it remains to be seen if the majority of reserve men would respond when called upon. There are a great many objections to the system. In the first place, it is a costly one. Secondly, every trained man passed into the reserve must be replaced in the ranks by a youth, often weak and weedy, who it is hoped may grow into a strong and healthy man while in the ranks. Thirdly, a man who has been some years in the ranks is often unfitted for any employment except that of a soldier. When



passed into the reserve he not unfrequently becomes more or less of a loafer, on sixpence a day; and neither by precept nor example does he pose as an inducement to men to enlist. And this, notwithstanding the meritorious exertions of the "National Society for the Employment of Reserve Soldiers." The period of short service for the Cavalry, Artillery, and Infantry of the line is seven years with the colours and five years in the reserve, which may be converted into eight years' army and four years' reserve service. For the Foot Guards, the Army Service Corps, and the Medical Staff Corps the period of army service is three years only. Now, a period of six or seven years with the colours is just a sufficient time to unfit a man for anything else. It is true that soldiers serving with the colours are permitted, if medically fitted, to re-engage under certain conditions for a further period of service. But a comparatively small number do so re-engage. An addition of £3 per year is made to the pay of the soldier during his army service; but the issue of this pay is deferred until he completes his army service. A considerable number of men spend this money within a few weeks after they receive it. If they desire to re-engage, they are called upon to refund this money: many cannot do so, and thus cannot re-enlist. Curiously enough, in the pamphlet on the "Advantages of the Army," issued by authority and obtainable at the Post-offices, nothing is said about this refund. Then there are certain stoppages to which the soldier is subjected, of which no mention is made in that pamphlet, excepting the following remark: "After deducting all stoppages, a well-conducted soldier has at his own disposal about 4s. 6d. a week, out of which a careful man can more than double the deferred pay." As a recent writer observed, "For every recruiting serjeant who preaches that the soldier receives one shilling a day pay, and food and clothing free, there are probably one hundred reserve men ready to reply that the statement is altogether untrue." A few discontented loafing reserve soldiers do

more injury to recruiting than the exertions of many recruiting officers retrieve. Contented soldiers, either with the colours or in the reserve, would induce many to enlist.

There is no doubt that the short service system is not popular with the best men, the men who are prudent and think. The soldier's work, for those who desire it, should be a life-long business, unless a man is medically or criminally unfitted. Although this would diminish the strength of the so-called reserve, there would be mature soldiers in the ranks. The fully-grown, trained, and elaborated soldiers would not give place to the weak and puny youths who so often break down when called upon for any extraordinary strain. There is, indeed, a physiological reason why this should be the case. The growth of the body is not matured until between the ages of 24 and 25, when the different pieces which ultimately compose a bone coalesce into one compact mass.

It is with more especial reference to the Anglo-Indian army that I am writing. It was stated at the Statistical Society the other day, what is quite correct, *viz.*, that sufficient recruits cannot be obtained to keep up the strength of the army in India. And this appears directly attributable to the short service system—a very expensive one to India. The Queen's Regulations for the Army serving in the Tropics expressly forbid any soldier being sent to a hot climate until he is thoroughly drilled, and has attained the age of twenty. For it was found by experience that young soldiers drilled in the tropics frequently broke down as a consequence of the drilling. When therefore a soldier enters the service, he must remain at home some months before he is considered fit for tropical service. And he may have to remain more months waiting for the trooping season. Then he may be sent to India and join a regiment having only a short time to stay in that country. When a regiment goes out, it always takes with it a number of men whose period of service in the ranks is drawing more or less to a close, and who therefore can claim discharge after



a comparatively short service in the tropics. It is true that when a regiment comes home from India, men are permitted to transfer their services to other corps. But a soldier likes change, and most frequently prefers the excitement of the trip home, at the expense of the Indian Government, for the inducements presented to him to transfer are not sufficiently powerful. If he does transfer, the regiment he joins has probably only a year or so to remain abroad. If a soldier is near the end of his service with the colours, and has any intention of re-engaging, he prefers doing so at home, after he has had a jollification, and too frequently a dissipation with his deferred pay. Then there are a large number of men sent home invalided on account of sickness. If the average time soldiers serve in India were obtainable, it would be seen how very short the period of service in that country now is, resulting in crowded troop-ships both to and from the East.

The Royal Commission on the Sanitary Condition of the Anglo-Indian Army long ago recommended that no soldier should be sent to India under 21 years of age. And the late Sanitary Commissioner with the Government of Bombay strenuously advised that the age should be 25. Other medical officers have also declaimed against the practice of sending very young men to the tropics. But as a matter of fact, there are hundreds of soldiers in India less than 19 years of age, and nearly 10,000 under the age of 23. Now it is well known that a very large amount of the sickness and mortality among soldiers in India has always occurred to young men. The records of the old East India Company's European army show this. Statistics in the Company's army were certainly not so elaborate as they are now. But the figures show that in the Company's army the mortality was 56 *per mille* annually among men of 5 years' service, 8 less among men of 15 years' service, and 62 *per mille* among men of 20 years' service and upwards. Geddes, who wrote his "Clinical Illustrations of Diseases in India" in 1846, remarked, that "those having been the shortest period in the country, who were generally the youngest



soldiers, were most liable to be attacked" by fever. Elaborate sanitary reports on the Anglo-Indian Army date only from the year 1864, which may be regarded as the commencement of the sanitary era in India. But all through these sanitary reports there is the same refrain, *viz.*, the excessive mortality of young soldiers. Thus, in one report it is stated, "The number of men who break down in the first year of tropical service depends, not only on the quality of the recruit at the time of enlistment, but to a very considerable extent on age also." In another report it is stated "from two to five years is the time during which the largest number of men break down." In the report for 1870 there are these words: "Nearly one-third of all the invaliding of the last six years has been men of less than three years' service." Also, that "the sickness and mortality in newly-arrived regiments have been double what they were in old regiments quartered in the same station." In another report it is mentioned that the "mortality during the first years of residence is higher than for some time subsequently." In the report for 1888 it is stated that 76 per cent. of the total number of deaths occurred to soldiers under five years' service. Many similar observations might be quoted, not only made by the Indian Sanitary Authority, but also by other independent observers.

One of the principal causes of sickness and mortality among young soldiers in India is fever. In 1888, fever contributed nearly 26 per cent. of the total death-rate. According to many medical officers, enteric or typhoid fever destroys most lives. And it has been stated that enteric fever was unknown in India until comparatively recent years. Other medical officers, however, hold that the fevers now prevalent in India have always prevailed. This little *questio vexata* may be left to the medical profession; because, whatever name, under an improved system of nomenclature, may be given to the fevers of the present, the facts are that fevers have always caused much mortality among young soldiers in India, and that as mortality from so-called



enteric fever rose, mortality from other kinds of fevers decreased. This mortality has always stood in definite relation with age and length of service in India, the liability to become affected by fever rapidly diminishing. The average mortality of young soldiers from fever of all kinds for the eleven years including 1859 and 1870 was 3·80 *per mille*. From 1870 (when enteric fever first appeared in the reports) to 1879 inclusive, the mortality averaged 2·28 per 1,000 annually for enteric, and 1·74 for other fevers. For the years from 79 to 86, enteric 3·45, other fevers '93, so that practically there is merely a decimal increase of mortality since the era of enteric fever. This increase may certainly be explained by the fact that more than 76 per cent. of soldiers serving in India are young men under 25 years of age, of not more than five years' service in the army, and of still less in the Indian Army.

It has been repeatedly stated, that mortality amongst Europeans increases with length of residence in the tropics. But this, although correct, still involves a fallacy. For the increase of mortality is not progressive. It is greatest during the first periods, and during an advanced period of residence. Not that there is any "seasoning fever," as was formerly spoken of; but there is a certain acclimatization to continued heat. Physiological processes take place in the system, which result in certain organs performing more and others less work, than they do in temperate climates. If this is satisfactorily accomplished, the individual generally enjoys good health, until, at a more prolonged period of residence, as so often happens, blood degeneration, or some other malady occurs.

Now, knowing that young soldiers add so much to the mortality and sickness in India, common sense affirms that they should not be sent there. But so long as the short service system is in operation, it is impossible to avoid sending young soldiers to India, unless some radical alteration be made in the constitution of the Anglo-Indian Army, such as a return to the old system of a separate European Army for India. When I left the Indian Service, in 1888,



there was a growing opinion that something must be done. But this appeared to me to prevail, in certain quarters, not from any conviction that sickness and mortality should be diminished, but from the fact that the troop-ships were getting old, and that new ones would soon be required. Quite recently, however, the Gordian knot has been cut by an Admiralty order, making over the troop-ships to the Government of India, which implies that the Government of India will have to renew them.

There are many arguments in favour of a special Anglo-Indian Army; and it may be freely confessed, that there are many arguments against a return to the old Company's system. To enter on these arguments would extend this paper to undue length; nor is it necessary in support of the proposal I am about to make.

Under conditions of climate exactly similar, men, by reason of their different temperaments and constitutions, suffer in very varying manners. Some individuals feel tropical heat intensely, while others seem to be scarcely annoyed thereby. There are some who suffer acutely from insomnia, consequent on the heat, the noises and nuisances of the tropical night; and there are others who sleep well under almost any disturbing influences. Some people flourish and grow fat in the tropics (not, however, always a sign of health), while others grow pallid, weak, and thin. Some seem malaria proof: others are constantly suffering from more or less severe attacks of malarious fever. In short, there are some individuals who enjoy life and flourish in a tropical climate, who like the life, and who would willingly remain if sufficient inducement were offered. Doubtless these people are, to some extent, the survival of the fittest; and they may be credited with more than the average *vis vite*, with prudence of life, with acquired knowledge of how to take care of themselves in the different circumstances in which they may be placed, and with freedom from disease. These are precisely the men required as soldiers in India, and these are the men who are so frequently sent home as time-



expired soldiers, or when their regiments receive the order for Europe.

What I venture to suggest, as a tentative measure, is the establishment of one European regiment in each Presidency, for prolonged service in India. Into these corps only men fitted as above sketched should be admitted, their period of service to extend until they became, from any cause, unfitted for the duty. It should be recollected, that even in the tropics, some men are as young physically and mentally as others ten years less in age. Free concessions should be made in the matters of pay, pension, and furlough. Any extra expenditure would certainly be more than counter-balanced by greater freedom from sickness and the loss of service thereby involved; for every soldier attacked by a bad form of fever, averages six months before he is fitted for full duty. The diminished death ratio would also save a large lump sum, calculated at nearly £200, which every man who dies costs the State. Thirdly, by a lessened expenditure in the item of conveying invalids to Europe and bringing immature youths to take their places; many of whom, in their turn, have to be sent home at an early period of Indian service. Of course, men proposing to enter the Indian Service regiments, would be submitted to a most thorough and searching medical examination. Their temperaments, constitutions, and idiosyncrasies would have to be considered. As a rule, individuals of nervous temperament and of phlegmatic temperament are more or less unfitted for tropical life, while those of bilious, or bilio-sanguine, or sanguine temperament are better fitted. Here it may be observed that the term "bilious," as applied to temperaments, does not indicate any tendency to bilious or liver affections, but simply implies that such persons are somewhat dark-featured, from partaking in some degree of that deposit of pigment or colouring matter in the skin which characterizes the dark races of mankind. "Constitution," in the sense here used, is a wide subject, for it implies freedom or otherwise, as regards a large number of maladies, which may be hereditary or acquired. But the matter is too pro-



essional and technical to enter upon here. Suffice it to say, that the medical history sheet of each soldier would have to be most attentively considered, together with the result of a thorough examination of all the organs of the body. As regards idiosyncrasies, there are many which should be deemed a bar to re-engagement. One is, inability to take quinine, which exceptionally produces, even in the smallest doses, very unpleasant, or even toxic effects. Another is, liability to diarrhœa from slight mental emotion.

A regiment constituted as above would be more attractive to those whom the climate suits, than the present system of transfer, and it would probably attract a better class of men than the ordinary recruits. In the old East India Company's European Army, many men were found above the average, apparently by birth, and certainly by education. Whatever may have been the antecedents of those men, they made good soldiers. Not a few, indeed, appeared to seek oblivion from their former friends and life in the Company's European regiments.

I am much supported in this suggestion by a statement in the Sanitary Report of the Army in India for 1888. Here a comparison is afforded of the sickness and mortality among soldiers who have extended their service in India, and among soldiers who have not done so. The comparison is altogether in favour of the former, so much so that the Sanitary Commissioner deems explanation necessary. He writes:—"The man who extends his service in India has satisfied himself that his health stands the climate, and has also to satisfy a medical officer that it is likely to do so. He has survived, being one of the fittest." My proposal would involve a more searching examination than is even now made, especially into the antecedents of the men, and it would be desirable that specially qualified medical officers should be appointed for this duty.

There is also another way by which the strain on the recruiting department might be diminished. This is by the formation of an Eurasian regiment in each of the Presidencies. It is too much the fashion to condemn Eurasians, as



people possessing all the vices of both Europeans and Indians, while destitute of the virtues of either. With this sweeping conclusion I do not agree. It is not to be denied that there are many, too many, loafing Eurasians. But this is their misfortune, more than their fault. Many are of illegitimate birth; and this fact is sufficient, in a great degree, to account for their condition. For, as a rule, illegitimate children are not taken care of as legitimate children are. I have known many Eurasians who, under more fortunate conditions of life, were the equals in physique and intellect of at least ordinary Europeans or natives. It is quite true that hybrids, as a rule, are not satisfactory productions, especially human hybrids. This is particularly the case with mulattoes, the offspring of Europeans and negroes, which may be regarded as an inappropriate hybridism. But with the Indian and the Anglo-Saxon it is quite different. For there is every reason to believe that they both descend from the same Aryan or Kolarian stock, and that the physiological differences now observable are the results of climate. There is evidence that the ancient Aryans were a white people; and, with the exception of the one physical feature, colour, the Indian of to-day differs little from the Anglo-Saxon. Indians, especially women, not exposed to the sun, are often almost as light as Europeans. Whether this be correct or not, I believe that selected Eurasians would make good soldiers, especially in their native India. They would be better fitted for the climate than Europeans; and, in some respects, than even natives. Of their loyalty there can be no doubt. Hitherto, the Eurasians of India have been neglected by the State. The formation of Eurasian regiments would be the era of Eurasian improvement. Sooner or later the ever-increasing Eurasian population must become a power in the Indian Empire; and it will be well that such power is exercised in accord with the British India Government.

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## A COLONIAL POLICY FOR INDIA.

THE object of this paper is to review dispassionately the questions that have been raised about Indian misgovernment and the arguments in favour of Colonial administration. There has been such a halo of glory round our administrative history of India in the past, that any attempt to decry the existing state of affairs may not meet with approval by many of those who have been, and are still, officially connected with the country; and the axiom *quieta non movete* will influence many others who realize no difference between the India of thirty years ago and that of to-day, except in the matters of railways and telegraphs, and an accelerated post.

A retired old Anglo-Indian cannot conceive an altered state of things in a land like India, which he is prone to regard as conservative as is China.

The land is there, the same fierce sun beats on it as it did on Mahratta and Moghul, the buffalo wallows in the muddy pool as of yore, and the king-crow and jay hawk at the moth and the grasshopper; but even these are not the buffalo and birds of the old days. The former but half opens a sleepy eye as the express rushes past with a scream within a few yards of his nose, as he lies in the swampy railway cutting; and the jay and the king-crow forsake the thorny *babul* for the higher vantage-ground of the telegraph wire, where they sit in rows regardless of the fateful messages speeding to and fro. If this is so in small things, what has not been done in more important matters? Who, thirty years ago, would have seen a Brahmin and a sweeper riding in the same conveyance? Yet now, who asks about the caste of the man who crowds into the third-class carriage that takes the fervent pilgrim to the shrines at Benares or Gya? What need now to circulate the mystic cake that took the place of the fiery cross in the troubles of



1857? The land is flooded with newspapers that openly express seditious thoughts. Educate the masses, and then all will be well. But will it? The sowing brings up tares as well as wheat. Our Universities and schools are crowded with eager students; but the question arises, What are we to do with so much talent? The *alumnus* says, "I cannot dig,—my forefathers did; but they were not of the *litterati*,—to beg, I am ashamed. I ought to be a Government servant and become a Magistrate, or I will be a lawyer, and the goal of my ambition is a seat on the bench of the High Court." But all cannot be Commissioners and High Court judges; yet this is what we have drifted to.

I had a young *sans culotte* who tended my cows in Madras. On being spoken to one day regarding a vagrant calf, he replied in Johnsonian English; and I found that he had matriculated in the University, had passed his First Arts Examination, and was reading for the B.A. degree. In an office with which I was connected, we made it a rule that candidates for service should have taken the degree of B.A. There were posts of only a pound a month, for which applicants possessing the required qualification were legion. By-and-by the mental standard of India will be far in advance of that of the United Kingdom; but how are we to appease this Frankenstein we have created, crying like the horse-leech's daughter, "Give! Give!" From the Himalayas to Cape Comorin it is going on. Educate, educate, take the hand from the plough and the hammer, and put it to the pen, and then——Can the pen drive the furrow that bears the golden grain, or clench the glowing rivet from the forge? No doubt things will find their level; but, in the meantime, the army of place-hunters is on the increase, and the ranks of the political malcontents swell daily. We have over-educated and over-legislated, and we must not close our eyes to the fact that the leaven has done its work, the yeast is fermenting.

I am not a Congress-wallah. I have never attended their meetings. I prefer the old order of things. In fact,

I think all were happier under the old system of good pay, cheap food, an ignorant people, and a more patriarchal kind of Government, when in the Mofussil pleaders were rare and barristers unknown; but the unrest of this work-a-day world has reached the lotus-eating East. Its war-cry is Reform! Reform! it has rung through England; it is still echoing round Ireland; and India has taken up the strain. It is this that leads one to ask, Is the Government of India a failure? How does she stand in comparison with the Colonies? Would India have been better under the Colonial Office?

It is not uncommon for comparison to be made between India and Ceylon, generally to the disparagement of the former, which would have us, *prima facie*, to conclude that India might learn something from the Colonies.

The chief points of inquiry with reference to other countries should be—Cost of civil administration, Cost of home charges, Cost of military expenditure, Taxation, Popular representation.

If we went into the subject from the platform of the National Congress, we might extend the field of our criticism; but that is not my object, such questions as the Simla exodus, local examinations for the Civil Service, etc., are matters of internal administration, and we are concerned only in the general principles on which Her Majesty's Government are supposed to rule.

As regards Ceylon, some might say that it is as absurd to compare two countries so dissimilar in extent, as it would be to dissect a mouse, in order to explain the anatomy of the elephant; nevertheless there is no bone in the elephant that has not its counterpart in the mouse. Ceylon is geographically part and parcel of the Indian Peninsula. Its climate is an Indian one, its people and religions are bound up with the races and theologies of Hindustan, therefore the Government that is applicable to the one should be equally so to the other.

Trade averages are often fallacious; and especially



laborious is it to work out the accounts of the two countries when one (Ceylon) is rendered at the exchange of the year, whereas in the Indian accounts, the denomination Rx means tens of rupees, which are considerably under the pound sterling in value. I have worked out sheets of calculations; but I need only give a few results by way of comparison. I have taken the population of the two countries at 250 millions and 3 millions, which gives an average of 162 and 120 per square mile. India exports more than she imports, whereas it is the other way with Ceylon, and therefore the former might be considered the richer country, but she is not. Mr. Dadabhai Naoroji, in his "Poverty of India," states that the total production per head is only 40s., and the taxation he gives as 6s. per head; but he includes land-tax and opium in this, which is not fair. If the Government had no source of income in land revenue, it would have to increase direct taxation; and leaving out land revenue, and opium which is paid by the Chinese, and the export tax on rice, which falls on the consuming country, the incidence of taxation per head is, according to Lord Mayo's statement, in 1871, about 1s. 10d.; in Mr. Biggs' Grammar of Indian Finance, 1s. 1½d.; and allowing for exchange, let us split the difference and call it about 1s. 6d. per head. The total revenue of Ceylon was, in 1889, £1,031,867, which falls on each person at the rate of about 6s. 10½d.

What the total production per head is in Ceylon, I have no means at hand to ascertain; but we may fairly assume it to be higher than the average quoted for India by Mr. Dadabhai Naoroji, when we look at the quality of its exports, areca nuts, cinchona bark, cinnamon, coffee, coir, cocoa-nut oil, plumbago, spirits, tea, timber, and tobacco. No grain to speak of. In fact, she imports rice for her own consumption to the extent of one and a half millions sterling. The above figures would tend to prove that Ceylon is financially in a better condition than India; for though she is able to pay so much more per head towards the State, we do not hear so much of the down-trodden masses there. Now,

what is the manner and cost of administration? The Governor is assisted by an Executive Council of five members, viz., the Colonial Secretary, Commander of the troops, the Attorney-General, the Treasurer, and the Auditor-General; and the Legislative Council, nominated by the Governor, includes the Executive Council as above, four other officials, and eight non-official members. The island, is divided into nine provinces, or, as we in India would call them, districts, presided over by Government Agents, who take the place of the Indian Collectors, and who, with their assistants and headmen, are the channel of communication between the Government and the natives. The Judicial Department consists of the High Court, presided over by the Chief Justice and two Puisne Judges, and there are District Judges in nineteen stations, besides Police Magistrates in about twenty other places.

Public works are presided over by a Director, and a similar official is at the head of the Educational Department; the other chief officers are the Surveyor General, Postmaster General, Registrar General, Inspector General of Police, and Inspector General of Hospitals.

These are men of like education and social status to those employed on similar duties in India, living under the same conditions of climate and surroundings, the only difference is that they are content to do the work on half the pay. Let us compare the two, and put Ceylon on the Indian scale of pay, according to the adjoining Presidency of Madras:—

	Ceylon Scale. Rs.	Indian Scale. Rs.
Colonial or Chief Secretary ...	24,000	45,000
Auditor or Accountant General...	18,000	33,000
Government Agent or Collector	{ max. 18,000 min. 10,800	{ 30,000 21,600
District Judge ...	{ max. 14,400 min. 7,200	{ 28,000 21,600
Chief Justice ...	25,000	60,000
Puisne Judges ...	18,000	45,000
Directors of Public Instruction ...	10,000	24,000 to 27,000
Surveyor General ...	14,400	18,000 to 21,600
Postmaster General ...	14,400	18,000 to 21,000
Inspector General of Police ...	15,000	30,000



The two last Colonial Secretaries in Ceylon have been Knights Commander of the Order of St. Michael and St. George, and the Chief Justice is also a Knight; the Auditor General and Treasurer and the two Senior Government Agents are styled Honourable in virtue of their seats in the Executive Council, so there is no lack of dignity to uphold their position.

It may be said that Ceylon is comparatively a small place, and therefore, "small place, small pay"; but if you go to the other large Colonies you will find the pay still less. The Secretary of State for Canada receives only 7,000 dollars, or about 14,000 rupees, and the Chief Justice only 8,000 dollars, or 16,000 rupees a year; but it would be absurd to fix such low rates for Europeans in the tropics, equally is it unnecessary to give fancy prices to one set of men to do work which would be equally well done by men of the same calibre for half the money.

There is no set of civil servants in the world so liberally paid as those employed under the Covenanted system in India. The history of these enormous salaries is not an edifying one, for it leads back to the time when the junior writer began on less than a curate's stipend, and came home with his liver and his lakhs. Then the large salaries were granted to keep men honest, and that they might sustain their position with becoming dignity. *Mais nous avons changé tout cela.* I think in the main we are more honest; and, despite of certain grave scandals in recent times, we may say that the system of bribery is practically extinct. Then as regards the other reason, that position should be kept up with befitting dignity, the complaint now is, that the man who gets the income of an English Prime Minister, spends little more than another who gets but one-third of his salary in a subordinate position, saving the rest against his speedy return to England. When a handsome retiring pension is given, why should the country also supply the fortunate office-holder with a private fortune in addition? is a question that others besides a Congress-wallah may

ask. *Pour moi*, I am very glad to see my old friends in this country resting from their labours with a snug addition to their modest £1,000 a year.

When I first went out to India there was still some trace of the old style. Large handsome residences with crowds of well-appointed servants,—conspicuous amongst whom were the important *Hookah burdar* and *Ab-dar*, now as extinct as the dodo,—lavish hospitality, amounting to open house, a well-filled stable, and altogether an existence *en prince*. The civilian who went out from Haileybury went out with, in most cases, an inherited prestige, being generally a scion of some house long connected with the country; and there is no people in the world so appreciative of ancestral tradition as the native of Hindustan.

But this sentiment is fading fast under the Radicalism of the day; and the tax-payer is being educated to inquire into the nature of his burden; and he points to the Colonies as an example of greater economy in administration. Of course there will not be wanting strenuous advocates of the present system, who bring forward all sorts of arguments in its favour, that will hardly bear the test of examination. One is, that high pay is necessary to secure a high class of men. This is absurd when one looks through the Colonial Office list; nor is the standard of the ordinary civilian higher than that of the Educational officer, or of the University men who are glad to take collegiate appointments in the Colonies. Even if the Indian salaries were cut down to the Colonial rates, there would be no dearth of men just as good as can be got now. The struggle for existence now-a-days is getting harder and harder. You might make the competitive tests even more crucial than they are now, and yet there would be no lack of candidates.

Another argument is, that rates of pay in India should be high, so as to induce men to go out and spend their lives in a tropical climate. Now, no one can say that India is worse than Sierra Leone or the Gold Coast; and now that *ad libitum* brandy *pani* and beer drinking are things



of the past, India is by no means an unhealthy country. Let the Governor General and the Governors and Lieutenant Governors retain their large salaries, for they have a certain position to keep up which, *if done befittingly*, does not allow of much saving; but why should a Member of Council get 76,800 rupees a year, and a Secretary to the Government of India over 48,000 rupees—a salary approaching that of the Prime Minister of England, and double that of the Prime Ministers of any of our great Colonies.

I do not think that even the most advanced Radical would take exception to the pay of the Indian judges, which is not in excess of what is allowed in England; but when four Secretaries to the Government of India absorb Rs. 192,000 = £14,400 per annum between them, and the pay of a Secretary to a Local Government ranges from Rs. 36,000 to Rs. 45,000 per annum, and other officials are paid in a like liberal manner, there does appear to be some scope for economy.

We might go on multiplying instances; but I think the above quotations will show that civil administration is dear in India. That it can be done cheaper is proved by the responsible duties done by the civil servants who are not of the Covenanted class, and by military men in non-regulation provinces, whose rates of pay approximate more to the Colonial scale. There are numerous cases of men with equal powers but unequal pay, owing to their belonging to the two services; and this is an anomaly which is little understood in England, but natural enough to those who know Indian ways. India could be administered just as well as she is at present with a saving of at least 25 per cent., and no doubt it will be so in the distant future; it will not affect those who are now in the Service, but it is the prospect of the embryo Competition-wallah at present in Eton jackets and collars.

Home charges are another sore point with the political malcontent; and it will be well to examine these in connection with the Colonial system.

I do not think that it is generally known to Indians that India was once under the Colonial Office, viz., from 1748 to 1784.

The Secretary of State for the Colonies presides over a department which deals with the affairs of forty-three distinct and independent Governments, extending over an area of more than seven and a half millions of square miles. We are accustomed to think of India as a vast country, but what are her one million, three hundred and seventy thousand miles in a ring fence, as compared with the vast scattered territories of the British Colonial Empire?

The Colonial Office consists of the Secretary of State, two Under and three Assistant Secretaries, a Chief Clerk, three Principal, seven First-class and eleven Second-class Clerks. The other officers connected with Registry, Printing, Library, Copying, Emigration, etc., with the junior clerks, are twenty-one in number, making a total of forty-nine, exclusive of the Crown Agents and their staff, which work under the control of the Secretary of State. It seems but a small office for such vast and varied interests, and yet the work is so divided that all runs smoothly and effectively, and moreover without cost to the Colonial, the charges falling on the Home Government, every item of expenditure being open to Parliamentary discussion, with the result that, under such rigid scrutiny, economy is observed. India, on the other hand, bears the cost of the enormous supervising establishment in St. James's Park; and the British legislator cares little what she pays. *Hinc illæ lacrymæ.* The cost of the official staff of the Indian Secretary of State amounts to little less than £220,000 per annum; and it consists of over two hundred persons, of whom twenty-two draw salaries of £1,200 per annum each, one of £1,500, one £2,000, and the Secretary of State the usual £5,000. Of those who draw £1,200 per annum fourteen are Members of the Council. This Indian Council is the outcome of the old system of the Court of Directors of the Honourable East India Company, and it is a sort of



Upper House to the Council of the Governor General in India; but it giveth cause to the enemy to blaspheme from its exclusively bureaucratic composition; and ribald ones are not wanting who say that the country would be morally and materially benefited by its absence. But, failing that, the Congress-wallah is willing to effect a compromise by being admitted to a seat at its table.

To a dispassionate outsider, the greater simplicity of the Colonial Office commends itself. It would be beyond the scope of this paper to enter into the various economies which might be effected in the Home Administration of Indian affairs; otherwise there is much to be said on the subject of the Coopers' Hill College, the Marine, Military, and Political charges. This last may however be taken into consideration with the next question. The Political charges include a sum of £25,000 paid on account of establishments in Persia, China, and Jeddah, which are now under the control of Her Majesty's Government; it is hardly fair, therefore, that India should be saddled with the cost. And for the matter of that, we may ask why the expenses of the Home Office of the Colonies should be borne by the mother country, and not those of the Home Office of India.

The answer to this seems to lie in the recent utterances of Australian writers and statesmen on the subject of Colonial Independence and intolerance of imperial taxation. But it is not that—the Colonies are England's own children, she has provided for their infancy and education out of her own pocket; but India has been a foster-child for whom everything has been paid. Such being the case, it may be difficult to persuade the mother country to take her on the same terms as the others; but nevertheless India is justified in protesting against charges of an Imperial nature being debited to her account.

The next stage of comparison is the Legislative Administration. In this matter there is much to be learnt from the Colonial system of government—I do not mean

that which prevails in the larger self-governing Colonies, which are considerably ahead of India, but in those still under the Crown. The Government of these, in most cases, consists of a Governor and Executive Council and a Legislative Council which is composed of official members, nominated members, and elected members. It is in this last particular that the Indian system differs from the Colonial. There are no elected members, the unofficial members being appointed by the Government, consequently the self-constituted spokesmen of the Indian public have not their share of voice in the matter. The system of election differs in the various Colonies, and it is but a matter of detail whether they represent towns or districts. It would perhaps be better that towns of a certain population and upwards should furnish one or more representatives, in equal number to the official and nominated members. This would satisfy the aspirations of the moderate reform party; but whether the National Congress-wallah would deem it sufficient is another matter. Apparently the goal of his ambition is an Indian Parliament; and most reasonable men, I think, agree that for a long time India will not be ripe for self-government; indeed, some think that it will never be so. It is not on the score of antagonism of race and religion. There are several Colonies where the legislative machinery works smoothly enough in spite of opposing creeds and colours. It is not that there are men of intelligence wanting to fill the benches of the House; but from the Imperial composition of the country (which comprises not only the land and people of the Crown, but those of many feudatories, more or less independent), it is necessary to have the direct predominance of the Crown; and a Parliament, composed, as it necessarily would be, of a majority of the people of the country, would not find favour in the eyes of the chiefs, who would be above taking a part in it. Unless you can abolish the feudatory system in India, the question of an Indian Parliament may be laid aside; but by all means



extend and amplify the present legislative assembly in each Presidency by the addition of elective members.

That India should have direct representation in the English Parliament is another matter, which can only be considered in connection with the great scheme for Imperial Federation, which my Indian friends have not, I think, taken much into account. The Indian is anxious for such a connection, for, according to his accredited mouthpieces, he is heavily taxed for England's sake and yet has no voice in her management of his affairs.

The Australian, on the other hand, pays nothing to the mother country, and wants nothing from her but leave to manage his own business in brotherhood with his neighbouring colonists. To him Local Federation means something, a binding together of the faggot; but the other would be simply increased expenditure and responsibility. He is by his geographical position out of the turmoil of European politics, and he has no wish to be drawn in; and therefore it is no object to him to tighten the chain that binds him to the mother country. This feeling may or may not be the prelude to independence, but at all events it is strong enough to create a strong opposition to the party in favour of Imperial Federation. It is different with India—not strong or united enough to walk alone, she must keep close to England, and for everything that England does for her she pays; and therefore a scheme of Imperial Federation which would enable her to send representatives to an Imperial Parliament is an acceptable idea.

The last point on which I shall touch is the Volunteer question. I am not going to compare our military expenditure in India with that of the Colonies, for the conditions are so widely different. So long as we are menaced by a great European Power on our North, and have to keep order on a vast frontier as well as to arrange for internal security, we must maintain a large standing army; whether we maintain it with the economy that is desirable is open to question, but this is beyond the limits of this paper.



The abolition of the minor Commands in Chief and other economies have been broached, but I do not think that two important points have been touched upon—one is, the reversion to the old system of European regiments for India, composed of men enlisted for long terms. The saving in transport would be great; we should have seasoned troops in the place of constant supplies of youths who suffer severely from the climate; and with the present facilities for quartering troops in hill stations, life in an Indian regiment might be very popular with the men. I, who went out to India before the Mutiny and, in a military capacity, took part in its suppression, well remember the fine regiments that we had then, and the splendid physique of those of Her Majesty's troops who had been some years in the country; and I think the system is worth reviving. Then as to volunteering. We have a fine body of men under arms in this branch, but I do not think we make the most of our opportunities. It is one of the National Congress grievances, that native volunteering is not allowed.

There has been, and is, great opposition to the proposal that natives should be allowed to volunteer. Many people seem to think it would be dangerous. I would ask, In what way? You have a mercenary army of natives, against whose disloyalty, should they prove disloyal, you can but oppose coercion, would not the same remedy hold good against the unpaid soldier? In the face of the enormous expenditure on our military system, are we justified in refusing the voluntary aid of our citizens? I would not advocate the mixing of natives as a rule with the volunteers as they are. I believe they would do better in separate corps by themselves; and now that volunteers are under the Military Department we need not enter into questions of discipline, except that volunteering should be allowed only under strict rules.

Some years ago I had some correspondence privately with the military authorities in Bombay, and with the then Military Member of Council at Simla, regarding the forma-



tion of a corps of Parsee volunteers, and pointed out the advantage to such a place of a strong corps of loyal citizens. I did this not entirely of my own initiative, but after discussing the subject with some of my Parsee friends in influential positions, who were of opinion that the movement would be most popular with them, and that there would be no difficulty in raising a corps of a thousand men.

The past history of the Parsees shows them to be of a brave and steady character; and as such, and from their faithfulness, they were held in honour by the old native rulers; and in my own recollection there are several instances of great coolness and bravery by individuals of this nation. But the proposal met with no encouragement, on the ground that it would open up the question of native volunteering for the whole of India, which was not desirable. Why, it is difficult to say. Is there more danger in citizen soldiery than in the increase of feudatory forces? The Colonies are defended chiefly by volunteers. Perhaps the time may come for India to have a large reserve of men for local defence whilst the regular troops are kept for the frontier and foreign service. She ought to have her own European army quartered on the healthy highlands; she ought to have her own navy of something better than the obsolete tubs that the Admiralty sends out to guard our almost defenceless ports. During the Russian scare of five years ago, there was not a ship in the Indian waters that a Russian cruiser could not have destroyed in half an hour, with perhaps the exception of the Indian Marine turret ships *Abyssinia* and *Magdala*, which are only for harbour defence. In bringing my comparisons to a close, I think that I have shown that we have something to learn from our Colonies with reference to Indian administration. Let us sow the seeds now of "a Colonial Policy for India;" our children may see the fruition.

R. A. STERNDALE.

OF THE PROCEEDINGS OF THE  
HOME DEPT.  
AT THE ESTABLISHMENT OF 1840

## AFRICA : BRITISH INTERESTS AND EUROPEAN ACTION.

IF we were to review the history of European intercourse with Africa, its tendency would be found to be of a very uncertain and antagonistic character. A continent to be discovered, a continent to be exploited, a continent to be developed ;—in these three phases Africa has, successively and successfully, appealed to Europe. We may overlook, as being incidental, the crusading and missionary enterprises of individual enthusiasts, powerful as such influences have been in riveting the attention and excusing the intervention of Europe in Africa. Human desires are proverbially mixed ; and, underlying the chivalrous onslaughts against slavery and oppression, we can always trace an interested motive on the part of those who have entered on African campaigns : only the Missionary and Anti-Slavery Societies, as such, can be credited with the purity of their intentions. We are no longer slave-hunters, it is true. Our action in Africa to-day can even bear the searching light of public opinion ; but the mask of philanthropy has all but been thrown aside, and we stand forth before the world, not as redeemers and evangelists, but as veritable conquerors and task-masters. We are suffering from earth-hunger ; we owe a duty to posterity. Africa is to be " a second India," and the last battle-field between Cross and Crescent.

Well, as to that, Africa will never be " a second India." It will never be otherwise than what it is : a vast, inaccessible, Tropical continent, incapable for the most part of colonization by Europeans, and at the best a mere dependency, or congeries of feudatory States. Its civilization lies in the womb of time ; and it will be many a long year yet before the forces of Christianity can be ranged alongside those of unchangeable Islam. Outpost skirmishes there may be, as there have been ; but at the present day the strongholds of Islam are practically inaccessible and impregnable.



It is only right and fitting that, as Great Britain has borne the burden and heat of the fight, so far in excess of that which has been shared by the sister Christian Powers in Africa, she should be rewarded for her exemplary zeal. But Great Britain, when Africa lay at her feet, hesitated to accept the responsibilities that were only too readily thrust on her. What she has accepted, she has won fairly, and in the face of European rivalry. This senseless rivalry—for, in many instances, it is senseless—has spurred each Power to secure as much unoccupied land as possible, regardless of its capacity for effective settlement, far less for profitable development.

The physical and political conditions in Africa are widely different from those in any other part of the world; and yet they must be provided for, if European enterprise be commensurate with its zeal. Moreover, only by recognising the community of interests which is inseparable from a common difficulty or danger, can the Powers be expected to effect any immediate good—at least in Tropical Africa.

Those who have closely followed the course of events during the past few years cannot fail to have been gratified by the amicable arrangements between the Powers in regard to the limits of their respective spheres of influence: such action is in the highest degree praiseworthy, no less than it was essential, from the pressing circumstances of the case. But the same principle of amicable settlement should be followed out to its natural conclusion. If it be necessary, in order to avoid present friction and subsequent dangers, to partition off Africa into European spheres of influence, it is no less essential, owing to the special conditions that obtain in that unhappy and inert continent, to arrive at and agree to a common programme of political action.

Let there be no misunderstanding. We are agreed, it is presumed, in recognising the limitations to European enterprise in Africa. These limitations, for the sake of argument, may be briefly summarized as follows:—

- (1) The conditions of climate are such, that the coloniza-

tion of African lands by Europeans is possible only in the sub-Tropical—northern and southern, but especially the southern—portions of the continent. In the Tropical parts there are few, if any, regions capable of such colonization.

(2) European political settlement in Africa requires for its consolidation a seaboard as an effective base, and, for its extension, easy access into the Interior.

(3) The profitable development of African lands, in the immediate future, is possible only (a) where there are mineral or other natural resources capable of returning a reasonable interest on expended capital; or (b) where there is an established native trade, which necessarily implies the existence of slavery; or (c) where the natives are capable themselves of serving under European tuition as labourers, failing the introduction of imported labour.

Now, with the exception of rival European interests, these three sets of conditions sufficiently generalize the limitations to which we have alluded. It stands to reason, therefore, that the difficulty of their subjugation must be immeasurably increased if the Powers elect to pull different ways instead of all together. We mean that, granted the recognition of these limitations as affecting *all* the Powers—which they undoubtedly do in a greater or lesser degree—the adoption of a uniform, if not a common, programme would undoubtedly lighten the task of bringing Africa more and more under European influence and control, and thus of benefiting all.

It is to be regretted that the admirable programmes drawn up at the various International Conferences on this question remain for the most part a dead-letter. The recent Conference at Brussels, for instance, came to an excellent understanding in this respect; but of practical results we fail at present to see any.

Without flattering our national pride, it is only due to Great Britain to say that, of all the Powers, she has been and is the most conscientious, earnest, and self-sacrificing in all that concerns her action in Africa. Her interests in



Africa are colossal, and cannot now be laid aside. North, south, east, and west, and in the very heart of the continent, her national honour is at stake. Her "thin red line"—if we may apply the term to the colouring of the political map of Africa—is now a broad path of Western civilization. This path, whether by mere chance or consummate statesmanship (the reader will have no difficulty in guessing which), leads from a settled political base on the South Coast—a base that has in it the elements of permanency, security and prosperity—and, passing along the more or less healthy and rich highlands of the continental axis, conducts, by a practicable land-and-water route, to the seat of the most ancient civilization, Egypt. No other European Power in Africa has such undoubted claims as Britain to stand in the vanguard of Western civilization; nor, to our mind, can it be questioned that the civilization of Africa will and must necessarily follow along the route indicated. This route traverses the healthiest and richest lands, as has been said; whilst it is also occupied by the highest and most impressionable and capable of native tribes. At various points, our ancient allies and very good friends, Germany and Italy, are responsible for the well-being of vast territories, and, by executing flank-movements, can materially assist the advance of Christian Europe through the desert of paganism, right up to the frowning walls of Islâm. The increased impetus of such an advance will, of course, be regulated by the unity of the co-operating forces, no less than by the local obstructions over which it must pass.

We need not refer to other parts of Africa in order to further strengthen our case. In almost every instance it will be found that the natural *foci* of European enterprise are concentrated in and around the great river-basins. Indeed, the possession of these natural channels of communication has been the incentive, as they are to-day the cause, of European rivalry in Africa. In our opinion, the one political action which, above all others, would contribute to International accord in Africa, and lead to the most bene-

ficial results, would be to *internationalize the great river-highways*. The physical structure of the continent is such, that freedom of navigation on all the great rivers is absolutely essential to the Powers; and, when one adds to this consideration that of the peculiar political conditions, it is surprising that greater unanimity has not before been felt in this respect. We would even go the length of neutralizing the Suez Canal.

In a word, the practical and decisive steps taken by the European Powers in Africa to bring that long-suffering continent within the sphere of more intimate and reciprocal relationship render the adoption of a uniform programme a matter of increasing importance. The haphazard policy which hitherto has regulated these relations, should, in the interest of the Powers concerned, give place to one formulated on more liberal lines. European action in Tropical Africa has for centuries been antagonistic to the first principles of state-craft. The result of this is, that the European domination is still practically restricted to a narrow coastal zone, and the condition of the indigenous populations of the Interior remains almost unchanged. Hitherto we have only experimented in Africa; but now we are called upon to control its destiny. What that destiny may be, will depend on the spirit in which Europe pursues its mission. Rightly used, our most valuable possessions in Africa are the confidence and co-operation of its inhabitants. European and native African interests are so far identical. The abuse of power will bring its Nemesis: for Tropical Africa is, after all, the home of the Negro.

The destiny of the northern seaboard, including Lower Egypt, can be almost entirely dissociated from that which may befall the remainder of the continent, and must be decided on the Mediterranean. In like manner, South Africa, though more closely associated with the destiny of the continent, may be considered apart, on account of its physical and political characteristics.

A. SILVA WHITE.



## RABIES AFRICANA, AND THE DEGENERACY OF EUROPEANS IN AFRICA.

Not half a century ago, the educated European thought of Africa as a mysterious, distant, and veiled beauty, a sentiment eloquently expressed by the German poet Ferdinand Freiligrath in his ode "to Africa," which I venture to translate into such rough English as—

"Who saw thee without veil, O Queen?  
Though nigh the wooers may have been,  
To lift the veil that screens thy face  
They dared, they died in deep disgrace."

Her bold white admirers are doomed to destruction ; and the poet asks the cruel and proud "She," in accents of reproach, how she could thwart what was only done for Her glory in Her sanctuary, and for the grace of Her holiness.

Mr. Stanley could still call his second book "Through the Dark Continent." Now the term "dark" is no longer applicable. The most dazzling electric light, not of culture, but of newspapers, has been thrown on its innermost recesses, possibly for the theoretical benefit of geography and the fame of some persons ; but hardly to the joy of its inhabitants. Even the sentimental phase of interest in Africa is over. The African explorer of to-day is no longer a sentimental "wooer," and thinks little of "glorifying Africa in Her sanctuary." He wants to conquer, enthrall, and make money, and it is all the worse for the natives if they do not at once meet his views.

The future historian will record with surprise the remarkable phenomenon, that towards the close of the nineteenth century a kind of mental epidemic broke out in Europe, which might be termed "*rabies Africana*." Unlike other epidemics, its devastations are not among the ignorant and poor, but among the reigning classes and their responsible leaders, from whom mental health, self-control, wisdom, and

prescience might have been expected. For the last fifteen years, no European State believes that it can be happy, unless it gets a slice of Africa; and the more it has, the more it wants. The following are some of the statistics of the epidemic during the last decade and a half;—

In 1876, only five European Powers (if Turkey be included) had possessions in Africa, namely, England, France, Portugal, Spain, and Turkey. Since then, three other Powers have acquired great interests on that continent. Germany, Italy, and Belgium (or the fiction "Congo State"). In 1876, the whole of Europe had only 4,303,704 square kilometres. To-day it has nearly five times as much, or 20,057,613 square kilometres. In 1876, France had scarcely 100,000 square kilometres; to-day it has over 6,000,000. England has increased her territory during that time from 709,905 to 4,170,474. Germany, that in 1876, had not a square inch, has now 2,720,000 kilometres, and so forth. Up to 1876, the European possessions in Africa were easily accessible by ship, with the sole exception, perhaps, of the "back-lands" of the British Cape Colony, and were completely under the control of their European rulers. To-day they cut deep into the heart of Africa, are in part entirely in the interior, are accessible with difficulty or not at all, and are only to the smallest extent under the real influence of their nominal owners. Up to 1876, there were historical reasons for European Colonies and conquests in Africa. Turkey possessed Northern Africa, with its exclusively Muhammadan population, as the defender of Islâm, and by virtue of the doctrine that the Khalifah is the natural ruler of all Muslims. Portugal had established herself on the Eastern and Western Coasts, at the time of her maritime greatness in the fifteenth century, under Kings John I., Alphonse V., John II., and Emanuel the Great; and her Colonies are the traces of the voyages of discovery of her ancient naval heroes. England was obliged to take the Cape at the beginning of this century, in order to secure her way by sea to India; and the other English settlements on



the East Coast had also, originally, no other object than to serve as resting-stations along the only road to India before the opening of the Suez Canal. France was compelled to conquer Algeria in 1830, because the insupportable arrogance of its pirates could not otherwise be broken; whilst the Senegal Colony developed from the old and justifiable Factories which the enterprising Norman merchants had established as early as 1637 for commerce, and commerce only. Finally, Spain had inherited from Portugal Fernando Po and other small possessions in the Biafra Bay, and attached so little value to them that, *e.g.*, England could occupy Fernando Po from 1827 to 1845 without any protest from her. As for Ceuta, Spain acquired it for reasons similar to those which induced France to take Algiers.

Till 1876, therefore, Europe held either good, old, remunerative possessions in Africa, or such as, although a burden, were kept from general political considerations. There were also such as were only nominally under her rule, which brought in nothing, cost nothing either in men or money, simply because their European masters did not care for them. What, therefore, are the grounds which led to the recent African acquisitions? How explain in responsible statesmen the rage with which they vied in falling on a continent which had been so indifferent to them for centuries?

The answer which those affected by "*Rabies Africana*" may give to these two questions, will divide them into two classes—one of Hypocrites, and the other of Cynics. The former say: "We take Africa in order to improve the condition of the natives"; the latter state, "We pocket Africa for our own profit." The Cynics have at least the merit of sincerity. Arguing with them is therefore easy. Let us, however, first look the Hypocrites in the face.

They maintain that they have annexed Africa in order to save the poor blacks from their primeval barbarism. Indeed! and how do the Great Powers begin this task? Big words are, of course, not wanting. "We bring European culture to the negroes." It is still a question whether this culture

would be an unmixed blessing to the African. As a matter of fact, we bring them European vices, brandy, bad guns, and gunpowder. Four-fifths (some say ninety-nine per cent.) of the entire European importation into the negro lands of Africa, consist of an abominable beverage which, out of very shame, is called "rum." The great African dealer, Woermann, openly admitted in the German Parliament, that this stuff was exclusively prepared for the negroes, as no one would dare to offer it to the most degraded European pauper. Some Powers have attempted to prohibit the importation of this brandy. Should this prohibition ever be carried out in earnest, the interest of many pretended enthusiasts for Africa would cease, and the phrase regarding the introduction of European culture would no longer be heard.

Another phrase of the Hypocrites is, that the negro should be educated to work. This, too, is a kindness to the negro. What right have we to force this kindness on them? The negroes have no reason to work more than they do now, as long as they are left to themselves. They live, generally, in the midst of a prodigal nature, which provides for all their real wants. They build their light huts, cultivate with little trouble the prolific fields, clothes they do not require, and they possess in abundance supplies for their bodily needs. Indeed, they have enough leisure to enjoy existence, as is only granted in Europe to a few favourites of fortune. And in this contentment are we violently to disturb them? They should learn the treadmill of constant labour; but why? Because it is to their profit? No; because we are to derive benefit from it. They do not work because they have no wants, so we accustom them artificially to absolutely unnecessary, indeed injurious, appetites; and in order to gratify them, they are to learn to work. Under the pretext of educating them, we make drunkards of them; and in order to be able to buy our brandy, they must become plantation labourers. I can well see what *our* gain is: we get cheap labour and customers for our rum; but what do the negroes get by this education to work? I scarcely



believe that "the sweating system" of the Russian Jews in the East End of London is the ideal of terrestrial existence. I believe that the life of a primitive agriculturist in a tropical, well-watered region is preferable. But what is to be said to the attempt to bring these free primitive peasants under the sweating system, in order to enable them to buy liquor which kills them, cotton-rags which they do not need, and gimcracks which they do not desire?

"We preach Christianity to the negro." This argument of the Hypocrites always makes a great impression. There are, however, a series of facts which greatly weaken its effects.

Missionary activity was successful in Africa before the European Powers threw themselves on that quarry. Besides, Christianity is not the only faith which can raise the negro to a higher civilization. We have incontestable evidence that great negro tribes have reached a comparatively high culture, without the least European influence, without missionaries, without Christianity, by their own efforts only. The French Captain BINGER, known by his explorations in Western Soudan, was the first European who reached Kong, the capital of a country bearing the same name, and inhabited solely by negroes. Let him give his observations in his own words: "There is in Kong an Imam, or religious chief, who, in addition to religious administration, has also Public Instruction under his supervision. This Public Instruction has made *great progress* in the country; in Kong itself, there are few men who cannot read or write." (This is more than may be said of some districts of Ireland or Wales.) "All can write Arabic, and comment the Koran. They are, however, by far not so bigoted as the Peuls or the Arabs; all know that there are three great religions, which they call the three paths; the path of Moses, Jesus, and Muhammad. The Kong people consider the three religions as of equal value; because they lead to the same God, and because in every one of them there are men who deserve every esteem; therefore, they say, there is no reason to hold that any one of them is better than the others." Thus speak, according



to Captain Binger, supposed savages who, the Hypocrites urge, should be annexed by European States to be educated to civilization. These savages seem rather capable to give lessons of toleration and wisdom to more than one of the European nations who want to civilize them.

Major von Wissmann has also unpleasantly crossed the Hypocrites. He published an unfavourable opinion regarding the activity of Protestant missionaries, and reproached them for mainly preaching dogmas to the negroes which they could not understand, and for dressing them to mechanical religious externals which could not be of the least mental or moral advantage to them. Wissmann has a better opinion of the Catholic missionaries, because they teach the negroes manual and technical arts. In this respect I entirely agree with the Major; a missionary who teaches the negroes—if they cannot already do so—to grow vegetables and fruit, the handicrafts of the builder, carpenter, smith, potter, tanner, and weaver, do them more good than all the vendors of "schnaps" and powder, all Zulu soldiers and East African German uniforms and Belgian Congo officers put together.

There is one point, no doubt, in which the Hypocrites triumph, that is African slavery, as indirectly originated in its present abhorrent form by European greed for ivory. The cruel deeds of the slave-hunters cry to heaven, and it is an intelligible feeling to wish to put an end to them. Is, however, the dissection of Africa by European Powers the appropriate means to attain that object? I doubt it. The African policy of Europe has led to jealousies and disunion among the various European Governments, and only the unanimous proceeding of all whites in Africa can lift the curse of slavery from the unhappy negro; as long, however, as Englishmen and Portuguese, Germans and Englishmen, Frenchmen and Spaniards, Frenchmen and Englishmen stand with sword ready to be drawn against one another on various points of recently dismembered Africa, the slave-hunter has little cause to feel anxiety as regards the success of his infamous trade. So long also as Hamburg can sell



a case containing a dozen beautifully labelled and corked bottles of so-called gin or rum, at two shillings, everything included, and make a large profit, so long will the African, maddened by this drink, endeavour to secure this luxury by the sale of his kidnapped fellow-countrymen.\*

Having shown that the dissection of Africa is not to the advantage of the negro, let us now leave the Hypocrite for the Cynic. What is it that they expect from Africa? is it commercial profits? To obtain them, conquest is unnecessary, for factories have existed all round the coast of Africa long before European Cabinets thought of laying hand on Africa. In some cases these factories worked at a profit, or were maintained by rivalry, to the great satisfaction of European merchants and their black customers. In other cases, when unremunerative, they were given up; but nowhere in equatorial Africa is European commerce so extensive and remunerative as to cover even approximately the cost which the new European possessions entail, for administration, judicature, and military expenditure. Is there anything more silly than to spend a million in order that four or five merchants, perhaps only one or two, may gain a hundred thousand marks, which they could have gained more safely and easily without State intervention, conquest, and the race for land. How wildly must Chauvinism be raging in European countries, without any exception, how much must it have darkened all judgment, when the tax-payers are ready to dive deep into their pockets in order to make large presents to a small number of rich fellow-citizens, solely that they may have the satisfaction of hanging a map of Africa on the wall of their room in which they can stick pins with little flags in their national colours in the greatest possible number of places! I can understand that many African traders would like to

\* Domestic African slavery was rarely a degradation, and in Muhammadan households often became a privilege. It is rather European servitude, whether called free or forced labour, that is generally a curse to both master and man, owing to its formality, coldness, and greed.

have their national soldiers and sailors near their factory, in order to secure a monopoly of trade with the aid of their bayonets; and also that a number of adventurers, who probably did not get on too well in ancient Europe, should deck themselves with titles in the newly-annexed territories, play at being great men, and draw handsome salaries. But it is less intelligible that the European tax-payer should so readily pay office-hunters, soldiers, and sailors to support trade monopolists. It would be cheaper and more profitable to the tax-payer to pay the salaries of African officials, soldiers, and sailors, and to keep them in Europe. Europeans and negroes would be better off under such a system; but, of course, patriotic Chauvinism would have to give up the satisfaction of sticking pins with little flags into African maps.

Africa, therefore, does not bring in any money to the European Powers, but on the contrary entails on them great sacrifices; and as far as can be seen, there will be no improvement in the immediate future, but rather the reverse. What promise of other advantage is there from the new acquisitions? The word "colonization" is heard here and there. If by it is meant that European labourers are to go to Africa in order to acquire land and to live there as agriculturists or breeders of cattle, this is mere madness. The English possessions and the Boer countries south of the tropic of Capricorn, and partly the regions near the Mediterranean, are alone suitable for European colonists. The inter-tropical countries of Africa do not allow of permanent European settlements, industrial operations, and the establishment of families. A German traveller has graphically said: "Where there is water in Africa, and something can grow, there the climate is murderous. Where the climate is healthy, there is no water, and nothing can grow." The colonial enthusiasts know this very well, for whilst they rave on the one hand of European colonization, they issue—in Germany for instance—the following regulations for service in the German reserve guards, who live in Africa under comparatively favourable conditions (*vide*



Brigade-surgeon Dr. Kohlstock's article in No. 13 of the *Deutsches Kolonialblatt*): "A descent from a thoroughly healthy stock is requisite, so that there should be no predisposition to hereditary diseases. Freedom from all organic defects, especially from those of the heart, is absolutely necessary. The increased demands on the action of the heart caused by the malarial fever, require absolutely a sound, vigorous, and regularly-working heart. Even after complete recovery from muscular rheumatism, a person becomes quite useless for service in the tropics; the lungs must be endowed with a sound and abundant power of breathing. Sufferers from stomachic complaints, acute or chronic gastritis or indigestion, should stay at a distance from the tropics, likewise whoever is of a hypochondriacal or melancholy temperament." And yet the Europeans who had been found suitable in accordance with these high requirements of Dr. Kohlstock, and who had been recruited for the German "Schutztruppe" furnished in July last year the following returns (according to the official statement in the *Deutsches Kolonialblatt*): "The percentage of illness was as follows: in Pangani, 14·3; in Bagamoyo, 18·2; in Tongo, 25; in Lindi, 33·3; in Saadani, 33·3; in Mikindani, 38; in Lilwa, 43·7; in Dar-es-Salaam, 64·3. In other words: of the selected, healthy, robust, and cheerful Europeans in Dar-es-Salaam two out of three were ill; and it is to such countries that Europeans are to go as colonists who belong to a class in which Dr. Kohlstock's ideal of health is hardly ever reached! Those who preach to Europeans the advisability of settling in Africa, can only have one object in view: to rid Europe of people who are in their way; but in that case it would be more honest and hardly more cruel to embark the wretches of whom it is desired to clear Europe, and to scuttle the ships on the high seas. Colonization of the intertropical regions of Africa with the white man, can never be carried into effect. If, the schemers should succeed in enticing Europeans, the lot of the victims cannot be doubtful. With regard to their inevitable destiny, to

quote from my *Paradoxes*, "the most virile white people degenerate in hot regions in a few generations, until they become scarcely more than the shadows of their ancestors, if they do not die out entirely from barrenness and disease. This was the fate of the noble Vandals; as Germanic giants they conquered Carthage, and a hundred years later, as whining weaklings, they were driven out by wretched Byzantines. The settlers between the tropics not only fail to advance the civilization which they have brought, but they soon have nothing left of their birthright except a debased language and the self-conceit of caste, none of the distinctive physical or intellectual features of which have been retained. The Equator will become (in case of European immigration) a fearful caldron, for human flesh to melt and evaporate in. It will be a revival of the ancient Moloch-worship. The nations of the temperate zone will cast a portion of their children into the jaws of the fiery furnace, and thus manage to retain room for the remainder."

No conceivable advantage is therefore to be derived from the dissection of Africa, either as concerns the negroes or the Europeans (though it may perhaps benefit a few individuals); neither the Hypocrites nor the Cynics can furnish a reason that will stand the test of argument for the African "Earth-hunger;" and the whole phenomenon only becomes intelligible if we believe in the new epidemic—the "Rabies Africana."

MAX NORDAU.



## FRANCE AND HER COLONIES.

THE end of the 19th century is marked by a colonizing ardour worthy of the attention of historians. The ancient nations of Europe, especially those whose outward expansion is most pronounced,—namely, France, England, Germany, Italy, Portugal, and Belgium,—aim at implanting themselves in the yet virgin soil of the vast "Dark Continent" of Africa. This movement for outward expansion is not the result of caprice; it has a purpose which it is necessary to know and to examine from the standpoint of the interests of the various nations concerned. We postpone for a second article the comparative study of the results of colonization by various nations. Our present inquiry is, why France colonizes, and what benefit she can derive from her extensive Colonial territory. Without counting the entire countries which France seeks at this moment to acquire by peaceful measures in Africa, she already possesses valuable Colonies in four of the five divisions of the globe. These are as follows:—(a) Martinique, Guadeloupe and its dependencies, namely, Marie-Galante, Désirade, St. Barthélemy, with a portion of St. Martin—the other belonging to Holland—Les Saintes, Guiana (Cayenne), and the islets of St. Pierre and Miquelon. (b) Algeria, Tunis, the Senegal, with the French Soudan and Sahara, the southern rivers comprising the Casamance, the Rio Compony, the Rio Nunez, the Rio Pongo, and the Mellacoré; Grand-Bassam and Assini, Porto-Novo (in the neighbourhood of this Colony France exercises her protectorate over the territories Coutanon, Grand Popo, Abanamquem, Agvei, and the country of the Watchi); the Gaboon, the French Congo, Madagascar, Sainte-Marie, Mayotte, Nossé-Bé, the Comoro Archipelagos comprising the great Comoro, Aujuan, Mohéli, and their dependencies, protectorates since 1866; the island of Réunion, Obock. (c) The Indian Establish-

ments, French Indo-China, Cochin-China, Cambodia, Anam, and Tonkin. (d) New Caledonia and its dependencies (the isles of Nou and des Vins), the establishments of Oceania comprising Tahiti, El Morea, Raiat  a, the Tuamotu Archipelago, the Tubuai isles and the Gambier, Rapa, and Marquesas.

The Colonial Empire of France is thus sufficiently large to justify the organization of a special Colonial Ministry, so long desired by public opinion. Our Colonial possessions together have a population of 26 to 30 million inhabitants, not including the African territories under our sphere of influence. France, as may be seen, has during these last few years extended her Colonial domain in enormous proportions. She does not yet derive from it all that she has a right to expect; but her commerce with her Colonies already deserves mention. The statistics of 1889 already have the following figures:—

Export from the Colonies into France	...	311,324,160 francs.
French Imports into the Colonies	...	272,438,942 "
Total	...	583,763,102 "

Or £3,350,524.

Again, the commerce of our Colonies with foreign countries (imports and exports), reaches the sum of 364,859,597 francs: over £14,500,000. Of course these amounts are not considerable; but it must be remembered that our last-acquired possessions are of recent date. Tunis, Tonquin, Anam, Madagascar, the Soudan, the Congo, have not yet given all that we may hope from them; the organization of their commerce has scarcely begun, and results will only be felt after two or three years.

We have therefore beyond the sea an enormous market for our home products, just as our Colonies have one in the mother-country. At this moment the Colonial Powers of Europe are considering, as France will shortly do, the application to their Colonies of custom-house tariffs. This is a very complicated question, and one that deserves the most serious examination. Its study is especially necessary to



France, the Colonial division of which is spread over such various portions of the globe. No commercial system should be uniformly or definitely adopted before this question of tariffs is most thoroughly considered. The storm is now raging at the Palais Bourbon in favour of protection. It is almost certain that the Protectionist party will win as regards home tariffs; soon after, the Chamber will take up the custom-house duties for our Colonies. On this vexed question I may venture to say a word from a general standpoint. For the last fifty years the nations of Europe have made such enormous progress in the rapidity of transport, the transmission of correspondence, in short, of universal relations, that the economical system is at present entirely upset. It is natural that our legislators should wish to place it on a level with the progress already achieved; but it is equally necessary not to pledge the future, that is to say, not to go beyond such progress as has been actually accomplished. France, by her economical appliances, the productiveness of her soil, and her geographical position, has an essentially cosmopolitan commerce. She possesses besides an enormous Colonial territory with which she can easily be put into commercial relations. These considerations should induce the authorities to greatly facilitate the business relations of France with all other countries. From a Colonial standpoint, we have a striking example of the ruinous consequences of too severe a system. Cochin-China is, since 1887, taxed commercially according to the general Home tariff. Since that period, and in spite of some relaxations, the commerce of that Colony has enormously diminished. It could not be otherwise. French Cochin-China, and especially the Port of Saigon, whence rice is exported, lies between the two free ports of Hong-kong and Singapore. In wishing to protect French merchandise in this Colony, we have given occasion to fraud; for foreign merchandise has easily penetrated into Cochin-China, where we have thousands of miles of open coasts and frontiers; and thus, when our merchandise alone paid duty



on entering, the foreigner sold his product to the native at a lower price, and realized a larger profit. This mistaken system is about to be modified; and we shall soon see this once flourishing Colony resume the rank which it occupied in the commerce of exports. The representatives of the French Colonies in Parliament are now engaged on the subject of their respective tariff duties. It is to be hoped that their opinion will be respected, for they know better than anybody else the needs of the countries which they represent. It is obvious that any system of imposing duties in the French Colonies must not be exclusive. It should be established in accordance with the amount of business of each Colony, either with France or with other Colonies, or with foreign countries—in other words, some should be "protectionist," others "free-trade." Economic theories, as regards the Colonies, are ruinous; hard and fast rules are inapplicable; and tariffs should be subjected to the much varying laws of local commerce. For a long time public opinion in France was hostile to all Colonial ideas; for with the great majority it was an axiom that we were only indifferent colonizers. This is not altogether the case. I admit, and I have long complained, that French Colonial policy is not free from defects, and that it deserves hard and just criticism; but English Colonial policy, which is always held up to us as an example, is also far from perfect.

I have during many years watched Colonial subjects; and I have observed that the French Colonies, in spite of mistakes and a false *Homé* policy regarding them, are drawing nearer to the Mother Country as they advance in civilization; whilst the English Colonies,—even Canada, Australia, and the Cape,—follow a diametrically opposite course. In Africa, above all, in spite of the great errors that we have committed, France has shown that she possesses a great power of assimilation. Observe, that in all the "Dark Continent," wherever floats the French flag, it is not the conquered race which is assimilated; it is, on the contrary, we who become assimilated to the native. We



have incontestably the gift of pleasing. This faculty is mainly due to our open, gay, and easy disposition.

At this moment the Government of Algeria is studying a complete project for assimilating that Colony to the Mother Country, in order to constitute it into French "*départements*," subjected to our laws and institutions. This measure will be well received beyond the Mediterranean, and the only difficulty which we shall have to surmount will be financial. As regards our influence in Africa, I believe that the union of Algeria with France will have an excellent effect with the Arab. He will see in it a decisive act of our preponderance—a determination to implant ourselves more and more in his country, in order to bring to him, along with our civilization and the progress of French genius, the support of our arms and of our authority, if his peace were menaced. All the nations of Europe have their eyes fixed on Africa, in order to snatch a morsel from that enormous quarry. Many failures will be encountered before any nation can strike root, or become master in the heart of that great Continent. The Negro will always welcome us so long as we only go to him to establish commercial relations; but the day he becomes aware of our desire to take his soil, he will at once become our fiercest enemy. The only means of gaining a footing in the interior of Africa, as yet so little known, is by holding in one's hand the wand of commerce, and not the sword of the conqueror. In my next article I will endeavour to show what the various nations of Europe have done for the last fifty years in Africa, and what we have done ourselves.

L. DUTILLEUL DE LA TUQUE.

## THE TRUTH ABOUT MOROCCO—A REPLY.

It is singular that a country like Morocco, so near the centres of European civilization and occupying so important a geographical position, should be so little known. This is not due to the scarcity of works on the subject. Tourists bent on sport, perennially enlighten the British public on Morocco. The literature on it counts 800 authors in the library of Dr. R. Brown of Streatham. That scholar and Sir Lambert Playfair are now engaged on a bibliography of Morocco, and can draw on 1,200 to 1,300 "works" in all languages, of which between 200 and 300 are in English. In *The Times of Morocco* I have had occasion to review over forty of these contributions to our knowledge, or rather ignorance, which every successive work seems to deepen. Since the end of the last century, nothing on Morocco that can be said to be trustworthy has been written. Jackson, Chénier, Höst, and Gräberg, in English, French, Danish, and Italian respectively, are fairly "reliable," but out of date. The best description of the country is still that of Leo Africanus, three centuries old; and Lane's description of the modern Egyptians applies more closely to the customs of the modern Moors than the most recent attempts at portraying the latter. In these attempts, I for one, who have made Morocco my home during the last six years, do not recognise its people. In *THE ASIATIC QUARTERLY* for July, 1890, the article on "The Regeneration of Persia," was, *mutatis mutandis*, far more applicable to Morocco and the Moors; than that on "Morocco" in the same issue. Indeed, the question of a member of the London School Board; "Tangier? Let me see, somewhere in Algiers, or is it Tunis?" fairly describes the knowledge of the public in England regarding Morocco. The term "blackamoor" still represents the Moor, to that public as black in feature and



character, though, as to the former, his colour depends on the admixture of negro blood, where he is not as fair as an Englishman. As to disposition, "these terrible Moors" as the Chairman said at one of my lectures, I have never been annoyed by them during the whole of my sojourn, whether in European or native costume. They are a noble race in spite of their failings; and their distrust of Europeans is greatly due to bad treatment. In nine cases out of ten of alleged inhospitality to strangers, or insult to the Nazarene, I have been able to trace the cause to the overbearing attitude of the stranger. Were a Moor to behave in England as many Europeans do in Morocco, he would soon be ducked in a horse-pond by the maddened mob. Residents seldom get into trouble, and sensible travellers are equally fortunate.

The Moorish idea of a Christian, is a drunken pork-eating debauchee in hat and trousers; so, with hardly any practical morals of their own, the Moors look upon us as their inferiors in this respect. As for our vaunted civilization, they pity our haste to be rich at their expense, with the aid of fearful and wonderful vessels and machinery. All the world, except North Africa, Turkey, and Arabia, are "that land," "the Nazarene Country;" and the wonders told of it are attributed to imagination. Those who have lived in Europe for years on business, are glad to return home and seldom speak of what they have seen. "I would never be believed if I told my friends about England. Why should I earn the character of a liar?" said one who had been educated at Chatham. How many English merchants, who return to the old country with treasures from foreign lands, teach us about them? We are despised by the Moroccans for everything for the converse of which we despise them. We should try to look at things from their point of view, if we are to understand or influence them; and this is impossible without speaking their language, living among them, and studying their religion.

No Moor has been more systematically or cruelly



libelled than the reigning Sultán himself. As the figure-head of his people, he has been the common butt. Here is a sentence from the article in *THE ASIATIC QUARTERLY*, already referred to, by a passing visitor: "The Emperor sets the example of reckless murder, and the officials do the same." Never did a kinder ruler sway the destinies of Morocco. Múlái el Hasan's dislike to bloodshed is notorious. It is only when European nations demand the blood of the slayer of a European, that His Majesty will, as a rule, give the order for death. Many a murderer is spending his days in the dungeons of the capital on account of this feeling of the Emperor. When the chiefs of some Berber clan rise up against him, and he has to quell the insurrection with an army, no one can express astonishment that the vanquished leaders are beheaded. Is this reckless murder? No one who had seen that quiet, anxious face, or had conversed with that intelligent but harassed mind, could pen a libel such as this. May it be long indeed before the present Sultan terminates what the writer of that article chooses to call "his unworthy life"!

Notwithstanding the notion that the Emperor of Morocco is an arbitrary autocrat, few sovereigns enjoy a more limited monarchy. The Court officials, modelled, some reigns ago, on those of France, form a great obstacle to progress, and to the best intentions of their lord. Though any one of them could be thrown into a dungeon at his will to-morrow, united, their "vested interests" are too much for him. A stronger-minded, more brutal man might make a clean sweep of them, and work what reforms or injuries he pleased; but we want no more recurrence of the terrors of such reigns as those of Múlái Ishmael and his brothers, from accounts of which it would seem that modern writers concoct ideas for to-day. Better by far the steady progress made during the present reign, than that.

Most of the visitors to Morocco make their notes with a view to proving some preconceived idea—either that the Moors are angels, or that they are devils. It is unnecessary



to disprove either theory : they are men, and our brethren. The history of their nation, the monuments of bygone greatness, still to be seen in their own country and in Spain, tell what they have been. Centuries of misgovernment have thus reduced them. It is sad now to see how they live, and how little their inherited abilities are cultivated. The rivalries of the European Powers have for centuries prevented the ascendancy of any one of them. In the centre of this equilibrium of forces, the Sultan holds his own, opposing one Power by another, and impartially mistrusting all.\*

In spite, however, of these unfavourable conditions, Morocco is being steadily opened up, and becoming daily better known; but it is a country absolutely without figures, and the attempts of the statisticians to make sweeping assertions in connection with it or its people, are utterly unreliable. It is, on the contrary, eminently a land of contradictions, and what may apply to one class, in one place, may be the reverse elsewhere. It may be said with equal truth, that the Moors are black and that they are white, that they are moral and that they are dissolute, that they are warlike and peaceful, meat-eaters and vegetarians.

But whatever else a Moor may, or may not be, he is a born gentleman, and an inbred democrat. Graceful and polite, he is equally at his ease before the Sultan and his officials, or a beggar saint. Far from being uncivilized, he lives a highly decorous and sociable life on Oriental prin-

\* The danger is external, not internal. The intestine quarrels of the Moorish tribes, or the disaffection of certain districts, are no more likely to bring about a collapse now than during the thousand years they have continued. Lord Salisbury has called attention to the trouble threatening from this quarter; but he omitted to point out that it arises solely from the coming struggle over Morocco among the Powers, which some seek to hasten by plotting its downfall. From their own standpoint, under the present circumstances, the Sultan and his advisers are perfectly justified in steadfastly closing their doors to one and all of this pack of wolves. Nothing short of an international guarantee of the integrity of the Empire, on the condition of carrying out certain reforms, will give the country a chance.

ciples; and his every action is just as much governed by unwritten rules of etiquette as that of the Bond Street man of fashion. The Moor, it is also said, is cruel and ferocious. Be it so. Turn back the pages of our own history for a century or so—nay, lay bare those parts we would conceal to-day. Were English people never cruel? And in the present age, how about our cruelty to children and to animals? How about our Maiden Tribute? Drag out the truth and publish it in all Morocco. Paint black the darkness and blot out the light. Then you will present to the Moors a companion picture to that which we have sketched of them for our own edification, a parallel view. Yes; the Moors are often cruel, often harsh, and their treatment of one another and their beasts is sometimes brutal; but are they therefore brutes? "Evil is wrought by want of thought, as well as want of heart;" and it is in their ignorance and thoughtlessness they do such things, but not from heartlessness.

Some would have it that the Moors are beyond raising, that they have degenerated too much to be reclaimed. This is far from being the case, as a glance at the bright and intelligent faces of the children, and personal experience of their capabilities would convince the impartial observer. Those who have properly trained native lads for service have found them tractable and honest on the whole. It is when debauchery destroys their powers, that they sink into the neglectful, lethargic condition so ruinous to their own interests and those of their country.

In concluding these remarks I would correct *seriatim* a number of mis-statements in Dr. Cust's article in this Review, because nearly all of them are believed by the general public and circulated by travellers, ignorant of the country.

Wine is positively prohibited by Muhammadan teaching in Morocco, as over all the world of Islām; and it is only where the Moors have come in contact with the civilizing influences of Europeans that these precepts have been to



any extent laid aside. The Berbers, on whom the religion of Arabia sits lightly, have never entirely abandoned their strong liquors, and the Jews have all along found *secret* customers for their ardent fig, date, and raisin spirits, among the well-to-do.

Four wives being allowed to every Muslim, the Moors are *not*, as a rule, monogamists; only those whom poverty compels remain content with one wife. The regulations affecting divorce and the legal status of women in no way differ from those in the rest of the Muhammadan world.

Though slavery is still legal in Morocco, and nothing can palliate the abduction and sale of human beings, there is no need to *invent* additional horrors, as is too often done. The whole business is black enough without that. Neither males nor females are exposed naked for sale in the market places. In the inland towns the vile traffic is carried on in specially appointed enclosures; on the coast, in deference to the Europeans, it is done more secretly. Little boys, perhaps, might occasionally be seen naked for sale; but white lads of the same age are often abroad in the same condition.

Famines are *not* of regular occurrence. Only certain parts of the country, mostly the plains, are tree-less. Many of the mountainous districts are well wooded. The Sultan owns one steamer, a merchant vessel purchased at an enormous price some years ago; and it is only a specimen of the way in which he is repeatedly "done" by commission agents. The idea that the *climate* of Morocco renders it unsuitable for railways is amusing. How about India, Egypt, and Algeria, all very much hotter?

The Government of Morocco, bad as it is, is no worse than many another Oriental *régime*, and is certainly as good as most of the European governments were a century or two ago. The formal visits of the foreign ministers to the Court are not only occasionally "allowed," but may be made at any time; and did these gentlemen care less for their own comfort, and more for the interests of civilization,



accredited representatives would always reside at Fez or Marrákesh (Morocco City). The relic of the pirate days in the presentation of valuable offerings on each visit, the European minister and suite standing bare-headed in the sun to be received by His Majesty on horseback under an umbrella, is a disgrace which ought to be abolished, at once.

Europeans *are* allowed the right to purchase freehold land; but the constant troubles with foreigners render the Government disinclined to give its consent to the transfer, which is necessary to legalize it. The exportation of every produce of the soil is *not* forbidden, only that of wheat and barley, and a few other articles specially reserved to the Sultán as monopolies by treaties with the Powers. On the contrary, the exports of Morocco are almost entirely raw products of the soil. The light-house at Cape Spartel was *not* built "under actual diplomatic violence;" and the real obstruction to the cable from Gibraltar was due to the Spanish legation, if not to the French as well.

Europeans, precluded from holding slaves by their own laws, are equally so by those of Morocco; and it is only by supplying the capital to native dealers that some foremost representatives of civilization have taken part in this nefarious trade. It is not fair to malign the European settlers in Morocco sweepingly, as "the scum of our towns, the escaped criminals from our prisons, men bankrupt in fortune and character" because a large portion belong to the poorer classes. Even the Spanish colonists on the coast are undeserving of this opprobrium; the European Powers can arrest any of their subjects in Morocco, so that these desperate characters could only seek refuge in the interior. As a matter of fact, the European population consists of merchants, traders, mechanics, labourers, diplomatic and consular officials, retired gentlemen, priests, and missionaries. Those of whom most is expected, except priests and missionaries, often give the worst idea of Christianity and civilization.

Space forbids the detailed discussion of that much mis-



represented system, the protection of European interests in native hands; its abolition would injure both parties, and is not to be thought of. Assure security of life and property to the native, and its use and abuse will cease together. Dr. Cust is wrong in imagining that the *foreigners* are protected; it is the natives supposed to be in charge of their interests who are. To argue from the abuse of the system for its abolition, amounts to destroying a machine because of its mismanagement.

In the discussion of these questions there has unfortunately been so much misrepresentation from motives of private or party interest, that the task of showing matters in their true light is most difficult. It is, however, quite certain that steady progress is being made in every direction, that prejudice is retreating, and that the regeneration of Morocco has begun.

*The (late) Editor of "The Morocco Times."*

## TASMANIA AND HER PROSPECTS.

At the beginning of this century, as recorded under the Risdon Government in 1803, there were the following populations in Australia and Tasmania, viz. :—

New South Wales	...	...	...	...	7,134
Norfolk Island	...	...	...	...	1,300
Van Diemen's Island	...	...	...	...	49

Total, 8,383

as against 3,070,666 at the close of 1888.

It was in 1836, or thirty-three years after the first settlement at Risdon, that Sir Henry Elliot, as he tells us in his paper (*Nineteenth Century*, November, 1889), visited Tasmania. He found the population increased from 49 to about 40,000, the colony safe from the hostilities of the aborigines (the only remaining natives being those in the Government asylum at Flinders Island), and some of the early settlers so prosperous that one was to be found "living in a large stone house with a beautiful natural park in a magnificent property of fully £7,000 a year." But the colonists were not yet free from the disagreeables attendant upon the convict system or the dangers incidental to bushrangers. Tasmania was then separated from England by a four to six months' journey. There were no railways, no roads worthy of the name, no post-horses to drive over the tracks that represented roads in some few localities, no telegraphs, and scarcely any recognisable post-office system. I do not know that Tasmania was any the better off because she had no national debt at that time and was in receipt of large sums of Imperial money annually expended on the convict establishment, the regiments quartered there, and the Imperial staff.

Sir Henry Elliot does not mention how it came about that some of the early settlers jumped *per saltum* into the position of territorial magnates. In those good old times it was the custom to give to every free immigrant as many



acres of land as he could produce pounds sterling. The immigrant had only to show his money and receive his land ; and so a body of small capitalists sailing to the colony in one ship would club their funds in one purse, which each in turn presented, each receiving as many acres as the joint stock comprised in pounds sterling.

Now let us see what the Tasmania of to-day is ; and first let me point out that in any fair comparison of the population of 1836 with that of to-day, it must be borne in mind that of the then existing 40,000 many were convicts who left Tasmania for Australia in the gold-digging period, while from 2,000 to 3,000 may be written off as only temporary sojourners during the time when troops and a large Imperial establishment were maintained there. At the present time the population, a fixed and free one, is 156,000 (1890).

Whereas in 1836 he who travelled in Tasmania had to use his own legs or those of saddle-horses, and had, if he travelled any distance, to reckon upon camping out as one of the incidents of a journey, human habitations being everywhere few and far between, he who now visits that colony will find travelling made sufficiently easy to him by railways and well-horsed coaches, by comfortable hotels at frequent intervals, and nearly everywhere by the telegraph offices dotted along his route.

In 1889 there were 374½ miles of railway open and 97½ miles under construction, the lines connecting the two cities Hobart and Launceston and also bringing into communication with the capital the rich districts of the west, the north-west, and the north-east coast, Fingal, New Norfolk and Glenora, Brighton and Apsley. There were 745 miles of main roads and 4,978 miles of branch roads in charge of the Road Trusts, or 5,723 miles in all. There were 2,097 miles of telegraph lines constructed, and 165 telegraph offices established : and post-offices numbered 293.

It is occasionally cast out as a reproach against Tasmania that she is a sleepy hollow, that she does not go ahead after the manner of more adventurous colonies. I do not think

that her recent history warrants this imputation; and if she has observed the wholesome rule *festina lente* more than some of her neighbours, probably her English creditors will not regret her caution.

But during later years Tasmania has, to my thinking, exhibited a very considerable spirit of enterprise. Since 1879 she has advanced very conspicuously in many directions, as the following comparative statement will show at a glance:—

	1879.	1889.
Population ... ..	112,469	156,600 (1890)
Public Debt ... ..	£1,786,800	£5,019,050
Ditto, per head ... ..	15 <i>l.</i> 17 <i>s.</i>	33 <i>l.</i> 2 <i>s.</i> 8 <i>d.</i>
Revenue ... ..	£375,569	£678,909
Expenditure* ... ..	481,215	681,674
Government Railways, open and under construction ... ..	miles, 45	miles, 472
Telegraph ... ..	" 949	" 2097
" Offices ... ..	No. 62	No. 165
Post Offices ... ..	" 198	" 293
Shipping, inwards ... ..	tons, 189,087	tons, 458,247
" outwards ... ..	" 192,808	" 453,999
Main Roads maintained out of revenue ... ..	miles, <i>nil</i>	miles, 745
Branch Roads maintained by Road Trusts out of rates and Government subsidy of 1 <i>s.</i> per 1 <i>s.</i> ... ..	miles, 4,079	miles, 4,978
State Schools ... ..	... 171	... 229
Deposits, Banks ... ..	£1,983,594	£3,958,848
" Savings Banks ... ..	298,201	497,491
" P.O. Savings Banks ... ..	...	51,988
	£2,281,795	£4,508,327
Annual Rating of Property ... ..	653,077	923,657

\* In 1890, revenue was £753,700; expenditure, £722,000.

NOTE.—From the above comparative statement it may appear that in Tasmania the rule is to make the expenditure exceed the revenue. This happened in both the years 1879 and 1888; but, as in the years following 1879, the deficit was expunged by increased taxation and a revival of prosperity; so was it as regards the year 1889, which resulted in an almost equal balance of revenue and expenditure, while 1890 yielded a surplus of £31,000; and, judging by the largely increased receipts of the first quarter of 1891 (£48,000), a larger surplus may be looked for at the close of the current year.



Tasmania in the eleven years, 1879 to 1889, has increased her debt considerably; but she has during that period covered the colony with State school buildings, she has expended over £600,000 in permanent roads and bridges, and over two millions in railway construction; and the cost of necessary and permanent works, such as harbours, jetties, public buildings, and fortifications (together with an excellent armament for the Derwent batteries and the Defence force), fully account for the balance of the sum added to the national liabilities.

It is to be regretted that a complete valuation of the public works of Tasmania is not available, for this would demonstrate in the most convincing manner that the debt is almost twice covered by works, all of which are of standing value to the colony, and many directly reproductive. Her railways represent between two and three millions of this debt. Her roads and bridges (which have been to a very large extent constructed by convict labour of the old time, by successive Governments out of current revenue and by the local effort of the ratepayers) represent some two millions. The value of the many and costly works not included in the above may, at the most moderate estimate, be placed at something under two millions.

But the value of the public works which a colony has to show as assets *per contra* when considering her liabilities does not represent all the advantage derived from the expenditure incurred upon them. The extension of railways, roads, telegraph lines, etc., through Tasmania has tended largely to develop her resources in every direction, to improve the condition of the people, and to enhance the value of property. Thus the value of the real estate of Tasmania was estimated in 1879 at below £15,000,000. In 1888 it was assessed systematically at over £21,000,000, giving an increase of £6,000,000, or more than the whole debt of the colony, mainly as the result of a liberal and statesmanlike progressive policy. So the national accumulations as represented by bank deposits increased from £2,281,795 in 1879,

to £4,508,327 in 1889. And if the public debt per head rose during those years from £15 17s. to £33 2s. 8d., the people may well bear with this, seeing that the average value of real and personal estate per unit (apart from savings) is put down to be £240, even were it not a fact, as it is, that the works representing about half of the debt are already paying a portion of the interest due upon them, and by so much relieving the taxpayer.

Perhaps those who call Tasmania a sleepy hollow, will not be wholly satisfied with such progress as has been made even in regard to raising her national debt; they may point out that Tasmania, with her £33 2s. 8d. per head, cannot compare with her neighbours—Queensland, with her £63 10s. 11d.; New Zealand, with £59 18s. 3d.; South Australia, with £62 19s. 7d.; New South Wales, with £41 11s. 4d. per head. But, although I regard the debt of Tasmania as a mere bagatelle, and believe her to be well within her borrowing power, I do not think she should have discounted the future more extensively than she has; and I am convinced that her moderation in this respect (together with a more diffused knowledge of her splendid resources) will strengthen her credit in England, and greatly improve her position when she again comes before the British public for a loan.

It is worthy of mention, that Tasmania and her people are mindful of their responsibilities in regard to roads constructed out of borrowed moneys. The ratepayers have contributed as much as £20,000 a year towards maintenance of branch roads under the Branch Roads Maintenance Act (which makes it a condition precedent to construction by the Government that the Road Trusts shall accept the responsibility of maintaining the roads), and the Government in subsidies to Road Trusts and maintenance of main roads have expended as much as £40,000 in one year. This was in addition to large sums expended out of revenue from time to time upon road construction.

Nor should I do justice to Tasmania's efforts for the im-



provement of the people did I fail to notice what she has done in regard to education. Tasmania was the first country in which primary education was made compulsory, and she has been beforehand with England in making technical teaching a part of her State system. Within the last ten years the Government have undertaken the entire cost of constructing State schools, 229 of which were in existence in 1889. And for many years the State school pupils have been encouraged by exhibitions (16 in one year) to go up to superior schools, while annually two scholarships of £200 *per annum*, tenable for four years, have been awarded to enable the successful competitors to complete their education at a British University.

In no respect has the colony changed more since Sir Henry Elliot's visit than in the character of her industrial economy. Then Tasmania was mostly a pastoral country, with a few large landed proprietors sparsely scattered throughout the land. Now the bulk of the colonists are small agricultural holders, while several thousands are miners. Then Tasmania was unknown as a mineral country; now her minerals have come to be regarded as her great staple and future hope.

Gold was first produced in Tasmania in 1867, when the out-put of the year was estimated at £4,382. The average export of the decade ending 1888, was £153,877; the maximum of any one year being £211,253. One gold-mining company (the Tasmania at Beaconsfield) has already declared dividends exceeding half a million, and still flourishes.

Tin was first exported in 1873, and then only to the value of £220. The average exports of the decade ending 1888 were £361,436. The maximum of any one year being £426,326. The celebrated Mount Bischoff Tin Mine has declared dividends exceeding one million sterling, and continues to pay its shareholders handsome profits.

Iron abounds, and some £80,000 were expended on iron works at Ilfracombe on the Tamar; but the iron proved to be too largely impregnated with chrome to be of marketable

value, and the prosecution of this industry has been abandoned.

Coal is found in many parts of the colony, and the collieries in Fingal have within the last three years put out a large quantity for local consumption and exportation. A very large field is believed to exist at Seymour, on the seaboard of the East Coast. Coal of fair quality is worked at the Sandfly in the Huon district, and on the river Mersey near Latrobe.

But it is to silver that Tasmania now looks for her greatest mineral development. A wide area of the West Coast (Mount Zeehan) is seamed with lodes, which, according to the opinion of experts and test of ore in bulk, are of richness exceeding that of the celebrated Broken Hill. Rich lodes also exist in the Heazlewood district further north; and others not so rich are found on the North-West Coast and on the river Scamander in the east. The test of ore in bulk (in some cases fifty tons) from the Mount Zeehan claims has given results as high as 240 oz. of silver, and 70 per cent. of lead to the ton.

It is not surprising that, with such solid ground for hope of profit, English investors have been found willing to put their money into the Galena (or silver-lead) mines of Tasmania. Two such companies have already been established. And Tasmania has been further advertised by the St. Helen's Tin Mining Company—a company started in London, under excellent auspices, for the development of a Tin mine in the Fingal district.

Bismuth, copper, and many other minerals are found, but, so far, have not been profitably worked; and the same may be said of sapphires and other gems.

From the subjoined statement it will be seen that wool has had to yield pride of place in the export lists to minerals, and that other products (notably fruit) are even as exports outgrowing it, fruit, timber, stud-sheep, oats, and potatoes alone giving an average for ten years of £314,816, as against £407,834, the average wool exports of that period.



## EXPORT VALUES, 1879 TO 1888.

	Maximum.	Average.
Gold ... ..	£211,253	£153,877
Tin ... ..	426,326	361,436
Fruit and jam ...	176,224	152,598
Timber ... ..	71,198	50,911
Stud Sheep ...	66,743	44,881
Oats ... ..	50,942	17,326
Potatoes ... ..	95,452	49,100
Wool ... ..	542,244	407,834

And of these younger industries, some are but in their infancy, like Tasmanian mining; and this is notably the case with fruit-growing. Even since 1879-80 the area under orchard and garden has risen from 6,559 acres to 9,760 acres, an increase of 48 per cent; but during the late early summer it was proved that, with ordinary care in packing and storing in cool chambers, Tasmanian apples could be placed in the London market (during a time when there is great scarcity of fruit) as fresh as if just picked and brought from Kent or Herefordshire. This experiment of last season was made in quantity, some 40,000 bushels being sent. This year 130,600 bushels have come or are coming; and the fact that the Tasmanian orchardist has this new outlet for fruit over and above that which is required by New South Wales and Queensland, and for local consumption, has given a stimulus to the cultivators of the colony to add to the orchard area. Moreover, it has been proved by recent legislation that by enforced attention to the trees, by bandaging, scraping, etc., the codlin moth may be defied, and it may be hoped that the orchards which had been allowed to die out in some of the northern districts will be replanted, North and South vying with each other in the fruit trade of the future.

The soil of Tasmania is admirably adapted to fruit culture; and for every variety of fruit grown in the temperate zone there is such a climate as cannot be equalled elsewhere. While in summer and autumn the sun is almost every day seen in all his glory, the air is mostly fresh and balmy; and winter, as I have said elsewhere, is

only summer frosted. Every variety of English fruit grows there in such profusion and of such excellence as are unknown in out-door fruit in England; and when this becomes generally known to the British consumers, the demand for Tasmanian pears and apples will be not a mere 40,000 bushels, but will be reckoned by the hundred thousand.

Tasmania's capabilities as a fruit-growing country were ably dealt with by Sir Lambert Dobson, Chief Justice of that colony, in a paper read by him at the Royal Colonial Institute in 1877, and his remarks in this respect were largely corroborated by Mr. Morris, of the Royal Gardens, Kew. The latter gentleman, in the discussion which followed a paper read by myself at the Royal Colonial Institute, in May, 1889, spoke very favourably also of some Tasmanian timber—the Blackwood and Huon Pine especially—as an article of commerce with England. “The pine,” he remarked, “a fine close-grained wood, and the blackwood are very beautiful and would no doubt command a ready market.” I am hopeful that the day will come when Tasmania shall have established a trade for the supply of these woods and the even more beautiful “musk” to the English cabinet-makers; but the conservative taste of the public here is faithful to mahogany and walnut; not yet awhile, perhaps not till some of the leaders of the *beau monde* have made Tasmanian woods the fashion, will their true merit be recognised.

Would Sir Henry Elliot recognise the Tasmania of this year of grace, where settlement has altered the whole aspect of the country and reproduced another England uncursed by that batch of samples which Englishmen enjoy (?) as a climate? Tasmania can specially boast of being in many respects the most thoroughly English of all England's colonial possessions; and in the landscape of the wide stretch of country lying between Evandale and Deloraine, and from New Norfolk to Macquerie Plains, she is peculiarly so. Of many a scene in Hadspen, Carrick, and Longford, I might say with Goldsmith:



"How often have I paused on every charm,  
The sheltered cot, the cultivated farm,  
The never-failing brook, the busy mill,  
The decent church, that topped the neighbouring hill;  
The hawthorn bush, with seats beneath the shade,  
For talking age and whispering lovers made."

And very beautiful in its own way—perhaps more beautiful—is that scenery which has yet retained its native character in full. No lake in the wide world, Italian, Irish, or Scotch, could excel the glorious beauty of Lake St. Clair, with its many promontories wooded to the water's edge, and the splendid peaks of Mount Ida and Olympus hanging over it. No river, not even the Rhine, surpasses the Derwent. In no other countries are greater beauties of hill, and woodland valleys, and sea-coast bits to be found; and, to my thinking (and I have seen most of the cities of Europe and India), nowhere is there a capital so picturesque in itself and its environments as Hobart.

Steadily progressing, if not by leaps and bounds, by an onward movement that can be maintained; with great natural resources and every indication that those resources will be developed at no distant date, Tasmania presents an admirable field for many forms of industry, and an Elysian retreat for those possessed of small fixed incomes who here find it a day-to-day consideration how the modest income shall be eked out. In Tasmania a small family may live comfortably upon £300 or £400 a year—they can live there *en prince* for £800 to £1,000, keeping their horses and carriage and ruffling it with the best in the island. Living is much cheaper than in England, and one requires very much less. There is an absolute absence of empty ostentation, whether as to dress or entertainment. Everybody is accepted for what he is, not for what he has; and in that climate, and with the surroundings of the Tasmania colonist, every day is lived and life is a joy in itself.

E. BRADDON,

*Agent General for Tasmania.*

## MISCELLANEOUS NOTES OF SIR WALTER ELLIOT.

(Continued from Vol. I., page 485.)

AFTER seeing the wonders of Thebes, Mr. Elliot and Mr. Pringle descended the Nile to Cairo, and thence crossed the desert of El Arish to the Holy Land. Here they joined the Hon. Robert Curzon (the late Lord Zouche) and Sir Robert Palmer; and the party of four visited Nazareth, the Dead Sea, the Haurán, Lebanon, and Damascus, arriving at Jerusalem in time for the Easter-week celebrations at the Holy Sepulchre. Here Mr. Elliot was present at a terrible tragedy which occurred at the Church of the Holy Sepulchre on Good Friday (1834), at the festival of the Descent of the Holy Fire, when five hundred people were crushed to death. An account of this affair is given in Curzon's *Monasteries of the Levant*, and it is so interesting that I make no apology for reproducing it.\*

"It was on Friday, the 3rd of May, that my companions and myself went, about five o'clock in the evening, to the Church of the Holy Sepulchre, where we had places assigned to us in the gallery of the Latin monks, as well as a good bedroom in their convent. The church was very full, and the numbers kept increasing every moment. . . . The behaviour of the pilgrims was riotous in the extreme; the crowd was so great, that many persons actually crawled over the heads of others, and some made pyramids of men by standing on each others' shoulders, as I have seen them do at Astley's. . . . Altogether it was a scene of disorder and profanation which it is impossible to describe.

\* In Miss Beaufort's *Egyptian Sepulchres and Syrian Shrines* is a detailed and graphic description of the Easter celebrations at Jerusalem in 1860, which might be referred to. Very well told, too, is the account of the same by Lieut. Conder in his *Tent-work in Palestine*. Another writer who was present at the tragedy in 1834 was Dr. Thomson (*The Land and the Book*, p. 679).



In consequence of the multitude of people and the quantities of lamps, the heat was excessive, and a steam arose which prevented your seeing clearly across the church. But every window and cornice, and every place where a man's foot could rest, excepting the gallery—which was reserved for Ibrahim Pasha and ourselves—appeared to be crammed with people; for 17,000 pilgrims were said to be in Jerusalem, almost the whole of whom had come to the Holy City for no other reason but to see the sacred fire. . . . The people were by this time become furious; they were worn out with standing in such a crowd all night, and as the time approached for the exhibition of the holy fire they could not contain themselves for joy. Their excitement increased as the time for the miracle, in which all believed, drew near. At about one o'clock the Patriarch went into the ante-chapel of the Sepulchre, and soon after a magnificent procession moved out of the Greek chapel. It conducted the Patriarch three times round the tomb; after which he took off his outer robes of cloth of silver, and went into the sepulchre, the door of which was then closed. The agitation of the pilgrims was now extreme; they screamed aloud; and the dense mass of people shook to and fro like a field of corn in the wind. There is a round hole in one part of the chapel over the sepulchre, out of which the holy fire is given; and up to this the man who had agreed to pay the highest sum for the honour was conducted by a strong guard of soldiers. There was silence for a minute; and then a light appeared out of the tomb, and the happy pilgrim received the holy fire from the Patriarch within. It consisted of a bundle of thin wax candles, lit and inclosed in an iron frame to prevent their being torn asunder and put out in the crowd; for a furious battle commenced immediately, every one being so eager to obtain the holy light, that one man put out the candle of his neighbour in trying to light his own. . . . Soon you saw the lights increasing in all directions, every one having lit his candle from the holy flame: the chapels, the

galleries, and every corner where a candle could possibly be displayed, immediately appeared to be in a blaze. The people in their frenzy put the bunches of lighted tapers to their faces, hands, and breasts, to purify themselves from their sins. . . .

"In a short time the smoke of the candles obscured everything in the place, and I could see it rolling in great volumes out at the aperture at the top of the dome. The smell was terrible; and three unhappy wretches, overcome by heat and bad air, fell from the upper range of galleries, and were dashed to pieces on the heads of the people below. One poor Armenian lady, seventeen years of age, died where she sat, of heat, thirst, and fatigue.

"After a while, when he had seen all there was to be seen, Ibrahim Pasha got up and went away, his numerous guards making a line for him by main force through the dense mass of people which filled the body of the church. As the crowd was so immense, we waited for a little while, and then set out all together to return to our convent. I went first and my friends followed me, the soldiers making way for us across the church. I got as far as the place where the Virgin is said to have stood during the crucifixion, when I saw a number of people lying on one another all about this part of the church, and as far as I could see towards the door. I made my way between them as well as I could, till they were so thick that there was actually a great heap of bodies on which I trod. It then suddenly struck me they were all dead! I had not perceived this at first, for I thought they were only very much fatigued with the ceremonies, and had lain down to rest themselves there; but when I came to so great a heap of bodies I looked down at them, and saw that sharp, hard appearance of the face which is never to be mistaken. Many of them were quite black with suffocation, and farther on were others all bloody and covered with the brains and entrails of those who had been trodden to pieces by the crowd.



" At this time there was no crowd in this part of the church; but a little farther on, round the corner towards the great door, the people, who were quite panic-struck, continued to press forward, and every one was doing his utmost to escape. The guards outside, frightened at the rush from within, thought that the Christians wished to attack them, and the confusion soon grew into a battle. The soldiers with their bayonets killed numbers of fainting wretches, and the walls were bespattered with blood and brains of men who had been felled, like oxen, with the butt-ends of the soldiers' muskets. Every one struggled to defend himself or to get away, and in the *mêlée* all who fell were immediately trampled to death by the rest. So desperate and savage did the fight become, that even the panic-struck and frightened pilgrims appear at last to have been more intent upon the destruction of each other than desirous to save themselves.

" For my part, as soon as I perceived the danger, I had cried out to my companions to turn back, which they had done; but I myself was carried on by the press till I came near the door, where all were fighting for their lives. Here, seeing certain destruction before me, I made every endeavour to get back. An officer of the Pasha's, who by his star was a colonel or *binbashee*, equally alarmed with myself, was also trying to return; he caught hold of my cloak or bournouse, and pulled me down on the body of an old man who was breathing out his last sigh. As the officer was pressing me to the ground, we wrestled together among the dying and the dead with the energy of despair. I struggled with this man till I pulled him down, and happily got again upon my legs (I afterwards found that he never rose again), and scrambling over a pile of corpses I made my way back into the body of the church, where I found my friends, and we succeeded in reaching the sacristy of the Catholics, and thence the room which had been assigned to us by the monks. The dead were lying in heaps, even upon the stone of unction; and I saw full four

hundred wretched people, dead and living, heaped promiscuously one upon another, in some places above five feet high. Ibrahim Pasha had left the church only a few minutes before me, and very narrowly escaped with his life; he was so pressed upon by the crowd on all sides, and it was said attacked by several of them, that it was only by the greatest exertions of his suite, several of whom were killed, that he gained the outer court. He fainted more than once in the struggle, and I was told that some of his attendants at last had to cut a way for him with their swords through the dense mass of the frantic pilgrims. . . .

"When the bodies were removed, many were discovered standing upright, quite dead; and near the church door one of the soldiers was found thus standing, with his musket shouldered, among the bodies, which reached nearly as high as his head; this was in a corner near the great door on the right side as you come in. It seems that this door had been shut, so that many who stood near it were suffocated in the crowd; and when it was opened, the rush was so great, that numbers were thrown down and never rose again, being trampled to death by the press behind them. The whole court before the entrance of the church was covered with bodies laid in rows, by the Pasha's orders, so that their friends might find them and carry them away. As we walked home we saw numbers of people carried away, some dead, some horribly wounded and in a dying state, for they had fought with their heavy silver inkstands and daggers. . . .

"Three hundred was the number reported to have been carried out of the gates to their burial places that morning; two hundred more were badly wounded, many of whom probably died, for there were no physicians or servants to attend them, and it was supposed that others were buried in the courts and gardens of the city by their surviving friends; so that the precise number of those who perished was not known."

From Jerusalem, Pringle and Elliot travelled through



part of Asia Minor, visiting the Cyclades, the seven Churches, and Scutari, and proceeded to Constantinople. Thence they went to Athens, Corinth, Corfu, and finally Ancona. They arrived in Rome in December, 1834, and travelled slowly home, spending three months at Venice, Milan, Geneva, and Paris. From May, 1835, to October, 1836, Mr. Elliot remained at home, and then returned to India as private secretary to his cousin, Lord Elphinstone, who had received the appointment of Governor of Madras. The journey was made in the yacht *Prince Regent*, which the English Government was about to present to the Imám of Muscat. They arrived in Madras in February, 1837, and Mr. Elliot found himself fully occupied; for, in addition to the private secretaryship, he was in April made third member of the Board of Revenue, a high appointment for an officer of sixteen years' service, only ten of which had been spent at work in India. It is difficult to understand how the work required of these two offices could possibly be carried out by one man, and that man one whose only experience had been a ten years' residence in the Southern Mahratta country; but it must be remembered that the duties of a member of the Board in those days were much less in amount than those of the present time, while Mr. Elliot was an exceptionally well-qualified officer from his intimate acquaintance with the natives. For the next few years Mr. Elliot was employed in the quiet fulfilment of his duties, his linguistic attainments being recognised by his being appointed at one time Canarese translator, and at another Persian translator to Government.

The work was, however, agreeably diversified in his case by a journey taken to Malta in 1838, where he was married at the Government chapel (January 15th, 1839), to Maria Dorothea, daughter of Sir David Hunter-Blair, Bart, of Blairquhan.

During this period he sedulously pursued his investigations, becoming recognised as the leading authority in Southern India on antiquarian as well as scientific subjects.

In 1840 he passed several months on the Nilagiri Hills, in Southern India, and made copious notes on the numerous cromlechs and cairns which abound there. The result of this study formed the subject of a paper afterwards printed in the Transactions of the Third International Congress of Prehistoric Archaeology, on "Ancient Sepulchral Remains."

The retirement of Lord Elphinstone in 1842 relieved Mr. Elliot from the post of private secretary, and thenceforth he was employed officially in the ordinary duties of a member of the Board of Revenue. In 1845 he was called on by the Government to discharge a very delicate and difficult mission. In the north-east of the Madras Presidency lies a large tract along the coast, which goes by the name of the Northern Sirkárs, and was held under the Muhammadan Government by a number of feudatory nobles called Zamindárs. The Zamindárs, whose tenure subjected them to an annual payment of fixed sums of Land Revenue to the State, had become much impoverished by a succession of bad seasons, during one of which the Guntur Sirkár had been visited by a famine of appalling severity. The wasteful extravagance of the nobles, the extortion practised by them, the corruption and frauds of the native officials, had all combined to add to the difficulties of the situation; and when in 1843 it became necessary to institute a complete inquiry into the condition of this tract, Sir Henry Montgomery was sent to examine and report on the condition of one of these Sirkárs, which took its name from the ancient city of Rajamahendri. On his return Mr. Elliot was appointed to carry out the same duty in Guntur, with instructions embracing a larger field connected with the past and present condition of the Zamindárs in the permanently settled estates, the institution of measures for the reform of the assessments by a survey of the Government lands, and the resumption of the estates of the defaulting land-holders. This was an arduous and delicate task; but at its close, Mr. Elliot found all his re-



commendations approved of and sanctioned, though modifications were made to the Zamindárs less liberal than the proposals which he had put forward. The Court of Directors pronounced (in their despatch of Jan. 31st, 1849) a high encomium on the manner in which this duty had been carried out; and a special new appointment was made, Mr. Elliot being created Commissioner of the whole of the Northern Sirkárs with extended powers in administrative matters. Into his sole hands, for subjects connected with the Land Revenue, were placed all the powers held by the Board, and he was granted a special honorarium of 1,000 rupees a month, in addition to his pay.

In the Sirkárs, therefore, Mr. Elliot remained in the performance of very laborious duties till 1854, when (August 16th), without any application on his part, he was appointed Member of Council in the Government of Madras, in succession to Sir J. V. Stonhouse. As it happened, the honour just at that moment was rather a burdensome one, and caused considerable disappointment, as the work of the past few years had seriously affected Mr. Elliot's health, and he had been ordered home on sick leave. This leave had to be curtailed, so that, after taking his seat in Council, Mr. Elliot went to England for only six months. Returning to duty in 1855, he remained at Madras, in the high and responsible position in which he had been placed, till his retirement from the Service in 1860. To the stirring events of that period we shall presently return.

While in the Northern Sirkárs Mr. Elliot had continued his antiquarian researches, collecting a large number of the numerous inscriptions to be found there, principally of the Chalukyan and Pallava dynasties. Investigating, also, the natural history of the locality, he was constantly in communication with Professors Darwin, Owen, and other of the leading scientific men of the day. The results of his careful studies of Cetacea and Nudibranch Molluscs were published in the Transactions of the Zoological Society, by Professor Owen and the late Albany Hancock. Papers



on fishes appeared in Dr. Day's work on the fishes of India; on reptiles, in Dr. Gunther's "Reptiles of India;" on bats, in Dr. Dobson's monograph on "Asiatic Cheirop-tera;" on Lepidoptera, and on Crustacea, in the volumes of Mr. Moore and Spencer Bate. Mr. Elliot gave Mr. Moore an extensive series of drawings of the metamorphoses of Lepidoptera, and to Dr. Day a quantity of drawings and specimens of Coromandel fishes. Valuable papers of his on Archæological matters appeared in the Madras Journal of Literature and Science, which Mr. Elliot himself edited for three or four years, during its most prosperous period; and amongst others must be specially noted his "Numismatic Gleanings," which remained for many years the only paper of reference on South-Indian Coins, and has only really been superseded by his own large standard work on the subject, published in the "Numismata Orientalia" in 1886.

As regards Mr. Elliot's performance of the duties of the office of Senior Member of Council, I append an extract of a notice of him which appeared in the Journal of the Royal Asiatic Society:—"As a Member of the Council, Elliot's duties, though not more arduous, were of a more varied character than those which had devolved upon him as a Revenue Officer. While necessarily devoting much time and attention to, and bringing his long experience to bear upon, the important Revenue questions which came before the Government from time to time, there were many other subjects of great public interest with which he was required, and was eminently qualified, to deal. Amongst these were the question of the education of the natives of India, and such matters as the relations of the British Government in India with Christian Missions on the one hand, and with the religious endowments of the Hindus and Muhammadans on the other hand. With the natives he had, throughout his service, maintained a free and friendly intercourse, recognising the many good qualities which they possess, and ever ready to promote measures for their benefit.



Among those whom he regarded as valued and trusted friends, there was more than one native gentleman with whom he had been associated either in his official duties or in his literary and scientific researches. Native education was a subject to which Elliot had paid considerable attention when Private Secretary to Lord Elphinstone, under whose Government the first practical measures were taken for imparting instruction in Western literature and science to the natives of the Madras Presidency; and during the intervening years he had lost no opportunity of manifesting a warm interest in native schools. He had also been, throughout his Indian life, a cordial friend, and, in his private capacity a generous supporter of Christian Missions. One of the most valuable minutes recorded in the Council in connection with the working of the celebrated Education Despatch of 1854, and especially in connection with the development of the Grant-in-Aid system, of which he was a staunch advocate, proceeded from Elliot's pen."

Throughout his long life, with all its varied interests,—the love of research, the passion for sport, the patient toil of the office, and the keen excitement of the chase,—no side of Elliot's character stands out more prominently than his unwavering belief in the truths of Christianity. Firmly persuaded from his youth upwards that faith in Christ was the only safe and sure rule of life for himself and all men, he earnestly desired to impart that belief to those around him, and yet never allowed his faith to lead him into intolerance. Amongst the good and earnest missionaries of his time he numbered many of his dearest friends; and his influence and his money were ever at the disposal of Societies and individuals engaged in true Christian work. The success of the Lawrence Asylum, a large institution on the Nilagiri Hills, which provides sound education and a comfortable home for a considerable number of poor European and Eurasian lads, is mainly attributable to Mr. Elliot's bountiful liberality, which however was, in a manner characteristic of him, so secretly exercised that few

men interested in the work have ever known how much they were indebted to him.

Leaving for a time Mr. Elliot's official work in the later years of his career, I revert to his pursuit of knowledge after his departure for the North of the Madras presidency in 1845. It was in that year that he found himself for the first time in the district adjoining the great Krishnâ River. Here was a rich field for the study of antiquities, bordered as that river is with the remains of the religious edifices of all creeds since the Christian era; and here Mr. Elliot set himself, at his own cost, to excavate the buried remains of an ancient Buddhist Tope, known as the *Dipâldinne*, at the village of Amarâvatî, about sixty-five miles up the river from its mouth. The Amarâvatî Tope had been discovered by a Rajah at the end of the last century, and reported on by Colonel Mackenzie, who visited the spot. A few years later, Colonel Mackenzie had applied himself in good earnest to the examination of the remains, and had catalogued and collected facsimile drawings of a large number of marble sculptures. Since then the place had been much injured by the native residents. As to the condition of the place when he first saw it in 1845, Sir Walter Elliot wrote to me in 1879 in the following terms:—

"I only knew of the existence of Dipâldinne from Colonel Mackenzie's paper in the *Asiatic Researches*. When I visited the spot I simply saw a rounded mound or hillock, with a hollow or depression at the summit, but without a vestige or indication of an architectural structure, or even a fragment of wrought stone, to show that a building had once stood there, every fragment of former excavations having been carried away and burnt into lime.\* I began to dig quite haphazard, I think about the S.W. side of the

\* The destruction and loss of the Amarâvatî marbles, excavated previous to Sir Walter's visit, was most lamentable. Only about twenty-five are known to be in existence of those discovered by Colonel Mackenzie; and yet that officer left behind him detailed descriptions and drawings of 132 slabs, some of which were covered with sculpture of extraordinary excellence and beauty. [R. S.]



mound; and the first object that rewarded my search was one of the lions lying prostrate that had surmounted the side of the entrance; I then uncovered some of the stones of the rail standing upright, but not continuously, and penetrated into an apparent restoration of a part of the entrance, as if for the construction of a small temple out of the ruins of the main building. I made a rough sketch of this on the spot."

The late Mr. James Fergusson differed from Sir Walter as to the original shape of the Amarávatī Tope, but I have always adhered to the opinion,\* having myself carried out further excavations on the spot in 1877, that the latter's view was correct, namely that there was a richly sculptured double rail of marble surrounding a solid dome of vast size which arose immediately within it, having its surface covered also with marble carved above in many places and entirely so round its base. The monument, when perfect, must have been one of the most remarkable and beautiful pieces of workmanship on the face of the globe.

The marbles discovered by Sir Walter Elliot were sent home by him to England, and remained first for many years uncared for in the old India Office, whence they were removed, mainly at the instance of the late Mr. James Fergusson, to the India Museum in South Kensington, and were finally sent to their present home in the British Museum, where they now line the walls of the grand staircase.

In 1848 Mr. Elliot published a valuable paper on the language of the Khonds, with a vocabulary; and on another occasion he brought out a carefully prepared vocabulary of the languages spoken by the Todas and other tribes on the Nílagiri Hills. He sent to England in 1860 a large number of valuable MSS., translations, drawings, and natural history collections, which were seriously injured, and some permanently destroyed, by being sent to sea in a vessel laden with sugar which shipped a great quantity of

\* Maintained in the "Report on the Amrávatī Tope, by R. Sewell," published in 1880 by order of the Secretary of State for India.

water in a hurricane off the Mauritius. With regard to this untoward event, Mr. Elliot wrote to an acquaintance in 1876, "I was very unfortunate in sending my things home from Madras in the beginning of 1860. The ship in which my agents despatched them, laden with sugar, was caught in a cyclone near Mauritius, shipped a great deal of water, which got through the tin cases in which my valuables were packed, and ruined most of my collections and all my books and papers. I was so disheartened at the loss of what I had fondly anticipated would have occupied me for years, that for a long time I could not bear to face my misfortune; but I find that even the *débris* are prized by persons to whom I have lately sent them. Some broken and half-dried tubes containing the remains of spiders I was persuaded to send to the Rev. O. P. Cambridge some weeks ago, and I was astonished to find that he could turn them to such account. Dr. Day persuaded me to let him take a few crania and skins of Indian rats and mice and some shrews to Professor Peters at Berlin; and though they were too few for him to found a paper on them, he has advised me to get more specimens from India myself and bring them before the Zoological Society. . . ."

In 1859 Mr. Elliot published his *Flora Andhrika*, giving corresponding Telugu and botanical names to the plants in the Telugu country.

I now revert to the closing scenes of Mr. Elliot's Indian career. He became a Member of Council in the Government of Fort St. George in 1854, and shortly afterwards was elevated to the rank of Senior Member. Then came the stirring period of English history which began with the Crimean War in 1854, and continued for several years. Hardly had the rejoicings in England consequent on the proclamation of peace with Russia died away when the nation was convulsed by tidings of the Indian Mutiny; and, as months passed by, trembled, on the arrival of each mail, in anticipation of news of the downfall of British



power in India and the murder of all European residents there.

During all this dark and trying period Mr. Elliot was at his post at Madras, and by his calmness and cool judgment in moments of doubt and danger set an admirable example to all around him. In this he was nobly seconded by Lady Elliot, who, since the Governor, Lord Harris, was unmarried, had become the leading lady of Madras society. As the plot thickened, and tidings of revolt and massacre came in quick succession from the North of India, public anxiety in Madras was roused to the utmost pitch; and it has never been concealed that Lord Harris took a very gloomy view of the situation.\* He did not see how Madras could escape the contagion; and indeed his forebodings would in all probability have been realized had not that genuine friend of England, the then Prime Minister of Hyderabad, by his good faith and sound policy averted an outbreak in the leading Muhammadan State. The loyalty of the Dakhan interposed a barrier between the fanatic revolutionaries of the North and the hesitating inhabitants of Southern India, and brought about the peace of the Madras Presidency. But until that peace was established, anxiety in Madras increased daily, till it reached its highest pitch at the Mohurru festival in 1857, when many of the leading Europeans anticipated a rising and general massacre. At the outbreak of the Mutiny, Lord Elphinstone, who was Governor of Bombay, had sent to Bengal the troops which had just returned from the Persian war, and on the eve of the Mohurru Lord Harris received a message from Bombay begging for one hundred European soldiers, or even fifty, if so many could not be spared, to be sent at once to Kohlapur to avert a threatened catastrophe there, which it was feared might be the signal for a general rising throughout the Bombay and Madras Presidencies. The Governor naturally sought Mr. Elliot's

\* He was one of the few men in Madras who thought that Madras could not be saved.

advice, as being senior member of Council. The position was one of extreme difficulty, and the fact that Lord Elphinstone was his own cousin contributed much to increase Mr. Elliot's anxiety; but he could see no way to assist him, and advised the Governor that not a man could be sent. Two hours later, a period passed in momentary expectation of news being received of some great massacre in Bombay, Mr. Elliot was rejoiced and relieved by the receipt of a telegram from Lord Elphinstone, saying that as the 33rd Regiment had just arrived from the Mauritius, there was no longer any cause for apprehension. No wonder that many looked on this exceptionally opportune arrival of aid as a special interposition of Divine Providence.

Though the anxiety in Madras was so great that the Governor himself had little hope, and though the residents of the Presidency Town looked forward almost hourly to a general insurrection, many of the most sanguine believing only in the eventual triumph of England by a reconquest of the country, Mr. Elliot, then head of the Government during the absence of Lord Harris, who was temporarily invalided, resolutely set his face against any conduct which would be likely to lead to a panic. One morning there was a rumour reported to him that Lady Canning, the wife of the Governor-General, was going to sail for England; and Mr. Elliot strongly expressed his disapproval of the step, saying that it would have the worst possible effect. In this he was nobly seconded by Lady Elliot, who declined altogether to set an example of flight, and busied herself in allaying the fears of those around her. It was a time when the heroism of the women was exemplified in no less a degree than that of the men, so much so that Lord Palmerston remarked in Parliament, that in future it would be a sufficient honour for the most distinguished British soldier, to proclaim him as brave as an *Englishwoman*.

Lord Harris's private letters to Mr. Elliot, many of which Lady Elliot has kindly shown me, prove how much



the Governor relied on the sound judgment and long-trained experience of his Senior Member of Council in this critical and anxious time.

Lord Harris's health having broken down under the strain, and Mr. Elliot being, in the autumn of 1858, Provisional Governor of Madras, it devolved on the latter to give public effect to the Royal Proclamation which was to announce to the princes and people of India that the sovereignty of India had passed from the East India Company to the British Crown. In this connection Lord Canning's private letter to Mr. Elliot, dated from Allahabad, on October 17th, 1858, will be read with interest.

"PRIVATE.

"ALLAHABAD, Oct. 17th, 1858.

"DEAR MR. ELLIOT,—

"I have just received by the mail of the 17th Sept., *via* Bombay, the Proclamation of the Queen upon assuming the Government of India.

"I send you a copy of it at once by post, on the chance that it may reach you before the arrival of the Mail Steamer from Calcutta, by which another Copy will be sent officially. It may be necessary for me to delay the departure of the steamer for 24 hours.

"It is desirable that the promulgation of the Proclamation should take place on the same day at each Presidency. Madras is the most distant.

"It should be read in some public and open place to which Natives of all classes, as well as Europeans, can have free access.

"The place which will be chosen at Calcutta is the open Steps of Government House, and the reading should be, first in English and then in one vernacular version.

"I suppose that Tamul will be the fittest language for Madras, and I hope that you will receive the document in time to have the translation made by the 1st of November.

"This is probably the day which will be fixed for the ceremony; but of this you shall hear positively by telegraph

and by the steamer. If the translation is not ready, a single reading in English must suffice. The Proclamation being from the Queen herself, and treating of matter of the deepest importance, it is especially necessary that no inkling of its contents or purport should leak out or become canvassed before the day of Promulgation. Care therefore will be needed to put the Document into safe hands for translation. The reading will of course be followed by a salute, and the evening should be made as much of a festival as possible.

"Believe me, dear Mr. Elliot,

"Very faithfully yours,

"The Hon. Walter Elliot."

"CANNING."

In conformity with these instructions, Mr. Elliot, as Provisional Governor, read the Proclamation from the steps of the Banqueting Hall at Government House on November 1st, 1858, every possible arrangement having been made to invest the occasion with an aspect of supreme importance. Nothing was wanting that military display or elaborate ceremonial could impart, to impress the European and native inhabitants of the Presidency Town with a sense of the greatness of the change that had come on the Empire of India; and there was no one present but must have felt that the occasion derived added interest from the fact of the Queen's message being proclaimed by one who had already devoted thirty-five years of his life to the faithful service, no less of his sovereign than of the people of the great country now formally taken under the protection of the Crown of England.

After two years more residence at Madras, Mr. Elliot determined to retire, having remained the full period allotted to a member of the Civil Service. He had been in India forty years, thirty-seven of which had been passed in active official employment, and he had held for five years the post of Member of Council, the highest appointment to which a civilian can attain.



Shortly before he left India, Mr. Elliot received the compliment of a public dinner in his honour, at which Sir Charles Trevelyan, then Governor of Madras, presided. The latter summed up his opinion of the value of Mr. Elliot's advice and counsel by saying in his valedictory speech, "In short, if there be anything that I ever wished to know connected with India, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall, I would go to Walter Elliot for the information."

After his retirement from the Madras Civil Service Mr. Elliot lived at Wolfelee till his death, busily at work on his favourite subjects, no less than on county matters and all that concerned the welfare and happiness of those around him.

*The Indian Antiquary*, and the journals of the various Asiatic Societies, that of the Ethnological Society, the Transactions of the Botanical Society, the Journal of the Zoological Society, the Reports of the British Association, the Journal of the Berwickshire National Club, the Proceedings of the Scottish Society of Antiquaries, the "Edinburgh New Philosophical Journal," all received contributions, some of them numerous ones, from his pen, and this, too, while he was fighting inch by inch against a daily increasing defect of vision which resulted, during the last few years of his life, in total blindness.

One of his most important works, the standard book of reference on the "Coins of Southern India," published in the "Numismata Orientalia," which was conducted, all too briefly, by the late Mr. Edward Thomas, was written at a time when the disease in his eyes rendered him practically incapable of seeing a single coin; and yet his memory was so reliable that by simply handling one of the thousands of coins in his cabinet, after having its device described, he would not only recognise the specimen itself, but in most cases remember how he got possession of it, and where it had been discovered. This I can say from my own positive knowledge, as I was enabled to assist the author



in the preparation of the catalogue and plates which close the volume, and for this purpose worked with him for some time. It is without doubt the best and most extensive work of the kind yet published on that special subject, though none knew better than the gifted author himself that it can only be regarded as, in many respects, provisional and tentative. The coin and medal department of the British Museum now possesses the pick of Sir Walter's collection.

In 1866, Mr. Elliot received the honour of knighthood, being created a Knight Commander of the Star of India. In 1877 he was elected a Fellow of the Royal Society, and in 1878 the University of Edinburgh recognised his worth by conferring on him the degree of honorary Doctor of Laws. He was a member of many learned societies, including the Linnæan, the Royal Asiatic, the Royal Geographical, the Zoological, and several others. During the last few years of his life he had used all his influence to ensure the proper working of the Government Archaeological Department in India, and was instrumental in securing the appointments of Dr. J. Burgess as Director-General of Archaeology and of Mr. Fleet as Epigraphist to the Government of India.

He endeared himself to all around him by his daily devotion of time and talents to every good and useful work, whether public or parochial; and as a proof of this I cannot do better than quote the following passages from obituary notices of him which appeared in county and local periodicals. *The Teviotdale Record* says: "His generosity for every benevolent cause was unstinted, as he had a kindly heart keenly sensitive to feel for everything and every one claiming human sympathy and aid. His moral influence, associated as it was with a Christian life, in which were blended in beautiful consistency the virtues of genuine Christian piety, was great wherever he was known." *The Kelso Chronicle*, writing of his usefulness in the county, says: "As a Commissioner of Supply



for Roxburghshire he took an important part in public affairs, and his opinions were always received with respect by his brother Commissioners. He generally was elected a member of the more important committees, and on the Police Committee he served for many years. He was also on the Commission of the Peace. It was on his motion, and by his assistance, that the public records in the Sheriff Clerk's office were endorsed and properly arranged. . . . He was a munificent patron of the Hawick Museum and of the Public Library, taking a deep interest in both institutions, and contributing largely to them."

Considering that Sir Walter Elliot's reputation was mainly founded on his extensive learning in antiquarian and numismatic subjects, the following tribute to his memory in the columns of the leading natural science periodical is a remarkable testimony to his exceptional ability. The extract appended is taken from *Nature* for April 7, 1887: "By the death at an advanced age of Sir Walter Elliot we lose one of the few survivors from a group of men who in the second quarter of the present century, by their contributions to the zoology of British India, laid the foundations of our present knowledge. The subject of our present notice was, however, so widely known for his acquaintance with the history, coins, languages, and ancient literature of Southern India, that his zoological work might easily be overlooked. . . ."

Sir Walter worked with unabated interest literally up to the last hour of his long life, for he passed away, apparently without the slightest suffering, on the afternoon of a day, the morning of which had been, as usual, devoted to active occupations. One of his friends, Dr. Pope, the eminent Tamil scholar, received a letter signed by him and dated from Wolfelee on March 1st, 1887, the day of his death, containing inquiries as to the forthcoming edition of a Tamil work, and suggesting that the attention of Madras native students should be bestowed upon the early dialects of their own language. He was in his 85th year.

I conclude this memoir with a paragraph taken from the obituary notice of him in *The Royal Asiatic Society's Journal*: "On some points in Elliot's character, such as his untiring industry, his eagerness in the pursuit of knowledge, his sound judgment in affairs, an estimate may in some measure be formed from this brief notice of his public life and avocations. His character was not less admirable in the relations and duties of private life. Deeply impressed by the truths of Christianity, but in this and in all other matters perfectly free from ostentation or display, possessing a singularly calm and equable temper, bearing with unflinching patience and resignation in the latter years of his life a deprivation which, to most men with his tastes and with his active mind would have been extremely trying; a faithful husband, an affectionate father, a staunch friend, and a kind neighbour, he furnished to all around him an example of qualities which, if they were less uncommon, would make this a better and a happier world."



## THE PELASGI AND THEIR MODERN DESCENDANTS.

*(Continued.)*

THE Pelasgians were, even in the time of Alexander, sufficiently warlike to conquer Asia and India, notwithstanding the multitude of its inhabitants and the power of its rulers, whom he crushed in the two pitched battles of Issus and Gaugamela. It is therefore not open to doubt that long previous to that time, the race was equally warlike, as indeed is the small remnant which has survived to the present day. Had then the Greek-speaking race which invaded the country been Pelasgic, some trace must have been left in history, tradition, or legend; but there is none, and in this respect there is a total blank. But one other theory remains, that the introduction of this language was of a peaceable description, and the race which introduced it too insignificant in number to excite jealousy and opposition. In such case there remains no alternative but to suppose it was commercial; but as it is an historical fact that the Phœnicians had the monopoly of the Mediterranean trade till infringed on by the Pelasgi, there exists no room for a third set of traders, nor is its existence suggested. Hence it follows that the Greek-speaking race must have preceded both the Phœnicians and Pelasgi.

Long before the siege of Troy, irrespective of an ascertained and positive date, the Pelasgi had split into several tribes assuming various local and eponymal designations, all of which were distinctly and historically Pelasgic. Did then the besiegers of Troy use the Pelasgic or Greek language? It may be confidently asserted it was not the latter. The names of the leading heroes were pure Pelasgic, with a distinct characteristic meaning in that, and none in the Greek language, of which hereafter; and this equally applies to their tribal designations. And if Pelasgic, can it be sup-

posed that the Αἰῶι sung their praises in a foreign tongue, or in other than the vernacular?

After long separation the idioms of different tribes who had perhaps lost almost all trace of their common origin, would become reciprocally unintelligible even as the Scotch Gaelic is to the speaker of Erse and *vice versa*, who would be driven to discourse in a language common to both—English. The same is now the case in Italy, France, Germany, and many other countries, where the liberal or educated language is chosen of necessity as a medium of communication, even among those sections of the same people whose patois is different. This is also the case with the remnant of the Pelasgic tribes, who use Romaic as a generic language, as their predecessors used the older Greek in some still more archaic form, long since lost, and naturally varying in dialect according to locality, as is the case with the languages of our day. Accepted this theory, the invading Pelasgians found already varying dialects, which we may, if we please, call Doric, Ionic, Æolic, of which the Doric and Æolic were probably the older, while the Attic was a more modern contracted form of Ionic. This Greek was the predecessor of the present Romaic, which is by no means of modern origin. It is a corrupt descendant of a less corrupt Greek with a strong alloy of Pelasgic, that people being content to translate their own language, idiom and syntax, into Greek words, forming thus a *lingua franca*, which has survived to the present day, though in a form so corrupt that in some districts its origin is almost effaced. Thus the Romaic may claim a pedigree of over 5,000 years—the corrupt descendant of a noble sire.

This more cultivated race, the Greek-speaking Aryans, imposed their language and civilization on their more warlike conquerors; and to them the latter are indebted for a valuable inheritance.

Nor is it impossible, or even improbable, that the Greek \*

\* The word *Greek* is here used as a converse second term for the race who spoke that language, for the Ἰπαιοι were Pelasgians.



language had spread over the Levant before the Pelasgic occupation,—were not the *ἑρεσπίροι* of the *Odyssey* a remnant of this race? That it remained the common speech of intercommunication is undubitable; equally so is it that the language outlived the race, which, having occupied for some centuries a pre-eminent influence in civilization, in its turn gradually vanished before incursions of a more warlike people, and, being utterly extinguished, “left not a wrack behind.”

Not so the Pelasgi, who, having succeeded in maintaining their identity, notwithstanding ages of persecution, exhibited a rare and almost unequalled vitality, obstinately bearing up against the oppression and decimation of more recent ages. They returned periodically to reassert their right to existence in the land of their ancestors. Escaping the pernicious influence of extreme civilization and its consequences, so fatal to others, they ever continued that which they still are, a nation of warriors and fearless assertors of their independence, while their language has puzzled philologists, and their race, ethnographers.

Thus, according to the earliest historic records and their modern commentators, the Pelasgic race occupied the entire Italian Peninsula southward of Liguria, and the Peloponnese, together with the islands of Sicily and Sardinia, and those of the *Ægean*, indeed the whole of Asia Minor, Caria, and above the Corinthian Gulf, Illyria, Macedonia, Thrace, the Epeiros, Thessalia, Acarnania, *Cetolica*, Locris, Phocis, Bœotia, and Attica,—in short, all south of the *Hæmus*, including, however, Illyria on the north-east of that range.

This Aryan people entered Europe by two or perhaps three routes, and as many branches,—the southernmost from Asia Minor by Rhodes, Crete, and Cerigo;—the northern by the Bosphorus, the Hellespont, and Propontis (on which they possessed Cyzicus), into Thrace and Macedonia,—the third between the two by help of the Archipelagos Islands, which served as so many stepping-stones: probably a later immigration of the same tribe. Marsh,\* while he traces

\* *Hore Pelasgiæ: An Inquiry into the Origin and Language of the*



historically the spread of the Pelasgi in Europe, nevertheless comes to the erroneous conclusion that in race and language they and the Greeks were identic. This former view of the question will be shown to be unfounded.

"No Greek writer," observes Marsh, "has taken so much pains as Dionysius of Halicarnassus, to discover the origin and history of the Pelasgi, though, like other Greek writers, he represents them as *αὐτόχθονες* in that country, beyond which his researches do not carry him. He says, in his *Roman Antiquities*,\* "The Hellenic tribe of the Pelasgi, the most ancient from the Peloponnese. . . . But it experienced an unfortunate fate, principally from its great migrations and its having no fixed abode; for as they were autochthones in that locality now called the Achaian Argos, as many say, and derived this denomination from their Lord Pelasgus, Plutarch calls them Achaians, and says they have some similarity with the oak, for they are supposed to have been the first of men of the earth, as the oak is the first of trees; and Pliny says † that Arcadia was once called Pelasgis, which is confirmed by Pausanias: 'Pelasgus being Lord,' the country obtained the designation Pelasgia." In this Strabo and Herodotus acquiesced,‡ asserting that the daughters of Danaus instructed the Pelasgian women in the religious rites of Egypt.§ Both the Ægilians and Arcadians are called Pelasgians. Eubœa, called the long, with Bœotia and Phocis, are also called Pelasgic, and Dodona is described as a Pelasgic settlement by both Herodotus and Homer. || Argos and Thessaly

Pelasgi and the Æolic Digamma," etc. By Herbert Marsh, D.D., F.R.S., Marg. Prof. of Div. in Camb. University: Lib., Class 8, shelf 13, No. 79.

\* Dion. Hal. l. 17. Marsh quotes the passages in the original; but it seems more convenient to give them in English.

† Plin., *Hist. Nat.* iv. 6. *Quest. rom.* Tom. ii. p. 286, Xyl. ed. Paus., viii. 1. *Βασιλεὺς* means "lord," not "king." *Quere*, is the root not common with the Gaelic naval noble Vassal. *Σκηπτροῦχος Βασιλεὺς* is "supreme ruler," or "sovereign."

‡ Strabo v. 221. Herod. ii. 171; i. 56.

§ Callimach. *Hymn.* in *Pall.* v. 4; *vide et Spanhien*, n. p. 607. Apollon. Rhod. *Argon.* i. 14 and 1024, schol. quoting Greek tragedians.

|| Il. ii. 223-681.



in like manner are called Pelasgic before the Trojan War. Ossa, Olympus, and Pindus too were Pelasgic, and the whole country now called Hellas was formerly called Pelasgia, nor was the latter term applied to Greece till after the Trojan War.\*

Pelasgians also appear as Trojan auxiliaries,† who dwelt on the Hellespont and were neighbours of the Thracians and Pelasgian Kikonians and Pæonians of Mount Hæmus. Marsh observes that this exhausts the European auxiliaries of Troy, and that Homer then proceeds to enumerate the Asiatic Pelasgians. Hence it is clear that, even at that time, a great part of Asia Minor was more or less Pelasgic.

Marsh, unaware of the derivation of Larissa, is somewhat puzzled by the mention of Larissa in Thrace; but the difficulty disappears when it is known that, in Pelasgic, *larissa* means a fortress, of which there were many. In the Greek Mythology, Larissa, erroneously personified, represents the mother of Pelasgus II., and of his brothers, Phthesis and Achæus by Neptune ‡; but he draws attention to the Islands of Lemnus and Imbrus being inhabited by Pelasgi on the invasion of Darius.§ Marsh then comes to an evidently correct conclusion, that the earliest inroad of the Pelasgic race was by way of the Hellespont and Thrace, whence they spread over the other northern parts of Europe, within the line already referred to, viz. Macedonia, the Epeiros, Illyria, and all to the south of those countries.

The numerous Pelasgic race, however, having become localized, resolved itself into large tribes distinguished by local denominations and so severed as to form independent nationalities with no bond but that of race and language. These tribes had nevertheless become so distinct by lapse of time and circumstances that they were looked upon as separate people, so much so that some joined the great league of the Teucreans or Dardanians of Troy, while others, though also of Pelasgic origin, attached themselves to their Asiatic conquerors.

Though separated by no defined boundary, nor differing

\* Thucyd. i. 3. † Il. ii. 840. ‡ Dion. Hal. l. 17. § Herod. v. 26.



in race or language, our age has seen the settlers of North America at deadly feud with those of their own race and language in the south, within a century after their settlement in a country where both had been equally invaders. In like manner the northern and southern Germans have fought within this century. Was the state of society then so different 4,000 years ago, that the same occurrence could not have taken place?

Marsh's endeavour to trace the extent of the Pelasgic area above quoted is therefore most exhaustive and satisfactory. He clearly proves his thesis; but when he proceeds to argue from these premisses that they were of the Greek race, and that Greek was only cultivated Pelasgic, he falls into self-contradiction and a grave philological error. This he would have escaped had it been known in 1815, that it is impossible to deduce or derive Greek from Pelasgic, or that the words common to the two languages were adopted as foreign, into Greek, without any root in the Greek language nearer than the common origin of the parent of the Sanscrit.\*

The Pelasgians, though ethnically identical, consisted of divers tribes, analogous to the case of the Saxons of the Heptarchy, or the earlier Gaels of Caledonia, Scotia or Ierne, Britannia Secunda or Wales, Dumnonia or Cornwall, and Armorica or Brittany, Lugdenensis Secunda, and innumerable other instances since, in which tribes of the same parent stock have become localized for a certain time, not only does the language undergo a change, especially in accentuation, but local circumstances of country and climate induce and necessitate a certain change in manners and customs, which in due time almost obliterate the original characteristics.

\*The following authors, ancient and modern, speak of the Pelasgi:—Homer; Hesiod; Herodotus, i. 57, v. 3, vii. 73, ii. 56, viii. 44, vii. 94; Apollodorus; Strabo, vii. 295 (Causabon) iv. 109; Acesilaus; Plato-Crat. i. 409, ed. Serr. 425, 410; Dionysius Hallicar., i. 17; Callimachus; Pausanias; Arcadius; Salmasius de Hellenis, i. p. 368; Thucydides, i. 3; Æschylus; Sophocles; Apollonius Rhodius, Sch. Argon i. 904; Stephanus Byzantinus, *ad vocem Xab.*

Among the moderns:—Marsh, *Horæ Pelasgicæ*; Niebuhr; Donaldson, *Varnocianus*; Thirlwall; Lanzi; Lassen; Lepsius.



Thus the tribes called Leleges by classical authors, which remained behind in Asia Minor at the time of the great immigration across the Archipelagos, are described by Homer as the Pelasgian allies of the Trojans.

The original designation of the whole Peloponnese was Pelasgia. But Argos, as well as the district Pelasgiotis, especially retained the epithet of Pelasgic, to a later period than the rest, while Dodona in Epeiros was the principal Pelasgian seat in Europe and metropolis of their faith, Attica, Ionia, Arcadia, or Ætolia, Hellas, and Crete, remained purely Pelasgic. Till a comparatively late period the Pelasgi, anterior to their further emigration into Italy and Greece, inhabited the Asiatic Continent, in which they tarried *en route*.

Their pursuits were agricultural, pastoral, nautical, and architectural, with a considerable taste for art. Their fortresses, called Larissæ, were of great strength and very massive. The Hellenes were merely a tribe of Pelasgians under another designation.

The theory more generally adopted by modern ethnologists derives the Pelasgic tribe, apart from their more ancient seat, from the mountainous district of Armenia,—that portion which borders on the Caspian and is bounded by the Caucasus, now Daghestan (abode of the mountains) and Shirwan, the original Albania. From this watershed the original wave of the Pelasgi is held, after a certain sojourn more or less protracted, to have descended in two streams. One took its course along the southern shore of the Euxine or Axine Sea, split, and followed the route of the Ister or Danube till it ultimately came to a halt. Italy, on the other hand, was peopled by that branch of the Pelesta, called Tyrsenians, or Tyrrhenians, and occupied Tuscany. (The Torscha, or Torks, subjugated their predecessors in occupation, another and darker-skinned race, who may have been Iberians.) Their civilization was so far, at that early period, superior to that of Rome, that Etruria served as the University of early Rome.

## THE DIGNITY OF LABOUR, AS TAUGHT IN THE TALMUD.

"And he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the Lord."—Exod. v. 17.

NEVER was an accusation more false than this, addressed to the Israelites suffering under Egyptian bondage. They had been building the treasure-cities of Pharaoh, Pithom and Raamses, and had been living a life of toil and labour; and yet in face of this activity they were accused of idleness and sloth. The charge was as true then as many a one which, at the present day, is levelled at the Jewish people—often for the sole purpose of supplying some grounds for the persecution of this ancient race.

Not unfrequently do we hear it stated against the Jews as a class, that they are averse to manual labour, and shun those walks of life in which work, honest toil, is imperatively demanded.

The highly interesting and candid article in the January number of *The Nineteenth Century*, on "The Jew as a Workman," will do much to dispel many erroneous impressions on this head, as regards the Jew of the present day. But this character of the modern Jew is not a sudden manifestation, it is a gradual growth, the development of a system which found its highest sanctity in work cheerfully undertaken and honestly carried out.

With the Bible as a starting-point, it may not prove uninteresting to trace the growth of this system, to consider briefly what doctrine the Rabbis of the Talmud held upon so important a theme as the duty and nobility of work.

Naturally, they realized that, from the first, work was intended by the Creator as the only means of training and gladdening the human heart, the means of giving man dominion over the earth, and of guarding him against all evil. As soon as man was created he was placed in the



garden of Eden, "to work and to keep it."<sup>1</sup> Being of a twofold nature, spiritual and material, it was the purpose of his earthly existence that, by subordinating the material to the spiritual endowments of his being, he should perfect himself in the exercise of heavenly attributes; and to ensure this end, the necessity of work was enjoined upon him. This principle was to guard and to guide him—to keep alive and strengthen within his soul the thought of his mission on earth. It was the only thing which could comfort and rouse him at a time when he failed in that mission and clouded his happy state by sinful action.

"In the sweat of thy face shalt thou eat bread;"<sup>2</sup> it was work alone, honest toil, which in the case of Adam after the fall (as in the case of every son of man) was able to restore him to something of his former state and lost glory. The doom pronounced by Heaven upon the first man, that he should have to work in order to exist, was therefore less a curse than a blessing.

The passage in the Talmud is most pathetic which tells how, when the words of the curse were pronounced upon Adam, "Thorns and thistles shall the earth bring forth for thee," his eyes began to fill with tears, and he inquired with a bitter lamentation, "Shall then I and my beast share one and the same lot, feeding in one and the same stall?"—whereupon the concluding words of the doom were addressed unto him, "In the sweat of thy face shalt thou eat bread;" and as these accents of Heaven's mercy fell upon his ears, his spirit was revived, he was comforted, and even rejoiced.<sup>3</sup>

The Books of Moses contain no direct reference to work: this was scarcely necessary, considering how deeply rooted this idea of the sanctity of labour was in the human heart. Surely the command to rest on Sabbaths and festivals presupposes engagement in occupation during the week and ordinary days: an idea expressed by the Jewish sages in these words:—"He alone will enjoy the repose of the Sabbath who has laboured on the eve of the Sabbath."<sup>4</sup>

<sup>1</sup> Gen. ii. 15.    <sup>2</sup> Gen. iii. 19.    <sup>3</sup> Talmud, Pesachim, 118a.  
Talmud, Abod. Sar., 32.

\* The whole national life of the Jew, with all its numerous ordinances connected with the soil and agriculture, argued the existence of an active working spirit among the Israelites, and of an industry in all departments of human labour.

Work was both the duty and the blessing of every God-fearing man. As the Psalmist sings: "When thou eatest of the labour of thy hands, happy shalt thou be, and well shall it be with thee."<sup>6</sup>

The "virtuous woman, whose price is far above rubies," is she who "worketh willingly with her hands . . . who looketh well to the ways of her household, and eateth not the bread of idleness."<sup>7</sup>

Work it is which, in the words of the Bible, rendereth "the sleep of a man sweet,"<sup>8</sup> which "rejoices the heart,"<sup>9</sup> by means of which "the hand of the diligent maketh rich, while he becometh poor who dealeth with a slack hand."<sup>10</sup>

How different is the estimate of the value and dignity of labour which we meet in the Jewish code from that which is found in the codes of other ancient systems! The whole spirit of the Bible breathes the truth epigrammatically expressed in the adage, *Melacha Melucha*, "it is a royal thing to labour,"<sup>11</sup> while even among the Greek and Roman nations labour was regarded as the province of the slave—unworthy of the freeborn and noble.

When we contrast, too, the life-teachings of the sages of the Talmud, we shall witness in even a more surprising manner the estimation in which honest toil and manual labour were held among the wisest and best of the sons of Israel. By their very pursuits they gave practical proof of the sincerity with which they believed that the only method by which man could attain social happiness was by a combination on his part of what they termed *Talmud Torah* and *Derech Erets*, that is, theoretical study and practical pursuits.<sup>12</sup>

A Roman of old would have told with a thrill of pride how Cincinnatus was called from the plough to assume the

<sup>6</sup> Ps. cixviii. 2.    <sup>7</sup> Prov. xxxi.    <sup>8</sup> Eccles. v. 12.    <sup>9</sup> Eccles. ii. 10.

<sup>10</sup> Prov. x. 4.    <sup>11</sup> Commentary on Aboth, *vide Kochbe Jischak*, xxix.

<sup>12</sup> Talmud, Aboth, ii. 2.



command in the war with the enemy, and how he returned at its close to his former simple habits. Might not the Jew, with equal or greater cause, boast of the simple and industrious habits of the Rabbis of old, who, after discoursing in the college on the most abstruse subjects of learning, betook themselves with cheerful spirits to the occupation which gave them all that they required and desired, namely, "bread to eat and raiment to put on"?

It would perhaps surprise many, to hear what a variety of occupations was followed by these sages of old. Hillel, the patient Rabbi, we read, was a day-labourer.<sup>12</sup> R. Scheshet was not ashamed to be a wood-carrier.<sup>13</sup> R. Jitschak Napcha was a smith,<sup>14</sup> R. Chanina a pavior,<sup>15</sup> also physician,<sup>16</sup> R. Jehuda Chaita a tailor,<sup>17</sup> R. Jochanan Hasandler a shoemaker,<sup>18</sup> R. Jehuda Hanechtam a baker,<sup>19</sup> and R. Joseph worked at the mill.<sup>20</sup>

It is a point worth noting, that the Talmud refers to the fact that in Alexandria the number of Jewish artisans and mechanics was so great that they had a large synagogue of their own, in which the members of the various crafts were seated according to their guilds. There were guilds of goldsmiths, silversmiths, braziers, blacksmiths, weavers, etc.<sup>21</sup>

Nor, as is often erroneously supposed, did the Jewish people, and consequently the Rabbis among them, show less willingness in devoting themselves to agricultural pursuits, or display less aptitude in the work of the husbandman. In truth, at one time it was their favourite occupation: pupils and teachers might be seen upon one and the same field, labouring hard in the cultivation of the soil. In this connexion it will suffice to refer to such men as Abaia,<sup>22</sup> R. Asi,<sup>23</sup> R. Samuel,<sup>24</sup> R. Chilkia b. Tobi,<sup>25</sup> Simon of Mizpah,<sup>26</sup> R. Gamliel,<sup>27</sup> and R. Elieser b. Hyrcanus.<sup>28</sup>

<sup>12</sup> Talmud, Joma, 35*b*. <sup>13</sup> Talmud, Gittin, 67*b*. <sup>14</sup> Talmud, Sabbath, 52*b*.

<sup>15</sup> Talmud, Ketuboth, 112*a*. <sup>16</sup> Talmud, Joma, 49*a*.

<sup>17</sup> Talmud, Bab. Bat., 164*b*. <sup>18</sup> Aboth, iv. 14.

<sup>19</sup> Talmud, Bab. Bat., 132*a*. <sup>20</sup> Talmud, Gittin, 67*b*.

<sup>21</sup> Talmud, Succah, 51*b*. <sup>22</sup> Talmud, Chulin, 105*a*. <sup>23</sup> *Ibid*.

<sup>24</sup> *Ibid*. <sup>25</sup> Menachoth, 85*b*. <sup>26</sup> Talmud, Peah, ii. 6.

<sup>27</sup> *Ibid*. <sup>28</sup> Aboth d. R. Nathan, vi.

None of these greatest of worthies deemed it beneath them to work for their livelihood. No wonder, then, that in the discharge of duty they felt the force of their own dictum, "The day is short, while the work is long."<sup>28</sup> No wonder that they have given to the Jew and to the world at large such priceless, precious sayings bearing upon the blessedness of labour, upon its sanctity, upon its nobility, and hence, upon its obligation upon the sons of men.

The expressions which we meet scattered throughout the length and breadth of the Talmud upon the subject of work, upon the happiness which it confers upon its devotees, could only have emanated from men who had tested their truth by practical, individual experience.

"Love work"<sup>29</sup> was the main idea of the Talmudic doctors; and the scores and hundreds of their more lengthy maxims on the subject are but an amplification and paraphrase of this apothegm.

R. Akiba remarks: "God's covenant with us includes the duty of wholesome occupation, for the command which enjoins, 'Six days shalt thou labour and do all thy work, while on the seventh day thou shalt rest,' made the rest of the Sabbath day conditional on our working during the six days."<sup>30</sup>

"And they shall *make* unto Me a sanctuary, and I will dwell among them." The presence of God, adds R. Tarphon, did not dwell among the Israelites, until they themselves had with their own hands *made* a sanctuary to the glory of Heaven.<sup>31</sup>

The Rabbis knew of no distinctions of class—no work was considered too menial or degrading, in the attempt to earn an honest livelihood. "Flay a carcase in the market-place, rather than be under the painful necessity of applying for charity, and say not, 'I am of noble origin, I am a descendant of Aaron the high priest; how can I stoop to such an occupation?'"<sup>32</sup>

It matters little, thought the sages, provided the motive be

<sup>28</sup> Aboth, ii. 20.    <sup>29</sup> Aboth, i. 10.    <sup>30</sup> Aboth d. R. Nathan, xi.

<sup>31</sup> *Ibid.*    <sup>32</sup> Talmud, Pesachim, 113a.



pure and the means honourable, in what department of human industry we labour. The Rabbinic exegetists, commenting upon the words of Ecclesiastes (iii. 2), "He hath made every-thing beautiful in his time," remark: "God has so willed it that each man's craft should appear beautiful in his own eyes."<sup>33</sup>

"I am a creature of God, and so is my neighbour. He may prefer to work in the country, I in the city. I rise early to follow one calling, he to follow another. As he does not seek to supplant me, I shall do nothing to injure him; for I believe that, where the ideal of duty is present before our minds, whether we accomplish much or accomplish little, the Almighty will reward us according to the worthiness of our intentions."<sup>34</sup>

The views of the Rabbis on the importance of the cultivation of land are expressed in sayings such as these:—"He who has no land to till cannot be called a man, for Scripture states: 'The heaven, even the heavens, are the Lord's; but the earth hath He given to the children of men.'"<sup>35</sup>

"Only when a man cultivates the soil with diligence can he expect to be satisfied with bread: if, however, he neglects the ploughing and sowing and watering thereof, he cannot expect to have his wants satisfied."<sup>36</sup>

There is no excuse for a man however well-to-do passing his days in idleness, for:—"If a man have no other work to do, let him go and attend to the waste fields and dilapidated courtyards which belong to him."<sup>37</sup>

"In the future all trades and occupations shall vanish from off the face of the earth, agriculture shall alone remain."<sup>38</sup>

Not only did the sages of the Talmud dilate upon the sacred character of work in general, but they warned in no equivocal language against the dangers of idleness and the neglect of acquiring some handicraft. It is because they observed and studied the causes of much of the distress and evils of the world that they gave utterance to the

<sup>33</sup> Talmud, Berachoth, 43*b*.

<sup>35</sup> Talmud, Jebamoth, 63*a*.

<sup>37</sup> Aboth d. R. Nathan, xi.

<sup>34</sup> Talmud, Berachoth, 17*a*.

<sup>36</sup> Talmud, Sanhedrin, 58*b*.

<sup>38</sup> Talmud, Jebamoth, 63*a*.

expression: "He is highest in the fear of God who maintains himself by his own labour,"<sup>39</sup> while "an inactive life is the very death of men."<sup>40</sup>

R. Elieser says:—"Though a woman may have at her command a hundred servants, she should yet devote herself to some domestic occupation, for indolence leads to vice—R. Simon adding—ay, and to insanity."<sup>41</sup>

"He who does not teach his son some special handicraft, is as though he had trained him to become a robber."<sup>42</sup>

But, on the other hand, "Though the famine may last seven years, it can never reach the door of the industrious mechanic."<sup>43</sup>

Their abhorrence of the doubtful methods of earning a subsistence the Jewish teachers have expressed in these words:—"Happy is the man who has been reared in an honourable calling; woe to the man who has selected a doubtful walk of life!"<sup>44</sup>

While, in their anxiety to prevent pauperism or a recourse to alms, the Rabbis advised their brethren rather to stoop to the most menial pursuit than to beg, they yet offered them the advice that, under ordinary circumstances, in making the choice of a trade, "it was the duty of a parent to have his child taught a trade which was light and cleanly."<sup>45</sup>

"The world cannot exist either without perfumers or without tanners; yet devote yourself to the cleanly work of the former rather than to the unsavoury work of the latter."<sup>46</sup>

It would seem, however, judging from the context, that the sages attached to the expression "cleanly," when applied to work, a deeper meaning than would at first sight appear: that they meant the word to be taken, not so much in the literal as in the moral sense, and standing for "straight-forward and respectable." And though a "respectable" calling might not always yield as profitable a return as one of dubious integrity, yet the Rabbis counselled:—"Be it

<sup>39</sup> Aboth d. R. Nathan, xi.    <sup>40</sup> *Ibid.*    <sup>41</sup> Talmud, Ketuboth, 59b.

<sup>42</sup> Talmud, Kiddushin, 82b.    <sup>43</sup> Talmud, Sanhedrin, 29a.

<sup>44</sup> Talmud, Kidd., 82b.    <sup>45</sup> Talmud, Kidd., 82a.    <sup>46</sup> *Ibid.*



your ambition to engage in a *clean* pursuit, and leave the issue in the hands of Heaven, prayerfully confiding in Him to whom alone riches and possessions belong; for there is no trade in which fluctuations do not arise, no pursuit in which success and failure do not alternate, and man's good fortune is dependent upon Him who hath declared, 'Mine is the silver and the gold, saith the Lord of Hosts'!"<sup>47</sup>

Instances might be multiplied; but sufficient has perhaps been said to prove how high was the regard for work entertained among the Jews of the Talmudic age. That work itself was looked upon as even a Divine command no one can deny. That it was regarded as a "religious observance" (*Mitzvah*) in the real sense of the word, is clear, for it was the Rabbis who set down the rule, "He who is occupied with the performance of one religious observance is absolved from the duty of engaging in another;"<sup>48</sup> and it was the Rabbis who absolved those occupied with the handiwork of their craft from engaging in certain duties or submitting themselves to certain restrictions ordinarily in vogue amongst the Hebrews. For example, they excused the labourer from rising—nay, they did not permit him to rise—in the presence of the Sage and the hoary,<sup>49</sup> and from descending from the tree, or the waggon, or the scaffold<sup>50</sup> in order to repeat so important a portion of the prayer-book as the "Schemang."<sup>51</sup>

This provision had the further effect of ensuring the most scrupulous attention of the employed to the work of the employer. It should be added, that the Rabbis set their face against what is termed "slop" work. Their idea was, that in the long run it paid better to do little work and well, rather than much work and badly. "Take hold of little," say they, "and you have a chance of keeping that little; take hold of much, and you lose all."<sup>52</sup> Or, to cite a maxim derived from horticulture: "Attend diligently

<sup>47</sup> Talmud, Kiddushin, 82*b*.      <sup>48</sup> Talmud, Sotah, 44*b*.

<sup>49</sup> Talmud, Kidd., 53*a*.      <sup>50</sup> Talmud, Berachoth, 16*a*.

<sup>51</sup> The Scriptural passage, Deut. vi., beginning at ver. 4: "Hear, O Israel, the Lord our God, the Lord is one."

<sup>52</sup> Talmud, Kidd., 17*a*.



to one garden, and you will dine off birds; undertake the charge of many gardens, and the birds will feed on you."<sup>63</sup>

Not to enter into details, it will also be seen from what has been stated above, that technical education,—a subject which in some countries is only just beginning to receive adequate consideration,—was already a *fait accompli* in the Jewish system of training.

It is remarkable that, amid the devotion which the Talmudists paid to the idea of labour and industry, amid the enthusiasm with which they inculcated this doctrine, both by precept and example—it is remarkable that the difficulties of trade competition should already, so many centuries ago, have been foreseen by them, and its remedies even suggested.

The Mosaic warning, "Thou shalt not remove thy neighbour's landmark,"<sup>64</sup> was emphasized by the expounders of the Law, and invested with a meaning which had reference to the workmen of Talmudic times. It admonished them against the guilt of "taking the bread out of one another's mouth;" for, according to the Rabbis, "The man who," in the words of the Psalmist (Ps. xv. 4), "does no evil unto his neighbour," refers to the one who does nothing to damage the chance of his fellow-man's earnings.<sup>65</sup>

The remedy which the Talmudists suggest is, strange to relate, Trade Unionism, which shall make a fair distribution among those willing to work of the labour at disposal, and shall see that while one workman may flourish, another, for want of work, shall not altogether languish and starve.<sup>66</sup>

To show that the spirit of the Rabbinic doctrine on Work—its ennobling character and its obligations—did not depart with the close of the Talmud, but has been carried forward in the life of the Jew to our own days, it may not be inopportune to quote a few words on this point from the Ethical Will of the late Chief Rabbi, which has recently appeared in print<sup>67</sup>: "I need not lay to your hearts the im-

<sup>63</sup> Midrasch on Leviticus iii. <sup>64</sup> Deut. xix. 14. <sup>65</sup> Talmud, Maccoth, 24a.

<sup>66</sup> Talmud, Bala. Bat. 9a. <sup>67</sup> *Vide Jewish Chronicle*, Jan. 9, 1891.

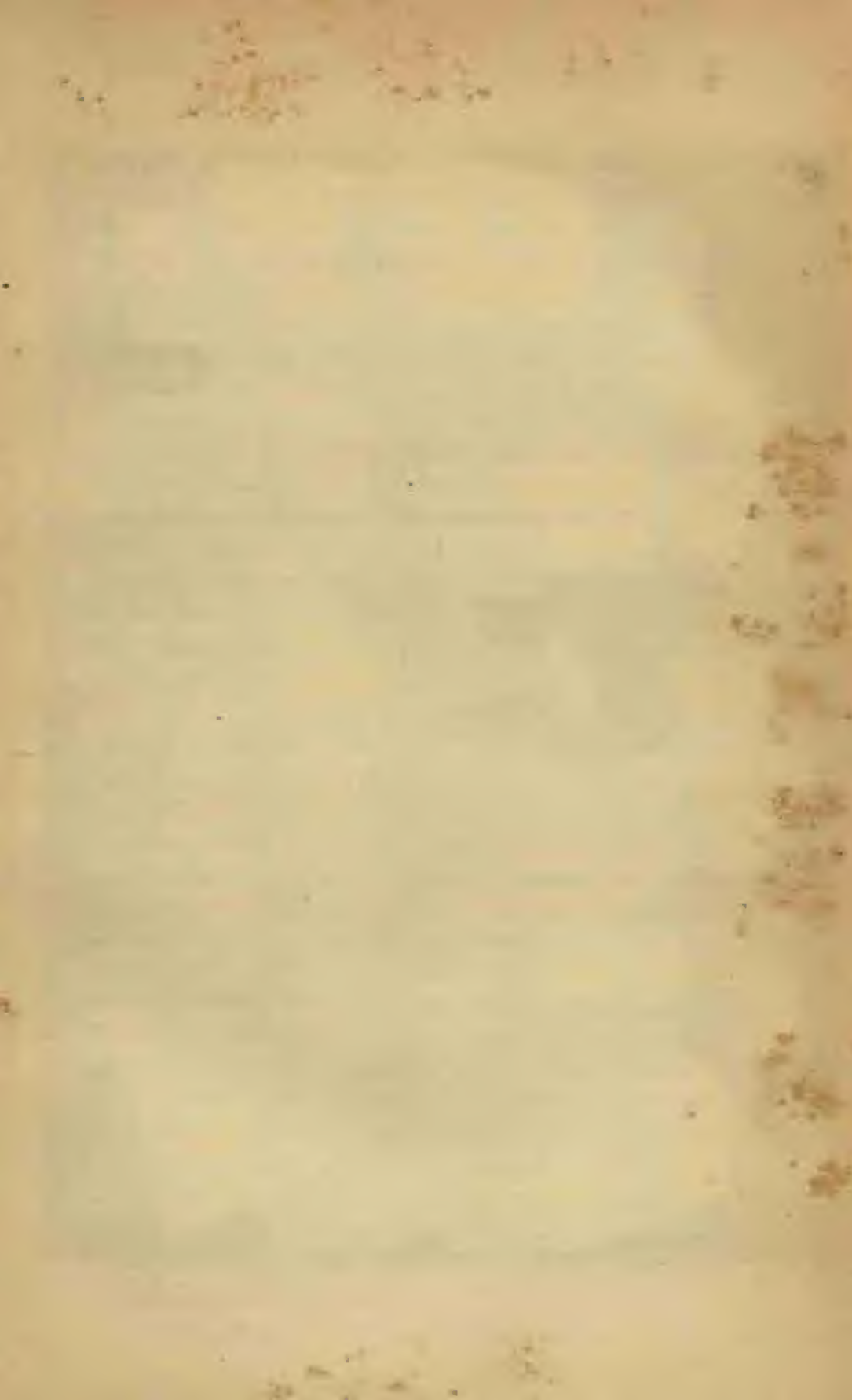


portance of fulfilling your duty during the week, whatever be your calling, by your industry, your unflagging diligence in your employment, whether it be a business or a profession. This diligence must be accompanied by strict integrity, not merely in great, but in the smallest matters, towards your co-religionists as well as to non-Israelites. This integrity will secure to you a good name and the happiness of a calm conscience; but what is of greater value, it will conduce to the sanctification of the Lord and the honour of your faith."

Let those who assert that the teachings of the Jew favour a life of indolence and a shirking of honest labour; let those who cast the slur upon the Jewish people, that, in order that they might lead a life of ease, they are permitted by their Law to prey upon their fellow-citizens—let these open the pages of the Talmud and judge for themselves. There is no necessity, no warranty, for repeating, after thousands of years, to the Jews as a body the unjust reproach of the Egyptian king, "Idlers are ye, idlers . . . go, therefore, now and work." For, hunted and chased as they have been on the high road of time,—their souls well-nigh crushed out by reason of oppression and hate (grim spectres, whose chilling grasp they feel, alas! in many countries still),—there was one ennobling thought ever uppermost in their minds, namely, that though despised, downtrodden, and doomed to indignity of the grossest kind, there remained to them yet the blessing of Work, which, in the words of their sages of old, "conferred dignity upon the worker."<sup>88</sup> Had they lost sight of this truth, they would have been faithless to the covenant of Heaven and to the Holy Law (the Rock to which they clung in their sea of troubles), since it is the opinion of one of the Rabbis of the Talmud that, "The man who does not love work, but shuns work, excludes himself from the covenant with Heaven; for, just as the Holy Law is a sign of the Covenant, so does Work constitute a sign of the Covenant between God and man."<sup>89</sup>

HERMANN GOLLANCZ, M.A.

<sup>88</sup> Talmud, Nedarim, 49b.    <sup>89</sup> Aboth d. R. Nathan, xi.







## THE RACES AND LANGUAGES OF THE HINDU-KUSH.

By DR. G. W. LEITNER.

THE accompanying illustration was autotyped some years ago from a photograph taken in 1881, and is now published for the first time. Following the numbers on each figure represented we come first to No. 1, the tall Khulayir, the son of an Akhun or Shiah priest of Nagyr, a country ruled by the old and wise Tham or Raja Zafar Ali Khan, whose two sons, Alifad Khan in 1866, and Habib ulla Khan in 1886, instructed me in the Khajunā language, which is spoken alike in gentle but brave Nagyr and in its hereditary rival country, the impious and savage Hunza "Hun-land," represented by figure 6, Mata-valli, the ex-kidnapper, whom I took to England, trained to some Muhammadan piety, and sent to Kerbelā a year ago. No. 2 was an excellent man, an Uzbek visitor from Kolāb, one Najmuddin, a poet and theologian, who gave me an account of his country. Nos. 3 and 4 are pilgrims from Nagyr to the distant Shiah shrine in Syria of the martyrdom of Husain at Kerbelā; No. 5 is a Chitrali soldier, while No. 7 is a distinguished Arabic Scholar from Gabrāl, from whom much of my information was derived regarding a peaceful and learned home, now, alas! threatened by European approach, which my travels in 1866 and 1872, and my sympathetic intercourse with the tribes of the Hindu Kush, have unfortunately facilitated. The Jalkōi, Dareyli, and others, who are referred to in the course of the present narrative, will either figure on other illustrations or must be "taken as read." No. 8 is the Sunni Moniri Habsulla, a Tūjk of Bakhara and a Hakim (physician). No. 9 is my old retainer, Ghulam Muhammad, a Shiah of Gilgit, a Shih Dard (highest caste), who was prevented by me from calling down his mother, which he was attempting to do in order "to save her the pain of parting from him." 10. Ibrahim Khan, a Shiah, Rōno (highest official caste) of Nagyr, pilgrim to Kerbelā. 11. Sultan Ali Yashkun (2nd Shih caste) Shiah, of Nagyr, pilgrim to Kerbelā. The word "Yashkun" is, perhaps, connected with "Yurchi."

The languages spoken by these men are: Khajunā by the Hunza-Nagyr men; Arnyā by the Chitrali; Turki by the Uzbek from Kolāb; Shina by the Gilgiti; Pakhtu and Shuthun, a dialect of Shina, by the Gabrālī. The people of Hunza are dreaded robbers and kidnappers; they, together with the people of Nagyr, speak a language, Khajunā, which philologists have not yet been able to classify, but which I believe to be a remnant of a pre-historic language. They are great wine-drinkers and most licentious. They are nominally Mulāis, a heresy within the Shiah schism from the orthodox Sunni Muhammadan faith, but they really only worship their Chief or Raja, commonly called "Tham." The present ruler's name is Mohammad Khan. They are at constant feud with the people of Nagyr, who have some civilization, and are now devoted Shiāhs (whence the number of pilgrims, four, from one village). They are generally fair, and taller than the people of Hunza, who are described as dark skeletons. The Nagyris have fine embroidery, and are said to be accomplished musicians. Their forts confront those of Hunza on the other side of the same river. The people of Badakhshān used to deal largely in kidnapped slaves. A refugee, Shahzada Hasan, from the former royal line (which claims descent from Alexander the Great), who has been turned out by the Afghan faction, was then at Gilgit with a number of retainers on fine Badakhshi horses, awaiting the fortunes of war, or, perhaps, the support of the British. He was a younger brother of Jehandār Shah, who used to infest the Kolāb road, after being turned out by a relative, Mahmūd Shah, with the help of the Amir of Kabul. Kolāb is about eleven marches from Faizabad, the capital of Badakhshān. The Chitrali is from Shogōt, the residence of Adam Khor (man-eater), brother of Aman-ul-Mulk, of Chitral, who used to sell his Shiah subjects regularly into slavery and to kidnap Bashgeli Kafirs. The man from Gabrāl was attracted to Lahore by the fame of the Oriental College, Lahore, as were also several others in this group; and there can be no doubt that this institution may still serve as a nucleus for sending pioneers of our civilization throughout Central Asia. Gabrāl is a town in Kandīā, or Kiliā, which is a secluded Dard country, keeping itself aloof from tribal wars. Gilgī and its representative have been described in my "Dardistan," to which refer, published in parts between 1866 and 1877.



## I. POLO IN HUNZA-NAGYR.

ALTHOUGH our first practical knowledge of "Polo" was derived from the Manipuri game as played at Calcutta, it is not Manipur, but Hunza and Nagyr, that maintain the original rules of the ancient "Changhán-bazi," so famous in Persian history. The account given by J. Moray Brown for the "Badminton Library" of the introduction of Polo into England (Longmans, Green & Co., 1891), seems to me to be at variance with the facts within my knowledge, for it was introduced into England in 1867, not 1869, by one who had played the Tibetan game as brought to Lahore by me in 1866, after a tour in Middle and Little Tibet. Since then it has become acclimatized not only in England, but also in Europe. The Tibet game, however, does not reach the perfection of the Nagyr game, although it seems to be superior to that of Manipur. Nor is Polo the only game in Hunza-Nagyr. "Shooting whilst galloping" at a gourd filled with ashes over a wooden scaffold rivals the wonderful performances of "archery on horseback," in which the people of Hunza and Nagyr (not "Nagar," or the common Hindi word for "town," as the telegram has it) are so proficient. Nor are European accompaniments wanting to these Central Asian games: for prizes are awarded, people bet freely in Hunza as they do here, they drink as freely, listen to music, and witness the dancing of lady charmers, the Dayd, who, in Hunza, are supposed to be sorceresses, without whom great festivities lose their main attraction. The people are such keen sportsmen that it is not uncommon for the Tham, or ruler, to confiscate the house of the unskilful hunter who has allowed a Markhór (Ibex) that he might have shot to escape him. Indeed, this even happens when a number of Markhórs are shut up in an enclosure, "*tsá*," as a preserve for hunting. The following literally translated dialogue regarding Polo and its rules tells an attentive reader more "between the lines" than pages of instructions:—

POLO=Holi.—The Raja has ordered many people: To-morrow Polo I will play. To the musicians give notice they will play.

Hast thou given notice, O (thou)?

Yes, I have given notice, O Nasir; let me be thy offering (sacrifice).

Well, we will come out, that otherwise it will become (too) hot.

The Raja has gone out for Polo: go ye, O ye; the riders will start.

Now divided will be, O ye! (2) goals, nine nine (games) we will do (play). Total-half (=4 Rupees) a big sheep bet we will do.

Now bet we have made. To the Raja the ball give, O ye, striking (whilst galloping) he will take.

O ye, efforts (search) make, young men, to a man disgrace is death; you your own party abandon not; The Raja has taken the ball to strike; play up, O ye musicians!

Now descend (from your horses) O ye; Tham has come out (victorious); now again the day after to-morrow, he (from fatigue) *renewing Polo* we will strike (play).

Ruler:—The musical instruments of Polo; the ground for the game; the riders; the goals; 9, 9 games let be (nine games won); the riders nine one side; nine one (the other) side; when this has become (the case) the drum (Tsagir) they will strike.

First the Tham takes the ball (out into the Mahlan to strike whilst galloping at full speed).

The Tham's *tsá* upper part will take.

The rest will strike from the lower part (of the ground).

Those above the goal when becoming will take to the lower part.

Those below the goal when becoming to above taking the ball will send it flying.

Thus being (or becoming) whose goal when becoming, the ball will be sent flying and the musicians will play.

Whose nine goals when has become, they issue (victorious).



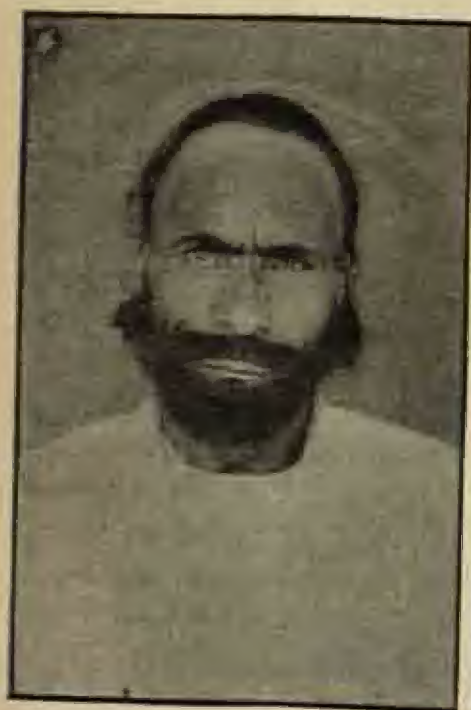




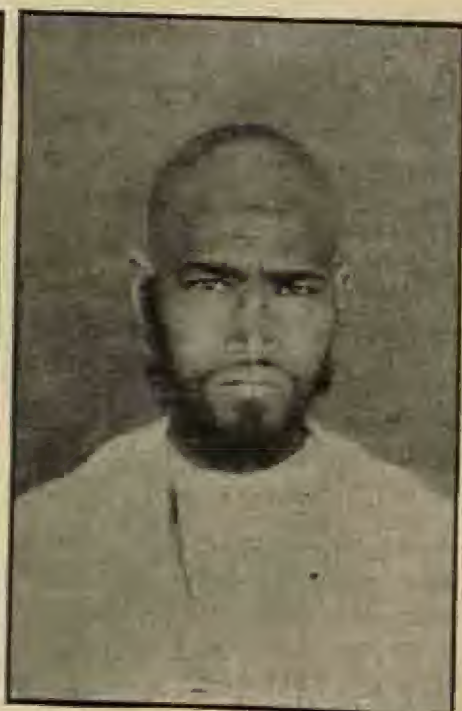
No. 1. DAKYLLI.



No. 2. GABRIALLI.



No. 3. HUNZA.



No. 4. NAGVEL.

## II. THE KOHISTÂN OF THE INDUS, INCLUDING GABRIÁL.

NOTE.—The illustrations which accompany the following accounts are from photographs taken in 1886. The anthropological value of the four heads can scarcely be overrated. No. 1 is a Dareylli; No. 2 is the learned author of the following account; No. 3 is the Hunza man already referred to; and No. 4 is a Nagyri.

### ACCOUNT OF MIR ABDULLA.

THE real native place of Mir Abdulla is in the territory of Nandiyar; but his uncle migrated to, and settled in, Gabriál. The Mir narrates:—

"In the country of Kunar there is a place called *Pusht*, where lives a Mulla who is famous for his learning and sanctity. I lived for a long time as his pupil, studying Logic, Philosophy, and Muhammadan Law, the subjects in which the Mulla was particularly proficient. When my absence from my native place became too long, I received several letters and messages from my parents, asking me to give up my studies and return home. At last I acceded to their pressing demands and came to my native village. There I stayed for a long time with my parents; but as I was always desirous to pursue my studies, I was meditating on my return to *Pusht*, or to go down to India.

In the meantime I met one Abdulquddús of Kohistan, who was returning from India. He told me that a *Dir-ul-u'lûm* (House of Sciences) had been opened at Lahore, the capital of the Punjab, where every branch of learning was taught, and that it was superintended by Dr. L., who being himself a proficient scholar of Arabic and Persian, was a patron of learning and a warm supporter of students from foreign countries. I was accompanied by two pupils of mine, named Sher Muhammad and Burhánuddin; and I started together with them from my native village. We passed through the territory of *Dir*, which is governed by Nawab Rahmatulla Khan. The Qazi of that place was an old acquaintance of mine, and he persuaded me to stop my journey, and promised to introduce me to the Nawab, and procure for me a lucrative and honourable post. I declined his offer, and continued my journey. The next territory we entered in was that of Nawab *Tore Mian Khan*, who reigns over eight or nine hundred people. After staying there some days we reached *Kanan Gharin*, which was governed jointly by Nawabs Fasl Ahmad and Bayazid Khan. After two days' march we came to *Chakesur*, which was under a petty chief named Sube Khan. Here we were told that there are two roads to India from this place—one, which is the shorter, is infested with robbers; and the other, the longer one, is safe; but we were too impatient to waste our time, and decided at once to go by the shorter way, and proceeded on our journey. We met, as we were told, two robbers on the road, who insisted on our surrendering to them all our baggage. But we made up our minds to make a stand, though we were very imperfectly armed, having only one "*tamancha*," among three persons. In the conflict which ensued, one of the robbers fell, and the other escaped; but Burhanuddin, one of our party, was also severely wounded, and we passed the night on the banks of a neighbouring stream,



and reached next day *Ganagar Sirkol Jathol*, where we halted for eight or nine days. In this place the sun is seen only three or four times a year, when all the dogs of the village, thinking him an intruding stranger, begin to bark at him. Burhanuddin, having recovered there, went back to his home, and I, with the other companion, proceeded to the Punjab, and passing through the territory of a chief, named *Shalkhan*, entered the British dominions. On arriving at Lahore we were told that Dr. I. was not there, and my companion, too impatient to wait, went down to Rampur, and I stayed at Lahore." He then gave an account of—

### THE KOHISTÂN (OR MOUNTAINOUS COUNTRY).

(A DIFFERENT COUNTRY FROM ONE OF THE SAME NAME NEAR KARUL).

*Boundaries.*—It is bounded on the north by *Chitral*, *Yasin*, and *Hunza*; on the east by *Chilas*, *Kashmir*, and a part of *Hazara*; on the south by *Yaghistan* (or wild country); on the west by *Swat* and *Yaghistan*.

It is surrounded by three mountainous ranges running parallel to each other, dividing the country into two parts (the northern part is called *Gabrial*). The Indus flows down through the country, and has a very narrow bed here, which is hemmed in by the mountains.

The northern part, which is called *Gabrial*, has only two remarkable villages—*Kandya*, on the western side of the river, and *Sima* on the eastern; and the southern part contains many towns and villages:—

On the eastern side of the river,—			On the western side of the river,—		
Town.		Name of influential Malik (Landowner).	Town.		Name of influential Malik.
(1) Ladai	...	...	(5) Batera	...	...
(2) Kolai	...	Shah Said.	(6) Patan (8,000 pop.)	...	Quadrat Ali.
(3) Palas (9,000 pop.)	...	Lachur.	(7) Chakarga	...	...
(4) Maria	...	Karm Khan.	(8) Ranotia	...	...

That part of *Yaghistan* which bounds Kohistan on the west is divided into (1) *Thakot*, which is governed by Shaikhân, and (2) *Dikhla*, which is under Ram Khan; and that part of *Yaghistan* which bounds it on the south is divided into three valleys,—

- (1) *Alahi*, governed by Arsalan Khan.
- (2) *Nandiyar*, " Zafar Khan.
- (3) *Tikrâl*, " Ghaffar Khan (has also two cannons).

Between the southern part of Kohistan and *Alahi*, in the eastern corner, there is a plain, of a circular form, surrounded on all sides by mountains. This plain is always covered with grass, and streams of clear and fresh water run through it. Both the grass and the water of this vast meadow are remarkable for their nourishing and digestive qualities. This plain is called "*Chaur*," and is debatable ground between the Kohistanis of Ladai, Kolai, and Palas, and the Afghans of *Alahi*.

*People.*—The people of this country are not allied to the Afghans, as their language shows, but have the same erect bearing and beautiful features.

*Language.*—Their language is altogether different from that of their neighbours, the Afghans, as will be shown by the following comparison:—

KOHISTANI.

1. To-morrow night to Lahore I will go.

*Deuche rate Lahore bujanma.*

2. Thou silent be.

*Toke chut guda.*

3. Prepare, ye young men.

*Jukli masha.*

PUSHTO THE AFGHAN LANGUAGE).

1. To-morrow night to Lahore I will go.

*Saba shapa ba Lahore sharam.*

2. Thou silent be.

*Tah chup thai.*

3. Prepared be, O young men.

*Saabhal she salma.*

There is a song very current in Kohistan which begins,—

*Palas kulul mariga, Patane jirga kotiga, johle johal madado prepai andli=*

"In Palas a potter was killed, in Patan the jirga (or tribal assembly) sat."

"The corrupted (jirga of Malaks) took a bribe, and retaliation was ignored." The Afghans are called Pathans.

*Religion.*—They have been converted to Islām since four or five generations, and they have forsaken their old religion so completely that no tinge of it now remains; and when a Kohistani is told that they are "nan-Muslims," that is, "new Muhammadans," he becomes angry.

Muslim learning, and the building of mosques have become common in Kohistan, and now we find twenty or thirty learned mullas in every considerable town, besides hundreds of students, studying in mosques.

*Dress.*—Their national dress consists of a woollen hat, brimmed like that of Europeans, and a loose woollen tunic having a long چاکلی along the right breast, so that one can easily get out the right hand to wield one's arms in a fight. Their trousers are also made of wool and are very tight. In the summer they wear a kind of leathern shoes borrowed from the Afghans, but in the winter they wear a kind of boots made of grass (the straw of rice) reaching to the knees. They call it "pajolz."

Till very lately their only arms were a small "khanjar" (dagger), bows and arrows; but they have borrowed the use of guns and long swords from the Afghans.

The dress of their women consists of a loose woollen head-dress with silken fringes, a woollen tunic and blue or black trousers of cotton cloth, which they call "shakura." Generally their women work with their husbands in the corn-fields, and do not live confined to their houses.

*Government.*—They have no chiefs like the Afghans, but influential Malaks lead them to battle, who are paid no tribute, salary, etc.

When an enemy enters their country they whistle so sharply that the sound is heard for miles; then the whole tribe assembles in one place for the defence of their country, with their respective Malaks at their heads.

*Mode of Living, and other Social Customs.*—In winter they live in the valleys, in houses made of wood and stones; but in summer they leave their houses in the valleys for those on the peaks of mountains, and the mass of the population spends the summer in the cooler region; but those who cultivate the land live the whole day in the valley, and when night comes go up to their houses on the heights. Their food is the bread of wheat, and milk furnished by their herds of cattle (gaomesh, cows, goats, and sheep), which is their sole property. There are no regular Bazārs even



in the large villages; but the arrival of a merchant from India is generally hailed throughout the country. The woollen cloth which they use generally is manufactured by them.

*Marriage.*—Very lately there was a custom amongst them that the young man was allowed to court any girl he wished; but now, from their contact with the Afghans, the system of "betrothal" at a very early age is introduced, and the boy does not go till his marriage to that part of the village in which the girl betrothed to him lives. The Kohistanis say that they have learned three things from the Afghans:—

- (1) The use of leathern shoes,
- (2) The use of long swords and guns,
- (3) The system of betrothal.

### III. A ROUGH SKETCH OF KHATLÁN (KOLÁB) AND ADJOINING COUNTRIES. \*

By MAULVI NAJMUDDIN, a Theologian and Poet from Koláb.

NAMES OF MANZILS (STATIONS) FROM KOLAB TO THE PUNJAB.

- |          |  |
|----------|--|
| كولاب    | (1) Kolab.   |
| صياد     | (2) Sayad. Situated on this side of the Amoo, and belongs to Badakhshan.                                       |
| بن قلع   | (3) Yan-Qalá.  |
| چاحیاب   | (4) Chahyáb. Governed then (18 years ago) by Sultan Azdahar, son of Yusuf Ali Khán.                            |
| دشت سبز  | (5) Dashti-sabz. A halting-place.  |
| رستاق    | (6) Rustáq. Governed then by Ismail Khán, son of Yusuf Ali Khán.   |
| قرل دره  | (7) Kiril Dara.  |
| الکاشان  | (8) Elkáshán. The Himalaya begins.   |
| اتن جالب | (9) Átin Jalab. Here the river <i>Kokcha</i> † is crossed.   |
| دشت سفید | (10) Dasht-e-sufed.  |
| فیض آباد | (11) Faizabad. Capital of Badakhshan; governed then by Jahandár Shah; is situated on the river <i>Kokchá</i> . |
| رباط     | (12) Rubát.  |
| دشت فراخ | (13) Dashti Farákh.  |
| وردوج    | (14) Wardúj. Contains a mine of sulphur.   |
|          | (15) } Names are forgotten.  |
| زیباق    | (16) Zibáq. Peopled by <i>Shi'ar</i> (or rather <i>Muláís</i> ).   |
| ده گول   | (17) Deh Gól. The frontier village of Badakhshan; only a kind of inn.  |

\* Barna, in his travels to Bakhárá, points out the locality of the province of Koláb in the south of the Amu (Oxus), and calls it by the name of Gawalan, which I think is a corruption of Khatlán; but Najmuddin asserts with certainty that it is situated on the northern bank and is a part of Ma-wara-an-nahr (the country on that side of the river) (Transoxiana). Najmuddin is No. 2 of the group at the beginning of this paper.

† This river is formed by three tributaries (1) coming from Sarghalan (has a mine of rubies); (2) from Wardúj (sulphur mines); (3) *یامغان* Yangghan (iron mine). It flows through the territory of Badakhshan, and joins the Amu.

- سنگر (18) Sanghar. A halting-place.  
 چترال (19) Chitral. Governed then by Aman-ul-mulk (as now).  
 سرخاں (20) Sarghāl.  
 رباطک (21) Rubatak.  
 دیر (22) Dīr. Governed then by Ghāzan Khān.  
 سوات (23) Swat.  
 پشاور (24) Peshawar.

That part of the country lying at the foot of the Hindu Kush mountains, which is bounded on the north by Kokand and Karatigan, on the east by Durwaz, on the south by Badakhshan and the Amu, on the west by Sherabad and Hissar (belonging to Bukhara) is called *Khatlān* ختلان. KOLĀN, a considerable town containing a population of about ten thousand, is situated at the distance of five miles from the northern bank of the Amu, and is the capital of the province. The other towns of note are *Muminabad* مومنین آباد, Daulatabad دولت آباد, Khawaling خوالنگ, Baljawan بلجوان, and Sarchashmā سرچشمه.

The country, being situated at the foot of mountains, and being watered by numerous streams, is highly fertile. The most important products are rice, wheat, barley, kharpaẓā, etc.; and the people generally are agricultural.

There is a mine of salt in the mountains of *Khawaja Mumin* خواجہ مومین; and the salt produced resembles the Lahori salt, though it is not so pure and shining, and is very cheap.

Cattle breeding is carried on on a great scale, and the wealth of a man is estimated by the number of cattle he possesses. There is a kind of goat in this country which yields a very soft kind of wool (called Tibit); and the people of Kolah prepare from it hoses and a kind of turban, called *Shamālī* (from shamāl, the northern wind, from which it gives shelter).

*Religion.*—Generally the whole of the population belongs to the Sunni sect (according to the Hanafī rite).

*Tribes.*—The population of the country is divided into *Laqai*, *Battash*, and *Tajiks*. The Laqais live in movable tents (khargah) like the Kirghiz, and lead a roving life, and are soldiers and thieves by profession. The Battashes live in villages, which are generally clusters of *kuphs* (thatched cottages), and are a peaceful and agricultural people. The Tajiks live in the towns, and are mostly artisans.

*Language.*—Turki is spoken in the villages and a very corrupt form of Persian in the towns. Most of the words are so twisted and distorted that a Persian cannot understand the people of the country without effort.

*Government.*—The country is really a province of Bukhārā; but a native of Kolab, descended from the Kapchaqs by the father's and from the Laqais by the mother's side, became independent of Bukhārā. After his death, his four sons, Sayer Khan, Sara Khan, Qamshin Khan, Umra Khan, fought with one another for the crown; and Sara Khan, having defeated the other three, came to be the Chief of the province, but was defeated by an army from Bukhārā and escaped to Kabul.



When Najmuddin left his country, it was governed by a servant of the court of Bokhara.

The houses are generally built of mud, cut into smooth and symmetrical walls, and are plastered by a kind of lime called *guch*. Burnt bricks are very rare, and only the palace of the governor is made partially of them. The walls are roofed by thatch made of "damish" (reeds), which grow abundantly on the banks of the Amoo.

The *dress* consists of long, flowing *choghás* (stuffed with cotton) and woollen turbans. The Khatlanis wear a kind of full boot which they call *chamush*, but lately a kind of shoe is introduced from Russia, and is called *nughai*.

The country is connected with Yarkand by two roads, one running through Kokand and the other through the Pamir.

The above and following accounts were in answer to questions by Dr. Leitner, whose independent researches regarding Kandia in 1866-72 were thus corroborated in 1881, and again in 1886, when the photographs which serve as the basis of our illustrations were taken.

#### IV. THE LANGUAGE, CUSTOMS, SONGS AND PROVERBS OF GABRIÁL.

**POSITION.**—A town in *Kandia*, a part of Yaghistan (the independent, or wild, country) situated beyond the river Indus (*Hawā-kinn*), which separates it from *Childs*. The country of *Kandia* extends along both sides of the *Kheri Ghá*, a tributary of the Indus, and is separated from *Tangir* by a chain of mountains.

The town of *Gabridl* is situated three days' march from *Jalkot*, in a north-west direction, and is one day's march from *Patan*, in a northerly direction. *Patan* is the chief city of Southern *Kandia*.

**INHABITANTS.**—The whole tract of *Kandia* can send out 20,000 fighting men. They are divided into the following castes:—

(1) *Shin*, the highest, who now pretend to be *Quraishes*, the Arabs of the tribe to which the Prophet Muhammad belonged. (*Harif Ullá*, the *Gabriáli*, and *Ghulam Mohammad*, of *Gilgit*, call themselves *Quraishes*.)

(2) *Yashkun*, who now call themselves *Mughals*, are inferior to the *Shin*. A *Yashkun* man cannot marry a *Shin* woman. *Ahmad Shah*, the *Jalkoti* belonged to this caste.

(3) *Doedzgar*, carpenters. } In reality these people constitute no  
(4) *Jolá*, weavers. } distinct castes, but all belong to a third,  
3 (5) *Akhár*, blacksmiths. } the *Karain*, caste.  
(6) *Dóm*, musicians.  
(7) *Kámin*, lowest class.

The people of *Northern Kandia* (*Gabriál*) are called *Bunsári*, and of the southern part (*i.e.*, *Patan*) *Máni*, as the *Chilasis* are called *Boté*. A foreigner is called *Rarjwi*, and fellow-countryman, *Muqdmí*.

**RELIGION.**—The *Gabriáls*, as well as all the people of *Childs*, *Patan*, and *Pafas*, are *Sunnis*, and are very intolerant to the *Shias*, who are kidnapped and kept in slavery (*Ghulam Mohammad*, the *Gilgití*, has been



for many years a slave in Chilas, as Ahmad Shah reports). The Gabriális were converted to Muhammadanism by a saint named *Babaji*, whose shrine is in Gabriál, and is one of the most frequented places by pilgrims. The Gabriális say that this saint lived six or seven generations ago. Mir Abdulla (who is really of Afghanistan, but now lives in Gabriál,) says that the Gabriális were converted to Islám about 150 years ago. Lately, this religion has made great progress among the people of Kandia generally. Every little village has a mosque, and in most of the towns there are numerous mosques with schools attached to them, which are generally crowded by students from every caste. In Gabriál, the Mullahs or priests are, for the most part, of the Shin caste, but men of every caste are zealous in giving education to their sons. Their education is limited to Muhammadan law (of the Hanifite school), and Arabian logic and philosophy. Very little attention is paid to Arabic or Persian general literature and calligraphy, that great Oriental art; so little, indeed, that Harifullah and Mir Abdulla, who are scholars of a very high standard, are wholly ignorant of any of the calligraphic forms, and their handwriting is scarcely better than that of the lowest primary class boys in the schools of the Punjab.

The most accomplished scholar in Kandia is the high priest and chief of Patan, named Hazrat Ali, who is a Shin.

The people generally are peaceful, and have a fair complexion and erect bearing. Their social and moral status has lately been raised very high. Robbery and adultery are almost unknown, and the usual punishment for these crimes is death. Divorce is seldom practised; polygamy is not rare among the rich men (*wadán*), but is seldom found among the common people.

GOVERNMENT.—Every village or town is governed by a Council of elders, chosen from among every tribe or "*tailá*." The most influential man among these elders for the time being is considered as the chief of the Council. These elders are either Shins or Yashkun. No Kamin can be elected an elder, though he may become a Mullá, but a Mullá-kamin also cannot be admitted to the Council.

The reigning Council of Gabriál consists of 12 persons, of whom 9 are Shins and 3 Yashkuns. Patshe Khán is the present chief of the Council. The post of Chief of the Council is not hereditary, but the wisest and the most influential of the elders is elected to that post. Justice is administered by the Mullahs without the interference of the Council, whose operation is limited to inter-tribal feuds.

CUSTOMS AND MANNERS.—Hockey on horseback, which is called "*lughât*" in Gabriál, is played on holidays; and the place where they meet for the sport is called "*lughât-kárin-jha*."

Guns are called "*náli*" in Gabriál, and are manufactured in the town by blacksmiths.

Dancing is not practised generally, as in the other Shin countries. Only "*Doms*" dance and sing, as this is their profession; they play on the "*surúí*" (pipe), *rabáb* (harp), and *shandlo* (drum).

The "*pardá*" system, or "*veiling*" women, is prevalent among the gentry, but it is only lately that the system was introduced into this country.



When a son is born, a musket is fired off, and the father of the new-born son gives an ox as a present to the people, to be slaughtered for a general festival.

Infanticide is wholly unknown.

MARRIAGE.—The father of the boy does not go himself, as in Gilgit, to the father of the girl, but sends a man with 5 or 6 rupees, which he offers as a present. If the present is accepted, the betrothal (*lōli*) is arranged. As far as the woman is concerned the "*lōli*" is inviolable. The usual sum of dowry paid in cash is 80 rupees.

A bride is called "*zhīyān*," and the bridegroom "*zhīyān lo*."

LANGUAGE.—On account of the want of intercourse between the tribes, the language of Kohistan is broken into numerous dialects; thus the structure of the dialects spoken in Kandīd, *i.e.*, in Gabriāl and Patan, differs from that of the language spoken in Chīlās and Palus, *i.e.*, in the countries situated on this side of the Indus. Harifullah, a Gabriālī, did not understand any language except his own; but Ahmad Shah, an inhabitant of Jalkōt (situated in the southern part of Chīlās), understood Gabriālī, as he had been there for a time. Ghulam Mohammad, our Gilgitī man, who had been captured in an excursion, and had lived as a slave in Chīlās, also thoroughly understood Jalkōtī.

The language of Kohistan (as Chīlās, Kandīd, etc., are also called) is divided into two dialects, called *Shēnā* and *Shūthun* respectively. In the countries situated on that side of the Indus, that is in Kandīd, Shūthun is spoken.

The following pages are devoted to *Ballads*, *Proverbs*, *Riddles*, and *Dialogues* in the Shūthun dialect.

*Songs*=*Gīla*. *Meshōn gīla*=men's songs; *Gharōn gīla*=female songs.

#### I. AN ELEGY.

Fifteen years ago a battle was fought between *Arslān Khan* of *Kālī*, and *Qamar Ali Khan* of *Pālus*, in which 300 men were killed on both sides. *Phajū*, on whose death the elegy is written by his sister, was one of the killed. The inhabitants of Palus are called "*Sikhs*," in reproach.

##### i.

*Rugē nīle, jīmdīyān kachh dūkāt,*

In a green place, next a mosque, in a sitting (resting) place,

*Chā chāpār gālā mazē, shakzādā marīgīl*

In a surrounded fort within, the prince was killed

*Rugē nīle, jīmdīyān kachh, dūkāt*

In a green place, next a mosque, in a resting place

*Shēn wālē, bathrī, shē vīrdtī wālīgīl.*

Bring the bier, lay it down, (so that) that heirless one may be brought to his home.

##### ii.

*Rugē nīle, wē Shērkat shār hogū,*

In the green place, that Sherkot, where the halting-places of guests

*Dirī Sīkhān gālē harīgīl.*

Are deserted, the Sikhs (infidels, that is the Pālusis) slaughter committed (did).

*Rûge nle, Shirkot, bart bigd hijetee,*

In the green place, in Sherkot, a great fight happened to be,  
*Kali Khel, Phajû dasgir marégil.*

O Kalikhel (a tribe of Kohistan) Phajû is captured and  
killed.

TRANSLATION.

1. In a green place, next the mosque, in a place of rest,  
Within an enclosure the prince was killed. . . .  
In a green place, next a mosque, in a spot of rest,  
Bring the bier and lay it down, to bring him home who has  
no heir.
2. In the green place, that Sherkôt, where the halting-place of  
guests  
Is deserted, the Sikhs committed slaughter.  
In the green place, in Sherkot, a great fight took place,  
Oh, Kalikhel tribe, Phajû was captured and killed.

2. The following song is a *chârbait*, or quatrain, composed by Qamrân, a Gabriali poet. The song treats of the love between Saif-ul-mulk, a prince of Rum, and Shahpari (the Fairy-queen).

The first line of a *chârbait* is called *Sarndmâh*, and the remaining poem is divided into stanzas or "Khhârao," consisting each of four lines. At the end of every stanza the burden of the song is repeated :

SARNAMAH.—*Ma hûga musfar, mî safâr hugde Hindustan wain*

I became a stranger, my travel became towards Hindustan.

*Mî duâ' salâm, duâ' saldmi ahl Kohistan wain*

My prayer-compliments, prayer-compliments, to the inhabitants of Kohistan (may go forth).

*Malâ Malûkh thû, O Badrai tû iné haragilua*

I myself am Malukh (name of the Prince Saif-ul-mulk), O Badra, thou didst lose me.

BURDEN.—*Hûi, Malâ Malûkh thû, O Badrai, chî Malûkh tû tû bar zithu*

Woe, I am Malukh, O Badra, now thy Malukh from thy sorrow has lost his senses.

i.

STANZAS.—1. *Mala Malukh thû, O Badrai, Malûkh tû, tû thû dazêlo*

I myself am Malukh, O Badra, thy Malukh burnt has been from thy heat.

2. *Hû nley nidhêto qarârê, Malûkh Badrê wâtbe thû harzêlo*

In the heart there is no ease, which Malukh after Badra has lost.

3. *Be fi âys yârâid, mah fûi-mukhê â'ys soh wêlon*

Ours, yours, was friendship, I heariless at that time.

4. *Gini kîrî thî, hâl hâl, mî Azli galam zikzithu*

Why dost thou . . . woe ! woe ! the pen of Eternity wrote so.

BURDEN.—5. *Hûi, Malâ Malûkh thû, O Badrai, Chî Malûkh tû tû harzi thû.*

Woe, I am Malukh, O Badra, etc., etc.



## ii.

1. *Gini kīrī the, hae hae, mī azlō mazl līkh tagdār thu*  
Why dost thou . . . woe, woe! in Eternity did Fate write so.
2. *Darwazon mazl galdchhe dhul Mato tīy dardī faqīr thu*  
On thy gate I lit fire (like Jōgis), I a boy was the beggar  
of thy door.
3. *To hīkmat biu bās-shāl thī kīshu lūngō maza zanzār thu*  
By thy stratagem thou takest the eagle a prisoner in the  
chain of thy black locks.
4. *Kīshu lūngā, narai narai, panar māyā bē the zēdu*  
Black locks, in strings, on thy bright face are twined.
5. *Hae Mala Malukh thu.* . . .  
Woe, I am Malukh, etc. . . .

## iii.

1. *Kīshu lūngā narai narai, panar māy la āwīzā thu*  
Black locks in strings on thy bright face are hanging.
2. *Mī larmāy maza kardē, tīn makhchāe gi mī armāy thu*  
In my body is the knife, thine is this deed which was my  
desire.
3. *A'khir dhar hīyā nīngarī shon fānī na, malā ravāy thu*  
At length will remain unfinished this waning (world), I  
now depart.
4. *Hīō mī kīr sūrai sūrai, jandun gīnd thu, mā marī thu*  
My heart didst thou pierce in holes, where is my life, I  
am dead.
5. *Hae Hae.* . . .  
Woe, I am Malukh, etc.

## iv.

1. *Hīō mī kīr sūrai sūrai tīrabīr, tēy shon nīdzah ghīu*  
My heart didst thou pierce throughout, by this thy spear.
2. *Māla thu murī, tī dālbarāy, lālō bā mī jandzah ghīu*  
I am thy dead boy, thy lover, O dearest, go off from my  
bier.
3. *Khīn tīn ghar hoga, ghī tulā nībhāē anī khēvāh ghīu*  
My blood is on thy neck, alas! thou didst not sit with me,  
being engaged in thy toilet.
4. *Khēvāh kīrēthī zhare tīn soh khīyāl mūdā chāizbithū*  
Thy toilet do now, now that thy remembrance of me is  
slackened by Time.

## MATAL (Masl = Proverbs).

- PROVERBS.—(1) *Zānda chaplō razan bhīyānt.*  
One who is struck by all, fears even a rope.
- (2) *Zarōn wāē nhālē khurā zhīkū.*  
Looking towards (the length of) the sheet, extend your  
feet.
- (3) *Hāte chē rachhīlū darwāze aṛat kara.*  
Elephant if you keep, make your door wide.

- (4) *Kaṛotāl ghutāgir, lāwān na hol hīr.*  
The Lion attacks, the Jackal makes water.
- (5) *Qā mil tillu gūy kadht, bāz mil tillu māsū khāst.*  
With crow went, ate dung; with eagle went, ate flesh.  
i.e. In the company of the crow you will learn to eat dung;  
and in that of the eagle, you will eat flesh.
- (6) *Tangā gatam karē rupāe balyūg.*  
A penny, for collecting went, lost rupee.
- (7) *Alā tale kaywālē dīthē, mazē hāz shārā tūg.*  
Big mouth flattery does, inwardly (in mind) breaks bones.
- (8) *Dūgī lawānō karū mārch.*  
Two Jackals a lion kill.
- (9) *Dhon matē ek baharī budī agālū, būton baharōy ethī.*  
In a flock, if a contagious disease to one goat come, it  
comes to all goats.
- (10) *Gūy khuch tūt wā, ghānō chāt hont.*  
Dung is spread out however much, bad smell so much  
more becomes.
- (11) *Zhā zhui dārū.*  
Brother's remedy is brother.
- (12) *Tālāg uthī, kōsā dīshāl, tū dū boydī.*  
A sieve rose, to pot said. "You have two holes."
- (13) *Zar bādshah tamam hotay, hiyā bandgar shildt.*  
Money of the king is spent, heart of the treasurer pains.

ISHOLĀ (Question).

RIDDLES.—(1) *Shūn ghelā chiz thūn, che nahāldyt tasi wān pashdyt amd ?*  
Such what thing is, which they see towards it, they see  
themselves in it?

Answer: Mirror. *Shūn āhan thī.* = Such mirror is.

(2) *Shūn ghelā chiz thūn che syrat zānī thī, tilhdyt nā ?*  
Such what thing is, whose figure serpent-like is, does not  
move?

Answer: Rope. *Shūn rās thī.* = Such rope is.

(3) *Shūn ghelā chiz thūn, angār dherānī gellū, zhūan darya  
bau nikdyt ?*  
Such what thing is, fire is applied to dry grass, the river  
of smoke flows from it.

Answer: Hookah.

(4) *Shūn ghelā chiz thūn, che mut surtē warē nahle ? hasdyt,  
khurōy wē nahle rōyt ?*  
Such what thing is, who seeing towards other body laughs,  
seeing towards feet, weeps?

Answer: Peacock.



## SHÚTHUN.

## WORDS AND DIALOGUES.

*Words.*

God, <i>Khôvand.</i>	river, <i>sin.</i>	bottom of sheath, <i>kundi.</i>
faïry, <i>khôperé.</i>	wooden bridge, <i>sîá.</i>	hatchet, <i>chhâi.</i>
demon, <i>dir.</i>	rivulet, <i>uchhu.</i>	tile, <i>soth.</i>
female demon, <i>haldî.</i>	streamlet, <i>khûr.</i>	smoothing iron, <i>rambî.</i>
paradise, <i>janat.</i>	avalanche, <i>hînd.</i>	scythe, <i>lingzh.</i>
fire, <i>angâr.</i>	lake, <i>dhâm.</i>	tongs, <i>ochhûy.</i>
earth, <i>uzmuk.</i>	pond, <i>dhamkalâ.</i>	razor, <i>chhûr.</i>
water, <i>wî.</i>	confluence, <i>mill.</i>	mirror, <i>âhin.</i>
heaven, <i>asmdn.</i>	banks, <i>sin-kai.</i>	plough, <i>kot.</i>
moon, <i>yûy.</i>	yonder bank, <i>pîr sinkai.</i>	oar, <i>phiyâ.</i>
star, <i>tarâ.</i>	this bank, <i>âr sinkai.</i>	yoke, <i>ûy.</i>
darkness, <i>tamdî.</i>	a well, <i>kohi.</i>	ladle, <i>tagû.</i>
shadow, <i>chhoyl.</i>	country, <i>watau.</i>	kneading roller, <i>chhagôr.</i>
day, <i>des.</i>	village, <i>gây.</i>	kettle, <i>chati.</i>
light, <i>ldiwar.</i>	—	little kettle, <i>chedin.</i>
night, <i>rdl.</i>	place, <i>zhal.</i>	stone kettle, <i>botâ-bhây.</i>
midday, <i>mazardi.</i>	army, <i>kandr.</i>	pan, <i>te.</i>
midnight, <i>â-rdl.</i>	leader, <i>kandr sardâr.</i>	coal, <i>phûthe.</i>
evening, <i>noshây.</i>	lumberdâr, <i>malak.</i>	key, <i>kunji.</i>
to-day, <i>duk des.</i>	tax-gatherer, <i>jâm kai.</i>	lion, <i>khard.</i>
yesterday, <i>bayaluk des.</i>	policeman, <i>zâtû.</i>	shawl, <i>shiyûy.</i>
to-morrow, <i>rdiyank des.</i>	cannon, <i>tof.</i>	bedding, <i>bathâr.</i>
heat, <i>taò, tât.</i>	gun, <i>milli.</i>	lock, <i>sdr.</i>
cold, <i>hewdn.</i>	sword, <i>tarwdl.</i>	bolt, <i>hul.</i>
flame, <i>lûm.</i>	dagger, <i>kardî.</i>	vineyard, <i>dhângâ.</i>
smoke, <i>dhûdy.</i>	lance, <i>naizâ, shet.</i>	stable, <i>ghesai.</i>
thunder, <i>hagd-dazi-gé.</i>	powder, <i>nâlân darn.</i>	„ for cattle, <i>gây zai.</i>
lightning, <i>willi.</i>	ball, <i>goli.</i>	„ for sheep, <i>bakron-ghuzâl.</i>
rain, <i>dja.</i>	ditches, <i>kake.</i>	water mill, <i>ydyzh.</i>
drop, <i>djo-tjo.</i>	war, <i>kali.</i>	iron peg, <i>kili.</i>
rainbow, <i>bijonr.</i>	thief, <i>lû.</i>	bullet-bag, <i>koti.</i>
snow, <i>hiy yûy.</i>	sentinel, <i>râth.</i>	powder-flask, <i>dará kothi.</i>
ice, <i>kambuk.</i>	guard, <i>chdr.</i>	iron and flint, <i>six.</i>
hail, <i>mékâ.</i>	guide, <i>pan-pashdntuk.</i>	tinder, <i>khû.</i>
dew, <i>palûs.</i>	coward, <i>khîâ to.</i>	bow, <i>shde.</i>
earthquake, <i>khûndâl.</i>	traitor, <i>fatandâr.</i>	arrow, <i>kâzô.</i>
dust, <i>udhûn.</i>	bribe, <i>bari.</i>	quiver, <i>kâyô bhuy.</i>
pebbles, <i>lakh-bato.</i>	prisoner, <i>bandî.</i>	ship, <i>jahâz.</i>
sand, <i>sighâl.</i>	slave, <i>dim.</i>	boat, <i>hepî.</i>
mud, <i>chichâl.</i>	master, <i>mauld.</i>	—
plain, <i>maûdin, merdh.</i>	servant, <i>naukar.</i>	century, <i>shul kâlâ.</i>
valley, <i>dard.</i>	drum, <i>shaudâ.</i>	year, <i>kâlâ.</i>
mound, <i>khdu.</i>	sheath, <i>kâtî.</i>	half-year, <i>ara-kâlâ.</i>
foot of mountain, <i>mûngâ.</i>	grip, <i>kaurâ.</i>	

three months, *sha-yūn*.  
week, *tāt-dēs*.  
spring, *basēg*.  
summer, *barish*.  
autumn, *sharal*.

LUNAR MUHAMMADAN  
MONTHS.

Khuddā tālā yūn, Rajab.  
Shahqadar, Shaaban.  
Rozay yūn, Ramazan.  
Lukut (smaller) eed yūn,  
Shawal.  
Khālī yūn, Zī Qāad.  
Ghāy eed yūn, Zī Haj.  
Hasim Husain yūn,  
Muharram.  
Chār bheyāy (four sis-  
ters), four months of  
Rabiulawwal: Rabi 2,  
Jamadi 1, Jamadi 2.

man, *mdyasho*.  
male, *mish*.  
woman, *gharay*.  
new-born child, *chīnot*.  
girl, *matī*.  
virgin, *bikra-matī*.  
bachelor, *chānr*.  
old man, *sārd*.  
old woman, *niri*.  
puberty, *zudni*.  
life, *zhigi*.  
death, *māreg*.  
sickness, *rdys*.  
sick, *nafār*.  
health, *mith rāhat*.  
relation, *zhāvā*.  
brotherhood, *sak zhd*.  
friend, *yār*.  
aunt, *māfi*.  
father, *abā*.  
paternal uncle, *pichā*.  
mother, *yā*.  
brother, *zhd*.  
sister, *bhiyūn*.  
son, *pāsh*.  
daughter, *dhl*.

daughter's husband, *za-*  
*mā zhū*.  
grandson, *pāzho*.  
granddaughter, *pozhi*.  
nephew, *zhd-lichh*.  
husband, *baryū*.  
wife's brother, *shābri*.  
wife's mother, *ichosh*.  
wife's father, *shor*.  
pregnancy, *ghaleiy*.  
nurse, *razdi mahal*.  
priest, *molāy*.  
mosque, *jāmdat*.  
pupil, *shāgar*.  
sportsman, *dhdusir*.  
goldwasher, *kerydy*.  
peasant, *dēgān*.  
horse-stealer, *gdhwāg*.  
robber, *lō*.  
brick-baker, *ustā kār*.  
butcher, *qatābi*.  
shepherd, *pāyd*.  
cowherd, *go-chār*.  
groom, *kharbat*.

body, *surtē adūmd*.  
skin, *chām*.  
bones, *hār*.  
marrow, *mētho*.  
flesh, *masēg*.  
fat, *miyūn*.  
blood, *rdl*.  
veins, *ragē*.  
head, *zhikh*.  
occiput, *zhishūy-kakar*.  
brain, *wetho*.  
curls, *chaydū*.  
tresses, *pītū*.  
forehead, *tāl*.  
eyes, *aychhi*.  
eyebrow, *ruzi*.  
eyelids, *papāy*.  
pupil, *machhā*.  
tears, *aychhe*.  
ears, *kand*.  
hearing, *shūyū*.  
cheeks, *hargal*.  
chin, *dāl*.

nose, *nathūr*.  
nostrils, *shālī*.  
odour, *ghāy*.  
sneezing, *zhild*.  
upper lip, *bul-dhāt*.  
nether lip, *mūy-dhāt*.  
mouth, *dhy*.  
taste, *khoyd*.  
licking, *chura*.  
sucking, *chūshoy*.  
beard, *dāi-bdl*.  
moustaches, *phunge*.  
teeth, *dand*.  
tongue, *sib*.  
jaw, *tālū*.  
throat, *marri*.  
neck, *shāk*.  
shoulder, *phyd*.  
back, *dah*.  
fore-arm, *mutd*.  
palm, *kāt-zil*.  
nails, *nāghd*.  
thumb, *angā*.  
middle finger, *maswāl*  
*angāi*.

breast, *hep li*.  
lungs, *phap*.  
liver, *shūr*.  
kidneys, *jakh*.  
breath, *dhiyos*.  
coughing, *khāg*.  
spleen, *shiyāy*.  
belly, *vari*.  
side, *zhigdt*.  
ribs, *pash*.  
thighs, *sāthi*.  
knee, *kātd*.  
feet, *khurd*.  
sole, *shāyādd*.

anger, *rush*.  
aversion, *achhdq*.  
boastful, *amā-tikā*.  
cheating, *thag*.  
courage, *hyo-kura*.  
cowardice, *bhiyāto*.

blind, *shio*.



deaf, <i>bord</i> .	window, <i>bā-ūn</i> .	you, <i>taz</i> .
dumb, <i>chāo</i> .	—	they, <i>din</i> .
dwarf, <i>khaton</i> .	guest, <i>malāshi</i> .	—
giant, <i>zhigo</i> .	host, <i>malāsh-khais</i> .	great, <i>gheroq</i> .
hunch-back, <i>dakoro</i> .	breakfast, <i>vēpli</i> .	small, <i>lakho</i> .
stammering, <i>hup-hup</i> .	midday meal, <i>ushari</i> .	much, <i>che</i> .
one-eyed, <i>ek-āchhā</i> .	<i>goli</i> .	beautiful, <i>sugā</i> .
—	luncheon, <i>mazardin-goli</i> .	ugly, <i>adash</i> .
bed, <i>thi-ūn</i> .	evening meal, <i>bilālū-ki</i> .	clean, <i>saf</i> .
broom, <i>lāhūli</i> .	<i>goli</i> .	dirty, <i>mulgā</i> .
canal, <i>yāh</i> .	sour dough, <i>kham bīd</i> .	deep, <i>khaton</i> .
fort, <i>kald</i> .	light, <i>lawār</i> .	rich, <i>payandā</i> .
house, <i>bāo</i> .	—	poor, <i>kām todā</i> .
ladder, <i>pārchanḡ</i> .	I, <i>mā</i> .	miserly, <i>sakh</i> .
street, <i>durro</i> .	thou, <i>tū</i> .	—
water-jug, <i>dhomb-lū</i> .	he, <i>ūn</i> .	oath, <i>sīgān</i> .
wall, <i>kūr</i> .	we, <i>amēy</i> .	—

*Dialogues.*

What is your name? <i>tū nā gi thū?</i>	cross, <i>pānda mazē</i> , <i>ghāi sū thī</i> ,
Where do you come from? <i>tū gulān</i>	<i>pār-khingi</i> (on that side) <i>nī bhānt</i> .
<i>ethū?</i>	Why? Is there no bridge? <i>ginah?</i>
Where do you go to? <i>tū gulān bydā</i>	<i>shū nithū?</i>
<i>thū?</i>	There was a rope bridge, but to-day
When did you come? <i>tū kal ethū?</i>	it broke, <i>bildā shū dāy</i> , <i>āz shēr thī</i> .
Come quickly, <i>zīmē</i> .	Can it be not repaired? <i>sāydhāt nā</i>
Go slowly, <i>suplē bād</i> .	<i>ēn?</i>
Beat him now, <i>as ushēy kotch</i> .	There are no men for two days'
Kill him afterwards, <i>as hūlēk pāsrik</i>	march all round. There are
<i>māreh</i> .	neither twigs nor ropes to be got.
How is the road between this and	How am I to do? <i>shāsh tarāf se</i>
there? <i>ugolē shālgāi har pāy</i>	<i>mitsh nithū</i> , <i>dōy dīn se mazālō</i>
<i>goshe thē?</i>	<i>mazē</i> , <i>gishī sandhy?</i>
Very bad and dangerous, <i>chāi khard</i>	How can he come; he has gone
<i>thī</i> , <i>chāi giray thī</i> .	about some business, <i>sōh gishē</i>
Very easy; a plain, and nothing to	<i>zhōto</i> , <i>sōk kāmī bējthū</i> .
fear, <i>chāi hāwān thī</i> ; <i>bodī maidān</i>	Go! be silent. Bring him at once,
<i>kingi bhāl nithī</i> .	or else I shall be very angry, <i>bōh?</i>
Is there any water on the road? <i>pāi-</i>	<i>chubbō</i> ; <i>mā khapā kothik</i> , <i>zīmē</i>
<i>mazē wē thū jū nā thū</i> (way in wa-	<i>bādī d</i> .
ter is or not is)?	What do you want? <i>tū gi lukhāt?</i>
Why should there not be any? <i>ginē</i>	I do not want anything except to
<i>nithū?</i>	drink and eat, <i>mā kingeh nī luk-</i>
There is plenty, and good water, <i>chē</i>	<i>kant</i> , <i>khay pūr lukhāt</i> .
<i>thū</i> , <i>zāins thū</i> .	I have nothing; what can I give
The water is bad and salty, <i>achhak</i>	you? <i>mingē kingē nithū</i> , <i>mā gi</i>
<i>thū</i> , <i>bāulāe mīlāl thū</i> .	<i>dāwā?</i>
There is a big river on the road,	First of all bring cold water, <i>battō</i>
which you will not be able to	<i>mā thō tū mīthā wē d</i> .

- Afterwards bring milk, ghi, butter,  
*patōn shir, ghil, shishay.*
- How many days will you stay here?  
*tū andhāy ketūk desi bhayānto?*
- I will start to-morrow early, *mā rālī bēto.*
- Get coolies (porters), *petwāre ā.*
- How many coolies do you want?  
*ketūk petwāre pakār thū?*
- The road is full of stones, *pāyāsi maza bulāh chāi rayte.*
- Your loads are very heavy, *tiy aiy*  
(-this) *pele chāi ādur thi.*
- The coolies will not be able to carry them, *zay petwāre bū ner hunthē.*
- I beg that you will make your loads a little lighter, and then you will arrive quicker, *mī arāi thi, as pele hilēk achārā; amēn hālō chhāl.*
- Be patient; I will pay for all; I will give the rate to the coolies. If you act well I will reward you, *sābar karē; mōgh būto mazdūri dāshul; tiy miñh kām karlu, mā tighē indām dāshul.*
- Get the horses ready, *ghūi tayār karāh.*
- Put the saddle on, *ghūi tal kēthi sambhāl karē.*
- Take the saddle and bridle off, *ghūi nā malāni alū karē, hāy kēthē.*
- Catch hold of this, *as dhāl.*
- Do not lose it, *as phat nērē.*
- Do not forget what I say, *mīy bāl*  
(my word) *nē ushā.*
- Hear! look! take care, *kāno hin shūnā, anchhē nāhli! fikar karē.*
- Tie the horse to that tree, *gho-as gāi mīl gāyā.*
- Keep watch all night, *rāl chokiddri karāh.*
- Are there many thieves here? *ūndā lū chē thē?*
- What is this noise? *shūn awās hasiy thūy?*
- Who are you? *tū kiy thūy?*
- Get away from here, *ugā gāi bāh.*
- Shoot him the moment he comes near, *ungāi igālo, aiy hamakāh deh.*
- This man is treacherous, *ūp māsh bepāt thū.*
- Don't let him go, *as māsh ūndā phat niyārēh.*
- Bind him, imprison him, enchain him; put him into stocks, *as gay-dāh; asin hāthe zanzir gāidāh; as kundī gālāh.*
- I am going to sleep, *hū iy mē rūtd bijdyāt.*
- Don't make a noise, *choruk niyārēh.*
- How many people are there in the village? *as gāyō maz katā māyāh thē?*
- I have not counted them, *mēy ish-mār niyārēh.*
- Is the soil fertile or sterile? *dol nāl thē, gh shishi thē?*
- Is there much fruit? *mēvā chāi thē?*
- Is there much grain in the village? *as wātāz maz ān cho thū?*
- How many taxes do you pay in the year? *ekē kāl maz ketūk masāl diyāy tus?*
- Are you satisfied? *tū khush-hāl thū?*
- How is your health? *tū ugādy arām thū?*
- I am in good health, *arām thū.*
- Good temper, *tabyāt sōf.*
- Bad temper, *tabyāt asak.*
- God bless you, *khuddē tīgē barakat dē.*
- May God lengthen your life, *khuddē tiy umar chāi karē.*
- My name is Gharib Shah, *mīy nā Gharib Shāh thū.*
- My age is twenty years, *mīy umar bish kālāh thū.*
- My mother is dead; my father is alive; *mīy mādylī marigai, mīy mahālo sand thū.*
- How is the road, good or bad? *pān mīt thē ghi achak thē?*
- In one or two places it is good, in others bad, *ekē dū sōē mīt thi, ekē dū zāl achak thi.*



- How did you come from Chilas? *tú Chilasún gishéi thá?*  
 I could not get a horse, I went on foot, *gho nyans, maton, khuron tal ethá.*  
 Are the mountains on the road high? *pón maze khudá úchat thé?*  
 When are you going back? *tú kaid bashoté?*  
 I am poor, *má gharíh thá.*  
 We kill all infidels, *bé bud kafra mardý the.*  
 I have come to learn the language, *má zib chhitdý íthá.*  
 What do I care about? *min gi parwá thá?*  
 I make my prayers five times every day, *má har dís panjwaqtún nimaz karáy thé.*  
 Where did you come from? *tu guláý ethá?*  
 Come into the house, *bá khuni é.*  
 Sit at your ease, *mítho bhal.*  
 Are you well? *tú mit thá?*  
 Are your children well? *tú chino-mati jáy thé?*  
 Is your sister's son well? *tú sazú jáy the?*  
 Are you very ill? *tú cho nácháy (sick) thé?*
- May God restore you to health! *khudá tála tú jor kéri.*  
 Light the fire, *angár gnyáh.*  
 Cook the food, *goli pazáh.*  
 Spread the bed, *bathóri karé.*  
 It is very cold, *chai láí thé.*  
 It is very hot, *chai tut thé.*  
 Put on your clothes, *sír shá.*  
 Catch hold of the horse, *gho dhal.*  
 Look at that man, *plshas másh naháldá.*  
 Take care, *jíkar karé.*  
 You will fall, *tú ullá shat.*  
 Take a good aim, *míthi nazir karé.*  
 I will give you help, *ma timd! madat karéshat.*  
 I am hungry, bring food that I may eat, *má húsheihat, goli á, khelij.*  
 I am thirsty, bring water that I may drink, *má cháha hágá, wí á, pámd.*  
 I am sleepy now, I will go to sleep, *nigé nish íge, nish karáshú.*  
 What do you call this in your language? *tus shas chízi tal zib hín gimá mandáth?*  
 How much is the produce of this land? *az zaimuz ketúh paidá búnt?*  
 Can you sing? *tige gila eythe?*

#### FOURTH GENERAL MEETING

*of the English Representatives of the International Assembly of Orientalists,  
pledged to promote the Statutory Ninth International Congress of Orientalists,  
to be held in London in September, 1891.*

THE above Meeting was held by notice (Appendix I) in the Library of the Royal Society of Literature, 20 Hanover Square, London, on Tuesday, the 14th April, 1891, the written votes of the Signatories in various countries having already approved the proposed Agenda, annexed to these Proceedings (Appendix II).

The following gentlemen were present: Sir Patrick Colquhoun, the President of the Organizing Committee; Dr. W. H. Bellew, Vice-President; Dr. G. W. Leitner, Organizing Secretary; the Rev. W. M. Jones, D.D., and his friend the Rev. D. H. Davis, of Shanghai, who attended as a visitor; the Faridkôt Delegate Rai B. K. Lahiri, Messrs. W. Irvine, W. Martin Wood, and H. Leitner; the Rev. Dr. J. Val d'Eremao, the Rev. Hermann Gollancz, and Mr. Herbert Baynes. Written votes or opinions were also received from the following Signatories: Prof. V. Fausbøll, Professor T. Wotton-Davies, Rev. Dr. L. Baronian, Dr. E. W. West, Mr. E. W. Brabrook, Mr. E. Ransom, Mr. Hyde Clarke, Mr. Israel Davis, Dr. R. S. Charnock, Dr. S. B. Platner, General Forlong, Major R. Poore, Sir Richard Meade, Mr. R. A. Sterndale, Baron Textor de Ravisi, Dr. C. A. Lincke, MM. E. Madier de Montjau, X. Gaultier de Claubry, and Count Dilhan.

The chair having been taken at 4 p.m. by Sir Patrick Colquhoun, Dr. Leitner submitted, and the Meeting ratified, the Report of Progress ending 31st January, 1891, which had been already circulated to the Signatories and approved by them.

1. Dr. Leitner reported that H.R.H. the Duke of Connaught, and H.L. and R.H., the Archduke Rainer, had accepted the Patronship of the Congress of 1891; that Lords Dufferin and Lytton had been duly elected to, and had accepted, the office of Honorary Presidents; that their Highnesses Rajah Bikram Singh of Faridkôt and the Sultan of Johore, Rajah Sir Sourindro Mohun Tagore, and Lord Lawrence had become Honorary Members; and that their Excellencies Count Deym, Rustam Pasha, and Mirza Muhammad Ali, Sir George Campbell, Sir Collingwood Dickson, General Dennehy, Professors Adams, Birrell, and Pope, Principal Geddes, W. Simpson, Esq., Col. Britten, and W. de Gray Birch, Esq., had been duly elected to the capacities opposite their names on page 3 of the Report.

The following new names were proposed by the Meeting for the acceptance of the Signatories: As Honorary Members of the Congress:

H.H. the Maharajah of Travancore.

The Marquis of Bute, K.T.

His Excellency L. Bourgeois, French Minister of Public Instruction.

His Excellency P. Villari, Italian Minister of Public Instruction.

As Honorary Members of the Organizing Committee:

Count Kinsky.

The Rev. C. Taylor, D.D., Master of St. John's, Cambridge.

Professor Sir R. Owen—to be also Honorary President of the Section (f) on Anthropology, etc.

Professor W. D. Whitney—to be also Honorary President of the Aryan Section (c).



Dr. Leitner proposed, according to the Agenda, that the thanks of the International Assembly of Orientalists, as expressed through this meeting, be conveyed to those distinguished personages who have accepted office or honorary membership in connection with the Congress of 1891. This was unanimously adopted.

2. Several distinguished Orientalists, members of this Congress, having died since the last General Meeting, namely, Sir R. F. Burton, one of the Vice-Presidents of the Organizing Committee who had specially expressed the wish to take an active part in the Congress, Professor E. J. Evans, the Rev. J. Davies, and his Excellency Miloslay Protitch—it was unanimously resolved that “this meeting expresses its grief for these losses, and condoles with the families and friends of the deceased on behalf of itself and of the International Assembly of Orientalists.” Their obituaries, as also that of one of our earliest supporters, Professor Dr. Forchhammer, will appear in the records of the Congress.

3. The Meeting next endorsed the thanks of the International Assembly to the Royal Society of Literature, and especially to its distinguished President, Sir Patrick Colquhoun; to the Benchers of the Honourable Society of the Inner Temple; to the Committee of the German Athenæum; and to other bodies that had aided the Congress of 1891. Dr. Leitner added that the Council of the Royal Society of Literature had been made *ex-officio* honorary members of the Organizing Committee, and it was understood that the whole Society had joined as a body, as several other learned Societies had already done. The Honourable the Benchers of the Inner Temple and the Committee of the German Athenæum were to be similarly invited.

4. As it had been said that other scientific or literary gatherings would clash with the meetings of the Oriental Congress of 1891, Dr. Leitner stated that the British Association would meet in August, and that the Folk-lore and Gipsy Societies had been addressed, with a view to prevent the clashing of dates, by slightly changing, if necessary, those now fixed. It was advantageous, rather than otherwise, to have the meetings of these Societies so near one another, for some of those attending one might also attend the others.

5. Dr. Leitner went on to state that since the last General Meeting, important Declarations had been made by the French National Committee, and by the Comité de Permanence in which “the Commission Administrative” of 1873 was included, denying the statements regarding them made in a Circular, dated the 9th February, 1891, by the Committee for an Oriental Congress in London in 1892. The International Assembly of Orientalists, which the present meeting represented in England, also denied that it had given any powers to the Committee in question. These Declarations have already been circulated to the Signatories.

6. He then mentioned that numerous letters had been received since the last meeting, among which he specified the following:—

(a) A letter from the University of Adelaide, joining the Congress, showing its interest and that of the Colony in the growing relations with India, and nominating as their delegate the Hon. S. J. Way, Chief Justice



and Lieutenant-Governor of the Colony. The announcement was received with much gratification.

(*b*) A letter from Professor Witton-Davies, suggesting that Dr. Harper of Yale College, U.S.A., who would be in England during the Congress, be offered a Presidency in the Semitic Section. This was agreed to, and that Professor Witton-Davies be written to accordingly. The Professor's offer to the Congress of his translation of a history of the Samaritans from a MS. given him two years ago by the High Priest of Nablûs, was accepted with thanks.

(*c*) On the suggestion of Dr. Fausbøll, the Danish delegate, it was agreed that the Presidency of the Section on Comparative Language be offered to Dr. Morris, the President of the Philological Society of London.

(*d*) A letter from Professor Simmons of Manchester suggested that the mercantile community of Manchester, naturally interested in Section (*s*) "Oriental Linguistics in Commerce," be invited to join the Congress. It was decided that this task be entrusted to the Manchester Committee, which was most competent to deal with it, and that other centres of commerce, be similarly invited, and that Colonel Britten be asked to move the Cloth-workers' Company, and other Companies in the City, to assist the Congress in the same Section.

(*e*) Read portions of a letter from Mr. Carmichael, who was thereupon nominated by the Meeting to be a member of the Organizing and Reception Committees. Mr. Percy W. Ames was subsequently designated a member of the same Committees, and Mr. C. Leland a Delegate for the United States of America. The subscription of Mr. E. Burnouf was remitted.

(*f*) The letter and suggestions of Professor E. Montet of Geneva were read and discussed, and ordered to be circulated among the members of the Congress so as to enable them to receive full consideration before its actual meeting (see Appendix III). It was also agreed that, as Professor Montet was about to proceed to North Africa for researches into the present state of Islâm and its historical relations to Europe, the Meeting wished him every success and authorized him, should it be of any advantage for his purpose, to proceed on the mission as the special Delegate of, or for, this Congress.

(*g*) As Professor C. Abel had sent to Professor Maspero a paper on Indo-Egyptian affinities, which had been considered better suited to the Section (*b*) "Comparative Language" than to (*c*) "Egyptology," it was resolved that Dr. Abel be asked to be good enough to send the paper in question to Dr. Leitner, and, if he had time and inclination, to undertake the organizing of Section (*b*), under the President of the Philological Society.

7. Dr. Leitner here read the names of the important Societies and Universities, and of the distinguished Delegates or Members whose adhesion had recently been received (see Appendix IV). Many more had been promised, and were expected. This Congress was the first to issue formal invitations to centres of learning like the Scotch and Spanish Universities, and had brought together learned Orientalists who had hitherto worked within the reach, but without the knowledge, of one another. Good results would doubtless follow in time.



8. As to the Royal Asiatic Society, a correspondence had ended in the result, that while the Society had lent its rooms to the Committee of 1892, it had refused the use of its name to that Committee, and it still maintained its original attitude of benevolent neutrality towards both Congresses, expressed by the resolution at its last annual meeting to send delegates to both.

9. Two matters (Dr. Leitner proceeded) had been dealt with by the last meeting of the Organizing Committee. With regard to the one, M. Cousin, on behalf of the North French Railway Company, had agreed to recommend a reduction of 50 per cent. of their fares for *bomb fide* Members of the Congress; and it was hoped that other Companies, both at home and abroad, would follow this example.

10. As to the other and more important matter concerning the opposition made by the Committee for 1892, the Organizing Committee had circulated a "Declaration" which they trusted would be considered just and effective. They hoped that an arrangement might yet be possible. But if this hope was frustrated by the resistance of the seceders, they would give effect to the "Declaration," and continue their efforts on behalf of the objects, principles, and rights of the Founders and of the Signatories for 1891, which had been entrusted to their care. For this purpose the Resolution in the Agenda, which had been supported by the Signatories in various countries, was put and carried unanimously: "that Dr. Leitner, as Organizing Secretary, be authorized to take such measures as may be necessary to carry into effect the already circulated Declaration." To this he begged that the following be added: "That the Executive Committee, composed of Sir Patrick Colquhoun, Sir Lepel Griffin, Dr. W. H. Bellew, and Dr. G. W. Leitner, consult as to these measures." This also was unanimously agreed to.

11. The arrangement of sectional work already prepared was now handed round, and with some further additions passed as it now stands (Appendix V). The list of the papers already received was also read out, and it was announced that many more had been promised (Appendix VI).

12. Suggestions being called for, the first was that Dr. Leitner ask Lord Dufferin to open the Congress of 1891 personally, with an address; to which all agreed.

The Rev. H. Gollancz then inquired what arrangements had been made for the meetings of the Sections? Dr. Leitner replied, that the Sectional Secretaries should ask both Members and non-Members of the Congress, who, from their attainments or tastes, were likely to co-operate in the respective Sections, to join them and to read papers. The Meeting hoped that Members who had not yet joined a Section would do so at once. It was urged that the Sectional Secretaries should arrange meetings and do the preliminary work, including the preparation of their respective programmes, to be communicated to the Organizing Committee.

The Rev. Dr. Jones suggested that Professor Sayce be asked to contribute a paper on the present state of the Hittite question; and—

Mr. Martin Wood asked whether Dr. Tylor and Mr. R. Michell had offered to take part in any of the Sections?



Dr. Leitner, in reply, said that Mr. Michell had done so in the Central Asian Section, and that Dr. Tylor had been asked to preside over the Section in Mythology, but had not yet replied; and that they would all be glad to get a paper from Professor Sayce. Resolved that the Congress of 1891 would welcome papers from distinguished Orientalists and friends of Oriental studies, whether Members or not. Governments, public bodies, and the public in general were not concerned in the intramural discussions of Orientalists, but in the utility and importance of the programme of the work of a Congress.

13. The Meeting were glad to hear that, on the motion of Members of the French National Committee, the Real Academia de la Historia were arranging for the Tenth Statutory International Congress of Orientalists being held in September, 1892, either at Granada or at Seville.

14. The proceedings of the Meeting of the Organizing Committee, held on the 23rd March, 1891, as also those of the Third General Meeting of the International Assembly of Orientalists, of the 6th October, 1890, were then read and approved by the Meeting (Appendices VII and VIII).

15. The next Meeting was then fixed to take place in July.

P. COLQUHOUN, *Chairman*.

#### APPENDIX I.

##### *Notice of the Fourth International Meeting of Orientalists.*

The above Meeting will be held at 4 p.m. on Tuesday next, the 14th instant, at the Library of the Royal Society of Literature, 20, Hanover Square, W., in order (a) to ratify the international votes accepting the last Report of Progress (already circulated) and the new appointments to the Organizing Committee for the above Congress; (b) to report further progress; and (c) to pass the following resolutions:—

1. That the thanks of the Meeting be submitted, on behalf of the International Assembly of Orientalists, to those distinguished personages who have accepted office in connection with the Congress of 1891. (See pages 15 and 16 of enclosed History of the Oriental Congress since 1873.)

2. That the Organizing Secretary take such measures as may be necessary to carry into effect the enclosed Declaration on behalf of the Organizing Committee for the above Congress.

WORKING, 7th April, 1891.

#### APPENDIX II.

##### *Agenda for the Fourth General Meeting.*

"1. That the Report of Progress be accepted, including the nomination in the capacities opposite to their names on page 3, of the Marquis of Dufferin and Ava, the Earl of Lytton, Lord Lawrence, Sir George Campbell, M.P., His Exc. Mirza Muhammad Ali, His Exc. Rustam Pasha, His Exc. Count Deym, General Dennehy, Professors Pope, Adams, Birrell, Principal Geddes, W. Simpson, Esq., Sir Collingwood Dickson, Col. Britten, W. de Gray Birch, Esq., H.H. Rajah Bikram Singh of Faridkôt, H.H. the Sultan of Johore and Rajah Sir Sourindro Mohun Tagore.

"2. That the thanks of the Members be conveyed by the Organizing Committee, to the Council of the Royal Society of Literature, the Benchers of the Hon. Society of the Inner Temple, the Committee of the German



Athenæum, and to other bodies or persons who have furthered the Congress of 1891.

"3. That the fourth International Meeting record its regret at the death of the eminent Orientalist, Sir R. F. Burton, one of the Vice-Presidents of the Organizing Committee."

WOKING, 16th February, 1891.

The Meeting will gratefully consider any resolution, amendment, or suggestion you may have to propose, provided it is in accordance with the Circular and Declaration of 1889.

Members who are willing to entertain one or more foreign guests during the 1st to 10th September, 1891, are requested to inform undersigned of their kind intension at their earliest convenience.

G. W. LEITNER,

Organizing Secretary and Delegate-General.

### APPENDIX III.

Monsieur le Prof. E. Montet propose les questions suivantes à l'examen des Membres du 9ième Congrès international des Orientalistes. Les réponses peuvent être adressées au Dr. Leitner, Woking.

#### QUESTIONS GÉNÉRALES QU'IL IMPORTERAIT DE TRAITER.

1. *Transcription des langues orientales.* Arriver sur ce point à une entente entre les Orientalistes, afin de n'avoir qu'un seul système de transcription.
2. *Y a-t-il une langue ou des dialectes qu'on soit en droit de qualifier des noms d'acadien et de sumérien?*
3. *Progrès actuels de l'Islamisme en Asie et en Afrique, et conflit présent et à venir entre la civilisation européenne et la civilisation musulmane.*

#### QUESTIONS PLUS SPÉCIALES.

1. *Les antiquités civilisations de l'Arabie méridionale.*
2. *L'extension du Bouddhisme dans l'Asie occidentale, pendant les trois siècles antérieurs à l'ère chrétienne.*
3. *Les rapports de la culture grecque avec le Bouddhisme de l'Inde septentrionale.*
4. *Les superstitions populaires de l'Afghanistan; l'étude de ces superstitions doit conduire à retrouver les traces des anciens cultes locaux.*
5. *Les superstitions populaires des peuples Tartares, des Kalmouks, etc. étudiées au même point de vue que celles de l'Afghanistan.*

The Rev. Dr. J. Val d'Eremao proposes that papers be invited on "Biblical Criticism in its relation to Oriental studies in general, and to some in particular."

### APPENDIX IV.

DELEGATES to the CONGRESS of 1891, already appointed or promised.

By the Government of France . . . . .	
By the Government of Italy . . . . .	Professors G. I. ASCOLI and I. GUIDI.
By the Government of Turkey . . . . .	
By the Government of Spain . . . . .	
By the Government of Greece . . . . .	

By the Government of Japan . . . . .	
By the Government of Egypt . . . . .	
By the Government of Persia . . . . .	
By the University of Adelaide, Australia . .	The Hon. S. J. WAY, Chief Justice and Lieutenant-Governor of the Colony.
By the University of Barcelona . . . . .	Dr. DON DELFIN DONADIU.
By the University of Bombay . . . . .	
By the University of Geneva . . . . .	Professor E. MONTET.
By the University of Melbourne . . . . .	ANDREW HARPER, Esq., M.A.
By the University of Granada . . . . .	Professor F. J. SIMONET.
By the University of Rome . . . . .	
By the Catholic University of Washington	The Rev. Dr. H. HYVERNAT.
By the Académie d'Hippone, de Bone, Algiers	The BARON J. DE BAYE.
By the Anthropological Society of Bombay .	
By the Anthropological Society of Paris*	M. OLLIVIER BEAUREGARD.
By the Anthropological Society of Vienna*	Dr. W. HEIN.
By the Athénée Oriental* . . . . .	M. l'abbé A. ALBOUY.
By the Batavian Society of Arts and Sciences	
By the École des Langues Orientales vivantes	M. LÉON DE ROSNY and a numerous deputation.
By the East India Association . . . . .	Messrs. H. J. REYNOLDS, W. MARTIN WOOD, and DADABHAY NAOROJI.
By the Ethnographical Society of Paris* . .	
By the Geographical Society of Paris . . .	Professor H. CORDIER.
By the Geographical Society of Madrid . .	Don P. DE GAYANOS, and Don V. DE VERA.
The Central University of Madrid* . . . .	
By the Geographical Society of Vienna . .	Herr FELIX KANITZ.
By the Imperial Archaeological Society of Moscow	
By the British Archaeological Association .	W. DE GRAY BIRCH, Esq.
By the Royal Oriental Institute of Naples* .	
By the Royal Asiatic Society of London . .	
By the Royal Society of Literature* . . .	
By the Royal Academy of Belgium . . . .	Mgr. Prof. T. J. LAMY.
By the Smithsonian Institution, Washington	
By the Société Académique Franco-Hispano- Portugaise of Toulouse*	
By the Société Académique Indo-Chinoise* .	The MARQUIS DE CROIZIER.
By the Société des Antiquaires de France .	The BARON J. DE BAYE.
By the Society for the Encouragement of the Fine Arts . . . . .	Messrs. C. HOLME, F.I.S., and G. C. HAITE, F.I.S.

## APPENDIX V.

The Fourth General Meeting of English Representatives of the International Assembly of Orientalists proposed the following preliminary organization and names for the various Sections, to which it was understood that contributions or suggestions, whether from Members or non-

\* Has also joined "as a body."



Members, would be welcomed. Adhesion or help in the Sections does not, of course, imply adhesion to either the party that promotes the Congress of 1891, or the one that favours London in 1892. Attention is, however, drawn to the Programme of the last Congress\* for purposes of reference and comparison.

The present sectional office-holders are merely in organizing capacities, the Congress itself, when it meets *in pleno*, electing or confirming them. Foreign specialists of distinction will, as usual, be assigned posts of honour when the Congress and Sections formally meet.

#### SECTIONS FOR 1891.\*

(a) *Summaries of Oriental Research since 1886.* This Section, the starting-point of our Congress, in accordance with the Declaration of Orientalists, dated 10th October, 1889,† is being organized by Professor E. Montet, of Geneva, with the co-operation of distinguished scholars in various branches. The parts referring to India and adjacent countries, and to Malayan and Polynesian, are still wanting; and Professor G. de Vasconcellos-Abreu has been asked to help in the matter.

(b 1) *Semitic Languages, except Arabic.* The Summary of Research in this branch for the last five years is being done by Professor E. Montet, Dr. Harper of Yale University, and the Master of St. John's College, Cambridge, are to be offered the Hon. Presidency of this Section, and Professor Stanley Leathes its Joint-Presidency. The Rev. Hermann Gollancz has accepted the Secretaryship. The following are proposed on, or have joined, this Section: Archbishops W. Smith, Edinburgh, and C. J. David, Damascus, Mgr. J. T. Lamy, the Rev. Drs. C. W. Skarstedt, G. G. Cameron, C. H. H. Wright, S. H. Kellogg, W. D. Jones, G. R. Badenoch, J. Birrell, J. Val d'Eremao, D. L. Adams, J. Robertson, J. T. Gracey, Abbés Albony and R. Graffin, the Revs. P. G. Munro, S. Hemphill, C. G. K. Gillespie, R. Travers Herford, Rectors A. Malmström, A. T. Tretow, C. C. Jensen, Professors F. Kaulen, T. Witton-Davies, G. W. Leitner, E. Montet, E. Böhl, I. Guidi, A. J. Baumgartner, A. Merx, P. Steininger, Joseph Derembourg, O. F. Myrberg, L. Schneedorfer, O. C. Whitehouse, J. T. Marshall, L. M. Simmons, Simon Levi, Don M. Viscasilles, and Don A. A. Cardenas, Don D. Donadin, Principal Geddes, the Rev. Drs. H. Adler, Chief Rabbi

#### \* PROGRAMMES OF 1889 AND 1892.

1889 (Stockholm).  
Semitic and Islam,  
Aryan.  
Africa, including Egyptology.  
Central Asia and the Far East.  
Malayan and Polynesian.

1892 (London).  
Semitic, Assyriology, and General  
Aryan.  
Egypt and Africa.  
China and the Far East.  
Australasia and Oceania.  
Anthropological. Mythological.

† "Beaucoup de nos Collègues sont d'avis qu'il est nécessaire de convoquer le prochain Congrès en 1890, ou au plus tard en 1891, et ceci dans une ville comme Paris ou Londres, où nous ne verrons pas le centre de l'attention et de l'annuaire public comme nous l'étions ailleurs. Le récent Congrès du reste n'a pas réuni les travaux faits en différentes spécialités orientales depuis le Congrès de Vienne; il n'a pas pris connaissance de recherches de premier ordre et de beaucoup d'ouvrages faits depuis ce temps, il n'a pas suggéré des mesures pratiques pour encourager les études orientales soit en Orient où elles sont négligées, soit en Occident où ces études devraient entrer dans l'éducation scientifique et même dans la vie pratique."



of England, Zadoc Kahn, Chief Rabbi of Paris, J. Bloch Chief Rabbi of Algiers, M. Friedländer, J. Chotzner, and MM. Israel Davis, E. N. Adler and Isidore Loeb, and the Rev. S. Singer. M. S. Slutsky has also joined.

(b 2) *Arabic and Islam.* In this branch of Oriental learning, including Æthiopic and Berber, Prof. R. Basset has undertaken to compose the Summary of Research since 1886. It is proposed that the Honorary Presidency be offered to Lord Halsbury. The following Members are proposed on, or have joined, this Section: Professors A. Vambéry, E. Montet, G. Cora, J. Darmesteter, D. S. Margoliouth, Max Grünert, Hartwig Derenbourg, C. C. Moncada; Drs. Ch. Rieu, Rudolph Dvorak, W. H. Bellew, G. W. Leitner, S. B. Platner, Archbishop C. J. David of Damascus, Rev. Drs. A. Tien, J. Birrell, J. Robertson, L. D. Adams, Yacoub Artin Pasha, Don F. J. Simonet, Sayad Ali Belgrami, Count Dilhan, Dr. Néroutos Bey, Councillor M. Mizzi, Captain Salmon, MM. H. W. Freeland, E. Glaser, H. Priestley, J. Le Vallois, W. Irvine, H. A. Salmoné, F. F. Arbuthnot, A. C. de Motylinski, A. d'Abbadie, Cl. Adelskjold, Henry Leitner, A. Diósy, A. Goguyer, C. A. Mitchell, Mr. S. Weiss, Principal T. Beck, and Captain Binger. Prof. L. M. Simmons to act as Secretary.

(b 3) *Assyriology.* Professor J. Oppert, President of the *Institut de France*, has kindly accepted the Presidency of this Section, for which l'Abbé Quentin is writing the Summary of Research since 1886, Professor A. H. Sayce, will take part in this Section, and Professor Menant and other Assyriologists will, it is hoped, also co-operate. Sir H. C. Rawlinson, the father of Assyriology and former Honorary President elect of the Congress, will be asked to give the prestige of his support in this Section, should his health permit him to do so.

(b 4) *Palestinology.* This Section has been proposed by M. l'abbé Albouy, President of the *Athénée Oriental* of Paris. Miss Anelia Edwards, it is feared, is too ill to be likely to take an active part in it; but it is suggested that Mr. and Mrs. McClure organize it with the help of such members as they may consider desirable. His Ex. P. Wassa Pasha, Professor R. Ramsay, M. Gauneau, Major C. R. Conder, Sir Charles Warren, Dr. Blau, the Rev. C. F. Ball, and Messrs. A. Cates and W. H. Rylands have been asked to take part in this Section.

(c) *Aryan.* Professor W. D. Whitney has been proposed as its Hon. President, Professor V. Fausbøll as its President, Professor P. Carolides as Joint-President: the last named has already sent in an important paper. His Exc. M. L. Bourgeois, French Minister of Public Instruction, and His Exc. Prof. P. Villari, Italian Minister of Public Instruction, are proposed as Hon. Members of this Section. The Scholars proposed on, or who have joined, this section are Professors G. I. Ascoli, Giuseppe Turrini, Eugène Monseur, A. Ludwig, P. E. Foucaux, C. R. Lanmann, L. Feer, P. B. Hardev, G. de Vasconcellos-Abreu, N. de Byzance Norayr, E. Wilhelm, Leopold von Schroeder, J. Van den Gheyn, M. Straszewsky, D. Meléssinos, l'Abbé Graffin, Drs. L. Baronian and Gerson da Cunha; Pandits H. H. Dhruwa Rikhi Kesh Shastri, and Mahamahopadhyaya Guruprasada; Drs. E. von Spiegel, A. A. Führer, M. A. Stein, G. Oppert, J. Karlowitz, S. B. Platner, MM. Louis Vossion, E. W. West, Herhad Meherjibhai



Palanji Madam, J. J. Stuart Glennie, Robert Michell and Sayad Ali Belgrami. Pundit Bulaki Ram Shastri to act as Assistant Secretary.

(d) *Africa, except Egypt.* This now, for the first time in the history of the Oriental Congresses, forms a separate Section. Sir William Mackinnon has kindly undertaken to ask the Marquis of Lorne to be its Hon. President. Captain de Guiraudon and Dr. Schlichter are Secretaries. Among members proposed, or who have joined, are Capt. Binger, Major C. M. Watson, Dr. C. G. Modigliani, and his son Elio Modigliani, Dr. John Colizza, MM. Antoine d'Abbadie, A. C. de Motylinski, Louis Rinn, René Basset, F. Holmwood, W. J. Wills, and Hugh Stutfield. Mr. H. M. Stanley will, it is hoped, give a paper to the Section. The Academy de Bone, Algiers, have kindly offered it the conclusions of an important work of Capt. Malix on the Punico-Lybian inscription of Thugga and on the Lybian styles of Northern Africa.

(e) *Egyptology.* In this branch of learning, including Coptic, Professor Amélineau has kindly undertaken to give an account of what has been done since the Vienna Congress was held in 1886. Professor Maspero is its President, and A. Cates, Esq. has been asked to act as the Sectional Secretary. The following Scholars are proposed on, or have joined, the Section: Mr. Flinders Petrie, Dr. C. A. Lincke, Professors Ph. Virey, C. Abel, W. Golenischeff, H. Hyvernat, P. Guéysson, F. Robiou, E. Amélineau, O. Beauregard, the Rev. C. H. de Cara, Baron T. de Ravisi, MM. Gréhaud and Bouriant of the Khedival service, Mr. A. L. Lewis, Dr. A. Wiedemann, and Capt. A. d'Irgens-Bergh. Sir Charles Nicholson is also expected to take part in it.

(f) *Central Asia and Dardistan* will be organized by the united labours of Professor Vambéry and Drs. Bellew and Leitner. Captain H. Norman and Mr. Robert Michell were proposed as Secretaries. The names proposed for, or who have already joined, this Section are Colonel Tanner, Sir H. Lumsden, Dr. Duka, Prof. G. Van den Gheyn, and MM. Léon Feér, L. Cahuo, J. Girard de Rialle, F. Kanitz, General T. E. Gordon, Captain Yates, M. Slutsky, Sir S. Brown, Sir J. Hills Johnes, Sir R. Sandeman, Col. F. H. Jenkins, and Major J. F. MacNair.

(g) *Comparative Religion, etc.*, is an exceptionally wide Section, embracing several most interesting branches, to which recent research has been specially directed. Sir A. C. Lyall is proposed as Hon. President, and Prof. E. Montet as Vice-President. Mr. C. H. E. Carmichael and Mr. William Fooks will act as Secretaries. The Victoria Institute is to be specially invited. On it are proposed the following:—Gen. T. G. R. Forlong; Major Dalbiac, MM. Léon de Rosny, J. Girard de Rialle, Hyde Clarke, H. Cousin, Anatole de la Forge, Émile Guimet, T. B. Harbottle, Prof. G. Van den Gheyn, C. Pumi, Felix Robiou, P. E. Foucaux, Rai B. K. Lahiri, Rev. Drs. Badenoch and Val d'Eremao, Major R. Poore, Dr. M. Straszewsky, MM. E. N. Adler, W. Irvine, J. D. Rees, H. Cernuschi, Léon Feér, Albert Grodet, H. Baynes, and T. Kennedy. For the Sub-sections, it was proposed that Sir Patrick Colquhoun take charge of *Comparative Law*, and that the support of the Right Honorable Lord Halsbury, Lord High Chancellor of England, of Sir F. James Stephen, of Chief Justice Way,



and of the Benchers of the Inner Temple, be specially invited. *For Folklore:* Messrs. E. J. W. Gibb, J. J. Stuart Glennie, Ch. Leland, H. C. E. Carmichael, Prof. Dr. Meltzl von Lomnitz, and Dr. G. W. Leitner. *For Oriental History:* Sir A. C. Lyall, Mr. Hyde Clarke, M. Hamid Ullah Khan, and Mr. G. H. Keene. *For Oriental Medicine:* Dr. Rahim Khan, and Pundits Jenardhan, and Abinash Chandra Biswas. M. Slutsky also joins Sec. (g).

(h) *Comparative Language.* Hon. President: Prince L. L. Bonaparte. The Presidency has been offered to the Rev. Dr. R. Morris, of the Philological Society, and the Secretaryship has been accepted by Prof. C. Abel. Among the members of this Section are proposed: the Members of the Aryan and Semitic Sections, and MM. Herbert Baynes, Anatole de la Forge, R. C. Saunders, James Mew, J. J. Stuart Glennie, Robert Michell, Hyde Clarke, Drs. Dugat and Leitner, and Canon Isaac Taylor.

(i) *Suggestions for the Encouragement of Oriental Studies.* This Section has been specially founded in compliance with the wish of the 400 Signatories in thirty countries, contained in the Declaration of the 10th October, 1889.\* The Delegates of Governments and of learned bodies are *ipso facto* Members of this Section. Dr. G. W. Leitner is proposed as President, Sir Lepel Griffin, and Prof. D. L. Adams, as Vice-Presidents, and the Rev. Dr. J. Val d'Eremao as one of the Secretaries of this Section. The following Signatories are already on it: MM. E. Madier de Montjau, L. Dutilh de la Tuque, J. Girard de Rialle, C. A. Prêt, Ch. Sipièrre, J. Le Vallois, O. Houdas, G. Dévéria, Ed. Drouin, Henri Cordier, A. C. de Motylinski, the Marquis de Croizier, and the Baron T. de Ravis, their Exs. G. de Esoff and R. Bonghi, Dr. Bellew, Profs. G. Cora, G. Schlegel, E. Monseur, and W. G. Blackie, Major Poore and MM. C. H. Stephens, M.P., W. Irvine, H. Cernuschi, G. R. S. Mead, Henry Leitner, J. D. Rees, Sir Owen Burne, and Sir Richard Meade.

(j) *Indo-Chinese* has been entrusted to M. E. Aymonier and Dr. J. Phéné as Sectional President and Secretary. The Barons T. de Ravis and Abel des Michels, the Marquis de Croizier, Captain G. de Rossi, Mr. Holman Holt, M. Kinchenius of the Berlin Siam Legation, Dr. J. Karlowitz, MM. L. Dutilh de la Tuque, J. J. Meyer, X. G. de Claubry, L. Vossion, and the Batavian Society of Arts and Sciences will, it is hoped, co-operate in this Section.

(k) *Sinology.* The Presidents proposed for this Section are Professors Schlegel and Cordier, and Sir Halliday Macartney. Professor Cordier is writing the Summary of Research as regards "China and the Far East" since 1886. The Section is likely to be numerous attended, among others by such scholars as MM. H. de St. Denys, G. Dévéria, Ch. Rudy of Paris, E. Madier de Montjau, Baron T. de Ravis, Professor Inouyé, and Mr. Ch. Leland. (See also Section (s) 7.)

(l) *Japanese.* This Section is in the hands of M. Léon de Rosny with Professor Inouyé of Tokio, and MM. Am. Guibert, C. A. Prêt, G. de Rossi, A. Diósy, T. B. Harbottle, J. O'Neil, Léon Feer, and the Comte de Montblanc. Consul-General Damashi Go and M. Diósy will act as Secretaries. (See also Section (s) 8.)

\* See note in connection with Section (s), p. 164.



(m) *Dravidian*. Dr. G. U. Pope has already accepted the Sectional Presidency of this branch of Oriental studies. Other names proposed in this Section are Baron T. de Ravisi, Prof. J. Vinson, and MM. R. Sewell, E. Guimet, and Professor E. Hultzschi.

(n) *Malayan and Polynesian*. 1. His Highness the Sultan of Johore will preside over this Section, with one of his ministers, Dato Sri Amar, as Secretary. Prince Roland Bonaparte will, it is hoped, read a paper. M. J. J. Meyer will represent the Dutch-Indies and write the Summary of Research of Malayan. Professors G. Cora, Dr. J. Karlowitz, and Mr. R. A. Sterndale are on this Section. Prof. A. Marre and Dr. Codrington have been asked to write a paper on Malayan and the Summary of Polynesian respectively. Dr. Emil Schneider of Honolulu will also contribute a paper on Polynesian Linguistics.

(o) *Instructions to Explorers, etc.* Of this new Section Sir George Campbell, M.P., is President, and Dr. Henry Schlichter is Secretary. Many experienced travellers and others well acquainted with the East will take part in this Section. The names on it are the Delegates of Geographical Societies, Professor Vambéry, Prince Roland Bonaparte, Don F. Coello de Portugal, and Prof. G. Cora; Drs. Bellew and Leitner; Count Napoléon Ney, Colonel Tanner, Dr. J. Hamy, Captain Binger, and MM. E. G. Ravenstein, Felix Kanitz, Charles Varat, R. de St. Arroman, H. H. Risley, W. Simpson, W. J. Dickson, Sig. Elio Modigliani, Antoine d'Abbadie, and Major C. M. Watson. Suggestions in this Section from Mr. H. M. Stanley may also be received.

(p) *Ethnographical Philology, including the migrations of races*. This Section, the result of recent inquiries in Philology, will, it is hoped, count on the following Members: Dr. J. Beddoe as Hon. President, MM. E. W. Brabrook, Hyde Clarke, and Dr. G. W. Leitner as Vice-Presidents, Profs. G. Abel, Pigorissi, G. Bellucci, the Baron J. de Baye, His Ex. P. Wassa Pasha, Captain de Guiraudon, Dis. W. H. Bellew, J. Hamy, Wilhelm Hein, and Gerson da Cunha, General Légitime, Canon Isaac Taylor, and MM. C. Johnston, R. C. Saunders, Prince R. Bonaparte, C. A. Prêt, George Reynaud, R. S. Charnock, H. H. Risley, and J. J. Stuart Glennie.

(q) *Oriental Art, Art-Industry, Archaeology, and Numismatics*. (This is proposed to be organized as follows:—HONORARY MEMBERS: Sir F. Leighton, Sir J. D. Linton, Mr. Alma Tadema, and Sir Philip Cunliffe-Owen. *Section, Oriental Art*: Mr. H. Baden-Powell, Colonel Hanna, and Dr. Jean Paul Richter. *Oriental Art-Industries*: Mr. C. Purdon Clarke. *Archaeology*: Mr. W. Simpson, Dr. Jean Paul Richter, Mr. Loftus Brock, and Mr. W. de Gray Birch. *Oriental Numismatics*: Sir A. Cunningham.) Among the members proposed on it, or who have already joined, are: Rajah Sir Sourindro Mohun Tagore, Baron T. de Ravisi, Dra. A. A. Führer, J. Val d'Eremao, J. S. Phené, J. R. Aspelin, J. Burgess, G. W. Leitner, R. Stülpnagel, and G. Le Bon; MM. C. Holme, R. A. Sterndale, Sergius Slutzky, Wold Trontowsky, C. H. Lucas, A. W. Franks, A. Bloume, G. Brusewitz, E. W. Smith, A. Diósy, Consul Bowes, Sir Murdoch Smith, M. Dieulafoy, His Ex. L. Mélotopulo, and the Imperial Archaeological Society of Moscow, the Society of Arts, the Society for the Encouragement of the Fine Arts, The British Archaeological Association, and the Numismatic Society.



(r) *Relations with Orientals.* This new Section, in which the Prize as to the relations between European and "Native" Oriental scholars is offered, is headed by Sir R. Meade as President, General T. Dennehy and Dr. G. W. Leitner as Vice-presidents, and Mr. W. Martin Wood as Secretary. Much practical good must result from it. The following names are in this Section: Baron G. de Reuter, the Marquis de Bréteuil, the Marquis de Croizier, their Excellencies G. de Essoff and Roger Bonghi, Sir Roper Lethbridge, Mr. Justice Pinhey, General Sir C. Dickson, Admiral Woods Pasha, General T. G. R. Forlong, MM. J. Girard de Rialle, S. de Hérédia, W. Irvine, Hyde Clarke, O. Houdas, G. Dévéria, Louis Vossion, J. D. Rees, H. Cordier, George Crawshay, H. H. Risley, V. A. Smith, R. Biddulph Martin, E. J. Kitts, H. J. Reynolds, MM. Bhowaggrī, Dadabhoy Naoroji, A. Diósy, Drs. H. H. Bilguer, J. Val d'Eremao, and W. H. Bellew. Principal T. Beck will also join this Section.

(s) *Oriental Linguistics in Commerce, etc., with Sub-sections regarding the various modern Oriental Languages.* This Section, forming, in accordance with Statute 9, one of the special features of this Congress, as each should be characteristic of the country in which it is held, is of practical importance to all nations, but especially to England. The co-operation of the London and other Chambers of Commerce, as also that of the Society of Arts, will be specially invited. Names from the City, from Manchester, and other commercial and industrial centres are in this Section, which has Colonel J. Britten as one of the Sectional Secretaries. Sir A. K. Rolit, M.P., will be the Honorary President. Sir R. Meade is President, together with Sir Roper Lethbridge, and Sir Lepel Griffin and Mr. Hyde Clarke are Vice-Presidents. Among the Members likely to take part in it are the Marquis de Croizier, Baron Abel des Michels, Count Napoléon Ney, Sir O. T. Burne, Mirza M. Ali Khan, M. G. de Essoff, Doctors W. H. Bellew, G. W. Leitner, C. Wells, J. Val d'Eremao, J. Colizza, H. H. von Bilguer, L. Baronian, Rudolph Dvorak, Profs. A. Vambéry and W. G. Blackie of Edinburgh, MM. G. Dévéria, Ch. Cousin, F. J. Blumhardt, H. Cernuschi, Roger Bonghi, L. Dutilh de la Tuque, J. Paul Trouillet, J. T. Platts, J. D. Rees, H. Leitner, E. J. W. Gibb, R. Biddulph Martin, Baron G. de Reuter, Chief Justice S. J. Way, Sir E. Braddon, Captain Salmon, Mr. C. H. Stephens, M.P., Sir Philip Magnus, Sir Somers Vine, Mr. Ludwig Mond, F.R.S., and Mr. A. J. R. Trendell.

In the Sub-sections there are proposed:—

1. *For Turkish.* His Exc. Rustam Pasha as Hon. President; Professor A. Vambéry as President; Mr. Hyde Clarke as Vice-President; Dr. C. Wells as Secretary; and as Members, Morel Bey and Hamid Bey, of the Turkish Embassy, Sir Collingwood Dickson, Dr. G. W. Leitner, Major C. M. Watson, Professor B. P. Hazdev, MM. Obeidullah, E. J. W. Gibb, and J. J. Stuart Glennie.

2. *For Modern Greek.* Professor W. G. Blackie of Edinburgh is proposed as Subsectional President, and His Ex. John Gennadius as Honorary President.

3. *For Armenian.* The Rev. Dr. L. Baronian, Prof. Minas Tchérak, and Mr. G. Hagopian. *For Caucasian and Georgian.* Mr. Hyde Clarke.



4. *For Arabic.* Proposed: His Ex. P. Wassa Pasha, Prof. H. A. Salmoné, Drs. W. H. Bellew and G. W. Leitner, MM. Rafi-ud-din, Khalil Efendi, H. Leitner, O. Houdas, S. de Hérédia, and Eli Coudri.

5. *For Persian.* His Exc. the Persian Ambassador, President; Drs. W. H. Bellew and J. Val d'Ermao, Prof. J. T. Platts, and Gen. T. E. Gordon.

6. *For Hindustani and other vernaculars.* A large number of Indian gentlemen and Indian ex-officials are likely to join this Sub-section.

7. *For Chinese*, and 8. *For Japanese.* It is proposed to leave these two Sub-sections in the hands of the gentlemen of the respective Legations, who will be aided by scholars from Sections (k) and (l). Viscount Kawasé Masataka to be asked to preside over this Japanese Section.

(i) *The Anthropology, Science, and Products, Natural and Artificial, of the East.* This very extensive Section has been offered for organization to Mr. Percy W. Ames, under the Honorary Presidency of its founder in 1874, Professor Sir R. Owen, and the Presidency of Professor Sir W. Stokes. The Council of the Anthropological Institute to be specially invited. Among the names proposed on it are Dr. J. Beddoe, Hon. Member, Mr. F. W. Brabrook, Sir Murdoch Smith, Vice-Presidents, MM. Ollivier Beauregard, E. Cartailhac, Drs. W. Hein and O. Stapf, Sir Lepel Griffin, Baron J. de Baye, the Marquis de Croizier, Baron de Brenner, Syed Ali Belgrami, General Légitime, Colonel Delgado, Admiral Woods, Pasha; MM. L. Dutilleul de la Tuque, J. Paul Trouillet, Henri Coutagne, H. H. Risley, R. A. Stern-dale, R. Biddulph Martin, T. Kennedy, E. J. Kitts, Pardon Clarke, C. Holme, and W. de Gray Birch, Drs. Gerson da Cunha and R. S. Charnock, Consul J. L. Bowes of Liverpool, Professor Rutler, and the Batavian Society of Arts and Sciences. Prince Roland Bonaparte also joins.

(u) *Exhibition of Objects illustrative of the above Sections.* Dr. G. W. Leitner, the Baron de Brenner, Rai B. K. Lahiri the Faridkôt Delegate, Abdul Ghaffâr, MM. C. Holme, E. W. Smith of Lucknow, Consul Bowes, Colonel Hanna, and H. Cernuschi, are proposed to advise in the arrangements for this Section, for which Exhibits, *Catalogues raisonnés*, and similar contributions are requested. Dr. Blau's Mesopotamian Collection is expected. Mr. H. Leitner is proposed as Librarian and Curator.

#### APPENDIX VI.

##### *List of Papers already sent in or promised.*

1. SUMMARIES OF ORIENTAL RESEARCH SINCE 1886, by Professor E. Montet, distributed as follows:—(a) Hebrew and Aramaic, Prof. Montet; (b) Arabic and Æthiopic, Prof. René Basset; (c) Assyriology, l'abbé Quentîn; (d) Africa except Egypt since 1883, Capt. Th. G. de Guiraudon; (e) Egyptology, including Coptic, Prof. E. Amélineau; (f) Afghanistan, Dr. W. H. Bellew; (g) Comparative Religion, Prof. Montet; (h) Comparative Language, Prof. C. Abel and W. Bang; (i) Sinology, Prof. H. Cordier; (n) Malayan, M. J. J. Meyer; Polynesian, Dr. Emil Schneider; Turkish, Col. Huert, etc.

2. "On the Conception of a Future Life among the Semitic races," by Prof. E. Montet. (Already circulated among Members.)

3. A scheme of "Transliteration," by the same.

4. The "Psychology of Language," and "Indo-Egyptian Affinities," by Professor C. Abel. (Already circulated among Members.)
5. "Oriental Studies in Great Britain," by Professor T. Wotton-Davies.
6. On the aid given by Arabic to Biblical Criticism, by the same.
7. The conclusions of an important work of Captain Malix on the Punico-Lybian inscription of Thugga, and on the Lybian styles of Northern Africa.
8. (1) The History of Malta and its Dependencies; and (2) the Maltese language, by the Hon. M. A. M. Mizzi.
9. The Origin of the Armenian Alphabet, by the Rev. Dr. L. Baronian.
10. "Ueber den arischen Ursprung der Volksnamen *Χαλδαῖος* und *Σύρος* in Kleinasien," by Professor P. Carolides, of Athens, who will also make oral communications (1) on the Phrygian inscriptions; (2) on the ancient Armenian festival, *Bartuharia*.
11. "Essai grammatical sur la Langue des Fulbé (Afrique):" (2) Origin of the word "Berber," by Capt. Th. G. de Guiraudon.
12. On the Aramaic Urevangelium, by Professor J. T. Marshall.
13. On the "Japanese Language and the Bibliography of Japanese Studies," by Prof. Am. Guibert.
14. "Ethics in Language," by Herbert Baynes, Esq.
15. "The Indian Ocean in Antiquity," by Henry Schlichter, Esq.
16. A Spiritual Interpretation of the Muhammadan Heaven, by the Rev. J. Val d'Erenmao, D.D.
17. The Bible and Oriental Legends, by the same.
18. The Life and Times of the Persian Poet Hafiz, by M. Hamid Ullah Khan.
19. The Necessity of Ethnography to Philological Studies, as illustrated by Lower Bengal, by C. Johnston, Esq.
20. On the Arabic *ع* etc., by the Rev. W. M. Jones, D.D.
21. "The Dignity of Labour in the Talmud," by the Rev. H. Gollancz.
22. On Sanscrit Music, by Rajah Sir Sourindro Mohun Tagore, K.C.S.I.
23. A paper by M. Grébaut } of the Khedival Service.
24. A paper by M. Bouriant }
25. Oriental Studies for the Clergy, by the Rev. C. G. K. Gillespie.
26. Yamato-Damashi, the Spirit of old Japan, by A. Diósy, Esq.
27. An Inquiry into the Ethnography of Afghanistan, by Dr. W. H. Bellew.
28. A Paper in Sections (f) and (e) by Col. H. Tanner.
29. On Buddhist Discipline, by M. Ch. Rudy, of Paris.
30. Practical Instruction in Oriental Languages, especially Chinese, by the same.
31. On the Origin and Spread of Ancient Ceramic Art, by the Rev. C. H. de Cara.
32. On the Bas-reliefs of Jasili-Kaio (Cappadocia), by the same.
33. Ueber die Weltanschauung, Plan und Gliederung des Buches Koheleth, by Prof. O. F. Myrberg.
34. The Position of Women in Ancient and Modern China, by Professor G. Schlegel.
35. Causes of Antiphrasis in Language, by the same.
36. Kana, or the Japanese Alphabet, by Consul-General Damashi Go.
37. System of Reviewing Literary Work in China, by the same.



38. Growing Importance of Japanese to Occidental Nations, by the same.
  39. Spiritual Taste of Japanese Art, by the same.
  40. A Paper by Captain G. Binger.
  41. Arab Philosophers at the Court of Frederic II., by Prof. C. C. Montada.
  42. On Sicilian words of Arabic Origin, by the same.
  43. On Nestorian Gravestones in Turkistan, by M. S. Slutsky.
  44. On the Hebrew Bible *versus* its English Translation, by Dr. J. Chotzner.
  45. On Polynesian Linguistics, by Dr. Emil Schneider of Honolulu.
  46. On the Hispano-Mauro-arabic dialect, and the influence of the indigenous element on Arabico-Spanish Civilization, by Prof. F. J. Simonet.
  47. The Arab-Spanish Woman, by the same.
  48. On a Turki fragment regarding the Mongol Wars of the 13th century, from an Arab MS. of Mohammad Nessawi, by Prof. Léon Cahun.
  49. The Life and Labours of Sayad Ahmad, by H. G. Keene, C.S.J.
  50. The Prosody of the Hymns of St. Ephraim in Syriac, by Mgr. T. J. Lamy.
  51. Nat Worship in the Irrawaddy Valley, by Consul Vession.
  - 52, 53. "Relations with Orientals," by Sir R. Meade and Mr. T. Beck.
- Professor L. M. Simmons, of Owens College, Manchester, has undertaken the translation into English of the famous commentary on the Korán, the *Tafsir-ul-Jalalein*, for the Congress of 1891.

Sayad Ali Belgrami, former Director of Public Instruction, Hyderabad, will translate the *Atharva-veda* into Hindi.

Professor T. Witton-Davies presents to the Congress the translation of a MS. from the High Priest of Nablús on the History of the Samaritan people.

Prof. Dr. Meltzl von Lomnitz, one of our Hungarian Delegates, will present the Congress with a Dictionary of the Gipsy Language of Transylvania, as also with a probably unique Manuscript, that of the poems of the Gipsy Musician Balizsar.\*

The death of Sir Patrick Colquhoun, which occurred on the 18th May, 1891, deprived the Organizing and Reception Committees of the services of their learned and energetic President, who was devoted to the cause of maintaining the Republic of Oriental letters on the lines originally laid down at its foundation in 1873. His biography will be found in the last *ASIATIC QUARTERLY REVIEW*. His friend, the Right Honourable Lord Halsbury, Lord High Chancellor of England, himself an Arabic scholar, has kindly accepted the office of President of the Organizing and Reception Committees.

#### SECTIONAL MEETINGS.

A Meeting of the Semitic Section (B 1) was held on Wednesday, May 13th, at the Royal Society of Literature, 20, Hanover Square, London, W., by previous Notice.

1. It was announced that Cardinal Manning had joined the Congress. It was resolved that he and Prof. Kaulen, of Bonn, be asked to accept Hon. Presidencies in this Section.

\* Many Papers have been received or promised since going to press, and will be announced hereafter.

2. The announcement that Prof. Montet, of Geneva, had undertaken the summary of Oriental Research in this Section was received with thanks.

3. Important suggestions, received in reply to the call in the Notice of the Meeting, from several members, were put and carried, "*to be circulated to all the members, for their opinions and further suggestions*":—

(a) Prof. T. Witton-Davies and Rev. J. Val d'Erenao suggest the formation of a *Semitic Philological Association* in this country, for the promotion of Hebrew and cognate languages, and for bringing Semitic students together, which might (or might not) form part of the Oriental University Institute at Woking; which, if teaching and Examinations were provided and proved a success, the State might be asked to help; in which all creeds should be equally admitted; which would meet annually.

(b) This Association to include in its sphere Hebrew (Biblical, Mishnaic, Talmudic, and Rabbinical), Chaldean, Aramaic, Syriac, and Assyrian (cuneiform).

(c) The Association to be philological, not controversial; and the Examiners to act as philologists only.

(d) Dr. Val d'Erenao suggests, as a practical beginning, the formation of a Committee of four or five gentlemen, sufficiently interested in the subject to take the pains to establish such an Association; this Committee to be formed either at once, or at the Meeting of the Congress. The Committee would issue invitations to scholars, draft rules, etc.

(e) As to the mode of helping Oriental studies, Prof. J. T. Marshall, of Manchester, suggests a "System of Education after the model of the University Correspondence Classes, combining with this an Examining Board."

With reference to these suggestions, Dr. Leitner kindly offered the use of a house at Woking, for the Annual Meetings, Examinations, Exhibits, Library, etc., of the Association. It was also proposed that the Section (δ 1) recommend that it would much encourage the study of Hebrew and cognate languages if, connected with the proposed Association, a mixed Board of Examiners, representing various denominations, were constituted, at whose recommendation Diplomas and Degrees could be conferred, of Licentiate, Bachelor, Master, and Doctor in Oriental Literature (D.O.L., etc.); and that the Oriental University Institute be empowered to apply for a charter accordingly.

(f) On the inducements to be offered in this branch of studies the proposals were:—

(1) *By Rev. Prof. C. H. H. Wright*—That posts be established for scholars in this branch, as Lectureships and Professorships, ordinary and extraordinary, to encourage studies; and in which they might be pursued, as they did not pay financially. (2) *By several members*—That (a) Graded diplomas according to merit, (b) scholarships for Essays showing original research, and (c) medals for exceptional merit, be offered, to encourage younger scholars. (3) *By the Rev. H. Gollancz*—That a Memorial be drafted, to be forwarded to the authorities of the great public schools of the kingdom, praying that Hebrew, for its necessity to Scriptural Studies, be taught as are Greek and Latin. (4) *By Dr. Leitner and the Rev. C. G. K. Gillespie*—That some standard of Hebrew be required for ordination,



and that a memorial be suggested from the Council of the International Congress to the Archbishops and Bishops, asking that Hebrew be made imperative to ordination. (5) *By Dr. Val d'Eremao*—That a similar memorial be sent to the heads of the various religious bodies in the United Kingdom and to patrons of livings, to interest them in these studies and suggest their reserving, *ceteris paribus*, a few openings for those who distinguish themselves in such studies.

(6) That Dr. Leitner's prize on "Messianic Prophecies" be accepted with thanks, as a means of promoting such studies in the Christian ministry.

4. On Transliteration (No. 1 of Prof. Monter's questions), it was agreed, that while for limited purposes it might be desirable, it was scarcely practicable, to have a uniform International system of transliteration, owing to national differences of pronouncing even the Roman letters; and were it practicable, it would be found an obstacle rather than a help in the pursuit of these studies.

5. Regarding the request made to Members for their photograph along with a list of their works, it was suggested that an Album of these Photographs be kept at the office of the Congress, to enable Members to know who are attending it.

6. The Meeting heard with pleasure that Prof. Witton-Davies promises a paper in the Sub-section (suggested by Dr. Val d'Eremao), "On the Aid given by Arabic, in the Relation between Oriental Studies and Biblical Criticism";—Rev. C. J. K. Gillespie, another, "On the Value of the Study of Hebrew to the Clergy"; and the Rev. Dr. Val d'Eremao, a third, "On Oriental Legends in the Bible."

7. The Meeting resolved that Members of this Section, and other gentlemen likely to contribute papers, be asked to send them in at once, or at least their titles, for insertion in the printed list to be circulated to the Members of the Congress. Several names were suggested (and others are now called for), and the Secretary undertook to ask them.

8. The thanks of the Meeting were directed to be conveyed to Prof. T. Witton-Davies for his offer to the Congress of his translation of a Samaritan History from a MS. given him by the High Priest of Nablûs, and to all who had sent in suggestions.

The Second Preliminary Meeting of the Semitic Section (*b 1*) was held on Wednesday, the 3rd June, as previously notified.

1. It was announced that Dr. M. Friedlander, Principal of the Jewish College, and the Rev. S. Singer had joined the Congress and this Section; and that the former had promised a paper.

2. Letters were read from Prof. T. Witton-Davies, the Revs. C. G. K. Gillespie, Dr. G. R. Badenoch, and Prof. D. L. Adams.

(a) The Rev. Mr. Gillespie wrote in favour of Transliteration: it was agreed that he be asked to contribute a paper on his scheme, and to send in its title as early as possible.

(b) Dr. Badenoch pointed out difficulties in some former suggestions for encouraging Semitic Studies, and proposed a practical way out of them by "raising a fund for prizes, scholarships, etc., for proficiency in Semitic



languages." He also urged "the naming of books for examinations, etc." It was resolved to add these to the former suggestions.

(c) Prof. Adams sent a copy of an official Advertisement, showing that Semitic languages were excluded from the M.A. (Honours) course in the Draft Ordinance of the Scottish Universities' Commissioners. As this tended to injure the study of these languages, it was resolved, according to his suggestion, that this Section recommend the Congress to memorialize the Commissioners on this omission; and meanwhile, as the time for lodging objections expires before the meeting of the Congress, that steps be taken to notify the objection to the Commissioners in good time. This Resolution is circulated with this Report, for the approval of the Members of the Congress. (See next page.)

3. The next preliminary meeting of the Section will take place at 20, Hanover Square, London, on Thursday, the 9th July, 1891, at 3 p.m.; at which attendance if possible, or the written suggestions of Members, are earnestly requested.

10, ADEN TERRACE,  
GREEN LANE, LONDON, N.  
9th June, 1891.

HERMANN GOLLANCZ, M.A.,  
*Secretary, Semitic Section (b 1).*

The following suggestions regarding Sectional Work have been circulated to all the Members, whose attention is now again drawn to them with the view of eliciting early replies:

The object of the preliminary meetings of the respective Sections is to receive:

1. Suggestions for their programme and work during the Congress.
2. Suggestions of subjects for discussion, to be circulated beforehand to the Members of the Congress, such as those annexed for consideration from Prof. E. Montet, and the
3. Papers, or at least the titles of Papers, to be read hereafter at the Congress, either in the Sectional or the General Meetings.
4. The names and addresses of scholars to be invited to join the Section and to contribute a paper. The acceptance of such an invitation does not involve becoming a Member of the Congress or paying a subscription.
5. A set or list of published works of Members for presentation to the Congress; so that a short written sketch of their labours may be prepared, which, if possible with their photograph, would be recorded in the Transactions of the Congress.
6. Any other suggestion for this Section in particular, or for the Congress in general, through the Organizing Secretary.
7. The names of those who will be personally present at the meetings of the Section and of the Congress, from 1st to 10th of September, 1891.

N.B.—The Sectional Organizing Secretary has to receive and arrange communications, written or oral, on these matters, and, with the Sectional President, to submit the result to the Organizing Central Committee.

The Sectional Presidents and Secretaries are elected internationally when the Congress meets; the present Secretaries and Presidents vacating office, according to practice, but being re-eligible.



## RESOLUTION.

"The Second Preliminary Meeting of Section (δ 1), 'Semitic Languages, except Arabic,' of the Ninth Statutory International Congress of Orientalists, to be held in London in Sept., 1891, having learned that Semitic languages are not included in the M.A. (Honours) Course in the Draft Ordinance for Degrees in Arts just issued by the Commissioners under the Universities (Scotland) Act of 1889, and having considered that the term for lodging objections would expire on the 26th August, 1891, *i.e.*, before the meeting of the Congress, it was resolved unanimously :

"1. That this omission of Semitic languages is prejudicial to the study of philology in general, and of these languages in particular ; and

"2. That in anticipation of the action to be taken by the Congress on this question, the Section desires the Organizing Secretary to lodge in good time a copy of these Resolution, with the said Commissioners, as an objection to the exclusion of Semitic languages from the Honours Course in the said Draft."

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As the above Draft Ordinance also excludes Arabic, Sanscrit, Syriac, and Comparative Philology from the Honours Course, the members of the respective Sections of the Congress in charge of these subjects, are also requested to signify their concurrence in the above Resolution of the Semitic Section.

WORKING,  
24th June, 1891.

G. W. LEITNER, Organizing Secretary.

## The Statutory Ninth International Congress of Orientalists,

To be held in London from the 1st to the 10th September, 1891, on the basis of the Statutes and the original principles laid down in 1873.

THE following is the corrected List, up to end of June, 1891, of the Patrons, Hon. Presidents, and Honorary Members of the above Congress; as also the List of the President, Vice-Presidents, Members, and other office-holders of the Central Organizing Committee, appointed by the Signatories of the Circular dated Paris, 10th October, 1889:—

### PATRONS:

H.R.H. the DUKE OF CONNAUGHT AND STRATHMORE, K.G., K.T., K.P., G.C.B., G.C.S.I., &c.  
H.I. and K.H. the ARCHDUKE RAINER OF AUSTRIA.

### Honorary Presidents:

THE MARQUIS OF DUFFERIN AND AVA, K.P., G.C.B., G.C.S.I., D.O.L., &c.  
THE EARL OF LYTON, G.C.B., G.C.S.I., LL.D., &c.

### Hon. Members:

HIS EMINENCE CARDINAL MANNING.  
THE MARQUIS OF BUTE, K.T.  
LORD LAWRENCE.  
H.H. the SULTAN OF JOHORE, G.C.S.I.  
H.H. the MAHARAJA OF TRAVANCORE, G.C.S.I.  
H.H. the MAHARAJA OF BHOWANEE, G.C.S.I.  
H.H. the RAJA OF FARIDKOT.  
RAJA SIR SOURINDRO MOHUN TAGORE, K.C.S.I.  
HIS EXC. P. VILLARD, Indian Minister of Public Instruction.  
HIS EXC. L. BOURGEOIS, French Minister of Public Instruction.  
HIS EXC. J. DE BURET, Belgian Minister of Public Instruction.  
SIR F. LEIGHTON, Bart., President of the Royal Academy.  
SIR HENRY A. LAYARD, G.C.B.

### Members de jure, according to Statute 15 and the Regulations of 1873:

MM. LÉON DE ROSNY, E. MAURER DE MONTJAU, J. LE VALLOIS.  
THE PRESIDENTS of former CONGRESSES. The Comité de Permanence of 1873.

### President of the Organising and Reception Committee:

LORD HALSBURY, Lord High Chancellor of England, Vice-President of the Royal Society of Literature.

### Vice-Presidents:

- \* SIR LEIFEL GRIFFIN, K.C.S.I.
- \* SIR GEORGE CAMPBELL, K.C.S.I., D.C.L., M.P. (hon.).
- \* W. H. BELLEW, Esq., M.D., C.S.I. (Surgeon-General Bengal Army, retired).
- \* Prof. G. W. LEITCH, LL.D., Ph.D., D.C.L., Principal of the Oriental Institute, Woking, Organising Secretary and Delegate-General.

### Members of Committee:

HIS EXC. COMTE DEYM (hon.).	[(hon.).	HIS EXC. M. DE STAAL (hon.).
HIS EXC. COMTE HATZFELD-WILDENBURG		HIS EXC. JOHN GENNADIS (hon.).
HIS EXC. COMTE TOXWILL-BAUCART (hon.).		HIS EXC. MIRZA MUHAMMAD ALI.
HIS EXC. RUSTAN PASHA (hon.).		HIS EXC. LAM DE SOYERAL (hon.).
HIS EXC. MARQUIS DE CAELAUGHERIA (hon.).		HIS EXC. VISCOUNT KAWASE MASATADA (hon.).

THE EARL OF LIMERICK (hon.).  
SIR A. C. LYALL, K.C.B., K.C.I.E. (hon.).  
Prof. SIR R. OWEN (hon.).  
Prof. W. D. WHITNEY (hon.).  
The Rev. CHARLES TAYLOR, D.D., Master of St. John's College, Cambridge (hon.).  
The Rev. Prof. C. H. H. WRIGHT, D.D., etc.  
W. SIMPSON, Esq., F.R.G.S.  
\* HYDE CLARKE, Esq., Vice-President, Royal Hist. Soc.; Assistant Delegate General.  
\* Sir R. LETHBRIDGE, K.C.I.E., M.A., M.P.  
SIR RICHARD MEADE, K.C.S.I., C.I.E.  
The Rev. G. U. POPE, M.A., D.D.  
\* The Rev. Dr. R. MORRIS, M.A., LL.D.  
Major R. POORE.  
JOHN REDDOK, Esq., M.D., F.R.S., etc.  
\* Prof. J. T. MARSHALL, M.A.

Principal W. D. GEDDES, LL.D., Vice-Chancellor, Aberdeen Univ. (hon.).  
SIR CHARLES NICHOLSON, Bart., D.C.L. (hon.).  
\* SIR OWEN TUDOR BUENE, K.C.S.I., C.I.E.  
\* R. A. STERSDALE, Esq., Assistant Secretary.  
\* H. FOOKS, Esq., Assistant Secretary.  
\* PERCY W. AMES, Esq. (designate).  
\* C. H. E. CARMICHAEL, Esq., M.A., Foreign Sec. R.S.L. (designate).  
C. H. STEPHENS, Esq., M.P.  
ISRAEL DAVIS, Esq.  
RAT B. K. LARDEL.  
Prof. T. WITTON-DAVIES.  
Dr. PHILIP.  
SIR JULIAN GOLDSMID, Bart. (designate).  
SIR PHILIP CUNLIFFE OWEN (hon.).  
SIR J. D. LINTON (hon.).  
COMTE KINKY (hon.).

\* Also a member of the Reception Committee.



Col. H. FISCHWICK.  
Gen. T. G. R. FORLONG.  
W. IRVINE, Esq.  
H. H. RILEY, Esq., B.C.S.  
The Rev. Dr. H. ADLER.  
The Rev. H. GOLLANCE.  
J. STUART GLENNIE, Esq.  
A. CATES, Esq.  
H. BAYNES, Esq.  
Prof. L. M. SIMMONS (designate).  
The Rev. Dr. L. BARONIAN.  
\* E. W. BRAEROCK, Esq.  
Sir PHILIP MAGNUS (designate).  
The Rev. G. R. BADENOCH, LL.D.  
The Rev. WM. JONES, D.D.  
Prof. I. PLATTIS.  
Prof. O. WHITEHOUSE, M.A.

The Rev. Prof. D. L. ADAMS, D.D., Edinburgh University.

\* General T. DENNERY, C.I.E.  
Gen. Sir COLLINGWOOD DICKSON, G.C.B.  
WALTER DE GRAY BIECH, Esq.  
BARON G. DE REUTER.  
Sir A. K. ROLLET, M.P. (designate), Chairman of the London Chamber of Commerce.  
Sir E. N. C. BRADDON, K.C.M.G. (designate).  
A. J. R. TRENDLE, Esq., C.M.G. (designate).  
Sir SOMERS VINE (hon.).

The Rev. Prof. J. BIRRELL, D.D., University of St. Andrew's (hon. delegate).

The Rev. Prof. J. ROBERTSON, D.D., University of Glasgow (hon. delegate).

(Secretary: Colonel J. BRITTEN.)

\* Also a Member of the Reception Committee.

A Local Committee, composed of Prof. L. M. SIMMONS, Prof. J. T. MARSHALL, Rev. Dr. BARONIAN, Col. H. FISCHWICK, and the Rev. R. TEAVERS HERFORD, has been formed at Manchester. Other Committees are being organized at Liverpool, Edinburgh, etc.

*Delegates from the Organizing Committee in:*—*Austria-Hungary:* Prof. Dr. A. LUDWIG, Prof. Dr. MAX GRÜNERT, Professor Dr. P. STEININGER, Professor Dr. ARMINIUS VÄHRÉRY.  
*Belgium:* Professor MONSEUR, Professor C. H. MICHEL, Professor VAN DEN GHEYN.  
*China:* General TCHENG-KI-TONG.  
*Denmark:* Professor V. FAUSBÖLL.  
*Egypt:* YAKUB ARTIN PASHA, SHEIKH HAMKA FATHULLAH.  
*Germany:* the Rev. Professor Dr. KAULEN, Dr. H. H. VON BILGUER, and Dr. J. RAFFEL.  
*Greece:* Dr. D. MELESSINOS, Professor CAMOLIDES, and CHEVALIER VALAORITY.  
*Holland:* Professor G. SCHLEGEL, Mr. J. MEYER.  
*India:* Bombay: Dr. GERSON DA CUNHA; Madras: J. D. RIES, Esq.; Bengal: H. H. RILEY, Esq., B.C.S.  
*Italy:* H. E. SCHUBER R. BONGHI, Professors C. PUINI, G. TURRINI, G. CORA, V. GROSSI, A. SEVENINI.  
*Japan:* Dr. J. INOUE.  
*Poland:* Dr. KARLWITZ.  
*Portugal:* Professor G. DE VASCONCELLOS ABREU and Professor G. VIANNA.  
*Rumania:* Professor HAZDEU.  
*Russia:* Professor G. DE EOFF, Professor A. TESGARELLI, Dr. S. GOTTWALD.  
*Spain:* Professor DELFIN DONADIU, Professor D. F. SIMONET, and Dr. G. C. NARAYO DE PALMAS.  
*Sweden:* Professor SKANSTROT and Rector MALMSTROM.  
*Switzerland:* Professor E. MONTKY.  
*Transylvania:* MELTZEL V. LODONITZ.  
*United States of America:* Dr. S. H. PLATNER, Mr. CHARLES LILAND.

(All foreign Delegates are *ex-officio* Members of the above International Organizing Committee.)

All office-holders formally vacate on the assembling of the Congress.

#### THE FRENCH NATIONAL COMMITTEE:

*President:* Prof. J. OFFERT.

*Vice-Presidents:* Prof. G. MASPERO, The MARQUIS DE CROIZIER.

*Secretaries:* M. DUTILLEUL DE LA TUQUE, M. OLLIVIER BEAUREGARD, The BARON J. DE BAYE, M. E. GIBERT. *Founder and Secretary-General:* M. E. MAURER DE MONTJAU.

*Treasurer:* M. LEROUX.

COMITÉ DE PERMANENCE OF 1873: *President and Dean:* The BARON TEXTOR DE RAVIIL, and the surviving Foundation Members.

The following Essays are invited in connection with the Ninth International Congress of Orientalists:—

- (a) Proposals for the promotion of Oriental studies, both in the East, where they are beginning to be neglected, and in the West, as a part of general and special education, and accounts of Oriental studies in various countries.
- (b) The importance of ethnographical studies in philological inquiries.
- (c) A scheme of transliteration for Oriental languages generally—suited for European use, not in any way to supersede the native characters for the use of natives.
- (d) Report of researches made and of books written in the various Oriental specialities since the Seventh Meeting of the Congress, at Vienna, in 1886.
- (e) What is the true work of an ideal International Congress of Orientalists?
- (f) Instructions to travellers in various parts of the East.
- (g) What relations should be cultivated between Orientalists and native Oriental scholars in the East?
- (h) The importance of the study of Oriental Linguistics in Commerce.

In addition to above, the Congress of 1891 invites translations of texts for a moderate honorarium, and provides Examinations for Students in various Oriental languages, held under the combined auspices of European Orientalists and native Oriental Scholars.

For particulars apply to Dr. Leitner, Woking, England, to whom also the Members' subscription of £1, papers for discussion at the Congress, and exhibits illustrative of Oriental Art, Ethnography, and Research may be sent, as also books for presentation to.



the Congress, and any donations that patrons of Oriental Learning, Governments, learned societies, or public bodies generally, may make to the Congress as a whole, or to any specific purpose of Oriental research, or to any subject of study connected with the Literature, the Art, or the Industries of any part of the East.

Any Orientalist or friend of Oriental studies may join the Congress as a Member on sending in his full name, designation, and address, accompanied by a subscription of £1. He will, in return, receive a Card of Membership and receipt, that will entitle him to a copy of all the publications that have been, or may be, issued in connection with the Congress, as also to certain Railway and Hôtel facilities (*e.g.*, return tickets from Paris to London, *via* Calais, will be issued to duly authenticated members at single rates). Those intending to be present at the Meeting should communicate their wish at once to Dr. Leitner. Papers for the Congress in any of the Sections notified on next page will be received both from Members and Non-Members; and these papers, or at least their titles, should be sent without delay, so that they may be forthwith announced and entered in the "List of Papers and Suggestions," and, in some cases, if desired, be translated into French or English in time for the Congress. The principal languages of the Congress are English, French, German, and Italian; but communications, both oral and in writing, can be made in other languages, European or Oriental, ancient and modern. Corporations or individuals desirous of offering hospitality to the foreign guests are requested to communicate at once with the Organizing and Reception Committees through Dr. Leitner, Woking.

### PROGRAMME

Of the Sections into which the work of the Congress has been divided:—

- |   |  |
|---|--|
| (a) Summaries of Oriental Research since 1886.  | (f) Indo-Chinese.  |
| (b) 1. Semitic languages, except Arabic.  | (k) Sinology.  |
| 2. Arabic and Islâm.  | (l) Japanese.  |
| 3. Assyriology.   | (m) Dravidian.   |
| 4. Palestinology.   | (n) Malayan and Polynesian.  |
| (c) Aryan: 1. Sanscrit and Hinduism.  | (o) Instructions to Explorers, etc.  |
| 2. Pali and Buddhism.*  | (p) Ethnographical Philology, including the migrations of races.   |
| 3. Iranian and Zoroastrianism.  | (q) Oriental Art, Art-Industry, Archaeology and Numismatics.   |
| (d) Africa, except Egypt.   | (r) Relations with Orientals.  |
| (e) Egyptology.   | (s) Oriental Linguistics in Commerce, etc., with sub-sections regarding the various modern Oriental languages. |
| (f) Central Asia and Dardistan.   | (t) The Anthropology, Science, and Products, natural and artificial, of the East.                              |
| (g) Comparative Religion (including Mythology and Folklore), Philosophy and Law, and Oriental Sciences and History. | (u) Exhibition of objects illustrative of the above Sections.  |
| (h) Comparative Language.   |  |
| (i) Suggestions for the encouragement of Oriental Studies.  |  |

### PRELIMINARY SKETCH OF THE DAILY PROGRAMME OF THE CONGRESS.

Monday Evening, the 31<sup>st</sup> August, 1891, at 8.30. p.m.—Reception at the Royal Society of Literature, at 20, Hanover Square, by the President of the Organizing and Reception Committees, LORD HALSBURY, Lord High Chancellor of England.

#### INNER TEMPLE HALL AND ROOMS.

1<sup>st</sup> September, Tuesday Morning, 11 o'clock.—Opening Address at the Inner Temple Hall, by Lord DUFFERIN; Presentation of Delegates and Books; Formation of Sections and Abstract of Summary of Research in various Oriental Specialities since 1886, by Professor MONTET (Section a).

Tuesday Afternoon, 3 to 6.—Sections (b), (c), and (d).†

.. Evening, 8 to 10 p.m.—Visit to British Museum.

\* A special Section on "Buddhism" in its more general aspect has also been formed.

† The details will be so arranged as to enable Members of one Section to attend the reading of one or more papers in another Section. The titles of the papers will be published hereafter.



- 2nd Sept., Wednesday.—10 a.m. to 1 p.m.; and 2.30 p.m. to 5.30; Sections (b), (c), and (d). 8.30 to 10.30 p.m., Section (g).
- 3rd Sept., Thursday, 10 a.m. to 1 p.m.—Sections (b), (c) and (d); 2 p.m. to 5: Sections (d), (e), (f); 8.30 p.m., Section (g), "Buddhism" (special section).
- 4th Sept., Friday Morning at 10.—Sections (e), (f), (j), (k), (l), (m), and (n); also in the afternoon and evening at the usual hours.
- 5th Sept., Saturday, 10 a.m.—Sections (e) and (f) at General Meeting of Congress. 2 to 5.30 p.m., Sections (g) and (h); and at 8.30 p.m., Section (i).
- 6th Sept., Sunday.—Excursion to the Oriental Museum at Woking, under Section (n).
- 7th Sept., Monday, 10 a.m.—General Meeting, to hear Section (i); 2.30 p.m., Sections (e) and (f); 8.30 p.m., Formation of Sub-sections under Section (i).
- 8th Sept., Tuesday, 10 a.m.—Section (e) and Sections under (i); 2 to 5 p.m., Sections (g) (h); 8.30 p.m., Sections (g) and (h).
- 9th Sept., Wednesday, 10 a.m. to 1 p.m.—Sections (e), (f) and (g); at 2 p.m., Sections (e) and (f); and at 8.30 p.m., *Conversazione*.
- 10th Sept., Thursday, 10 a.m. to 1 p.m.—Sectional Suggestions for promoting Oriental Studies received and discussed; 2.30 p.m. to 5, General Meeting of the whole Congress, with proposals of Sections; distribution of Diplomas and Medals, etc.

8.30 P.M., BANQUET.

11th Sept., Friday.—Excursion to Cambridge or Oxford.

The London Offices of the Congress are at the Royal Society of Literature, 20, Hanover Square, W. Its Library, and that of the Anthropological Institute, 3, Hanover Square, and the Hall and rooms of the Inner Temple have been placed at the disposal of the Congress for its Meetings during its session in 1891.

The Committee of the German Athenæum, 93, Mortimer Street, Regent Street, have also kindly invited the members of the Congress to use during its tenure their Club House and Hall.

## OBITUARY.

THE REV. E. J. EVANS, B.A. (LOND.), PH.D. (HEIDELBERG), PROFESSOR OF NEW COLLEGE, LONDON.

By the sudden death of the late Dr. Evans, Hebrew and Old Testament scholarship has lost one of its most ardent and successful, albeit most modest promoters. For a scholar, he was still in the prime of life; and his best work yet remained to be done. He had formed plans, educational and literary, some of which at least he hoped soon to carry out. To those who knew his enthusiasm and general health, his unexpected illness and death brought deep disappointment as well as sorrow.

Dr. Evans was born nearly sixty years ago, on a Breconshire farm, near the pretty town of Builth. The language in which he was brought up, and which to the last he loved, was the Welsh. After a sound education in local schools, he studied at Coward and University Colleges in London. In 1850 he graduated in the London University; and thence with his friend, the late Dr. Hurndale, he proceeded first to Glasgow, and then to Germany, where they continued their studies at Bonn, Berlin, and Heidelberg. At the last-named, Dr. Evans took his doctorship in philosophy. During his stay in Germany he attended much to Hebrew and its cognates, and to Old Testament studies in general. In 1861, soon after Dr. Evans's return to this country, Dr. Reynolds, Principal of Cheshunt College, fell ill, and the learned Welshman was asked to help Dr. Reynolds in his professorial work. This he continued to do till appointed Professor of Hebrew and Philosophy, in 1864. Later on, he added to his duties the professorship of Greek. He won golden opinions by his intense devotion to work, and by his profound concern for the general welfare of his men. His success at Cheshunt caused him, in 1877, to be cordially invited, as Professor of Hebrew and Old Testament Literature, to New College, London, where he laboured till, in January last, he was taken away so suddenly, that he was at his post but a few days before his death.

Though but little known outside his immediate circle, on account of his studious habits and his disinclination to appear in public, he was unquestionably one of the most learned Old Testament scholars in the Nonconformist ranks. His acquaintance with works on Biblical criticism and exposition was marvellous; and of the newest works, Continental and American as well as British, he seemed to have a perfect knowledge. He was consequently much engaged in the literary department of the *British Quarterly* during the editorship of Dr. Reynolds and of Dr. Allen. Those who knew Dr. Evans's qualifications often wondered at his not contributing something substantial to the literature of his department. But like most Nonconformist professors, he had too many subjects to teach, and too much other work to do. Then he gave much time to his men for private teaching. This he did gratis, and very readily; and though it prevented him from doing something himself, it enabled others to do what, but for his aid and encouragement, would have been impossible. And indeed, apart from the stores of knowledge to be learned from him, it was an inspi-



ration for life to be in his company, and to hear him speak, with the warmth he did, on his favourite subjects. Many of us consider his unpremeditated remarks, in answer perhaps to questions just put, to be among the wisest and best things he ever spoke, though few professors, with his work to do, prepared more conscientiously for class.

Some time before his death he had been preparing a new translation and exposition of the Psalms; and, as he has left this in an almost complete condition, it may yet see the light. Apart from his profound knowledge of Hebrew, Dr. Evans had given much time to other Semitic languages, especially Syriac and Arabic. He was also a student of the Assyrian (cuneiform). His ideal of ministerial training was very high, and he did much to improve this training among the Congregationalists. He held that the Christian minister should have all the general and special knowledge possible, and he was particularly strong in insisting on the importance of Bible study—linguistics, etc. As a Welshman, he naturally took a deep interest in his country. He was very pleased when the recent Intermediate Education Act for Wales became law, and he intended helping to endow a high-class public school at Builth. When the writer of these lines last spoke to him, he said, "Wales wants a thoroughly efficient and unsectarian public school—an unsectarian Llandovery"; and he intended in a few years retiring to Wales and giving largely of both money and influence to establish such a school. Another matter on which he felt strongly was, that Swansea, as well as Cardiff, should have a college; and on one occasion he told me that Lewis Morris the poet and he were so convinced of the need of a Swansea College, that each of them was prepared to give a sum of money (which he named) for that purpose.

Last autumn he consented to act on the Organizing Committee of the Ninth International Oriental Congress, which meets this September in London. How much has been lost by his comparatively early death, none can say; but those who knew him best think that the loss to Biblical learning and to free scholarly inquiry in religious matters has been very heavy indeed.

T. WILTON-DAVIES,

*Baptist College, Haverfordwest, May 11th, 1891.*

On the 27th of May, Italy had to mourn the loss of Professor GASPARO GORRESIO. He was a pupil of Bournouff's, and probably the oldest living Sanskrit scholar of Europe. Besides other works, he was well known for the fine edition of the *Ramayana*, which he published with a beautiful translation into his own musical language. For his great literary merits, Professor GORRESIO had been created a Senator of the Kingdom of Italy; and the French *Académie des Inscriptions* had also made him one of its eight foreign Associates. He was a Signatory Member of the Ninth Congress of Orientalists and one of the original Founders of the Series.

This year has been fatal to only too many Oriental scholars. Besides the two above-mentioned, Oriental learning has suffered great loss in the death of Rev. John Davies, M.A.;—of his Ex. Misloslav R. Protitch, of Servia;—and of P. V. Carletti, Professor in the Free University of Brussels.



REPORT OF THE PROGRESS  
MADE IN THE STUDY OF AFRICAN LANGUAGES  
IN THE LAST FEW YEARS.

DR. R. N. CUST'S "Sketch of the Modern Languages of Africa" (London, 1883) had fully exhibited the actual state of our knowledge on African languages at the time of its publication: whatever may be the criticisms upon the whole work, the bibliographical part will remain the basis for further reviews on the subject. I do not intend to give here merely a complete supplement to this part of his work, though I would be glad to see this part completed and published separately. I will only review the chief works published on African languages since the year 1883, leaving aside, voluntarily or otherwise, many minor publications, most of which cannot be said to have contributed greatly to the advancement of our knowledge, and some of which may have escaped my notice.

For the convenience of the subject, I will deal with it in five separate sub-sections, as follows:—

I. North Africa, dealing only with colloquial Arabic in Algeria, Tunisia, and Egypt, and especially with the Berber language in its various dialects.

II. North-East Africa, including those languages not connected with the so-called Bantu family, and spoken chiefly in the middle and upper Nile basin and further on up to the Equator.

III. North-West Africa, viz., Senegambia and occidental Soudan.

IV. South Africa, including the north coast of the Gulf of Guinea.

V. Africa generally.

I. NORTH AFRICA.

(a) *Colloquial Arabic.*

For some years past, the teaching of vulgar Arabic for colloquial purposes in Algeria and Tunisia has assumed a practical turn which it had never reached previously. Practical grammars, handbooks, and dictionaries have been issued in great profusion; and this progress has even influenced the teaching of literary Arabic, which can now be acquired with relative ease, so as to enable the student to master completely the language. It would be useless to give here the whole bulk of the works I am alluding to, and I will only quote the names of Professors Aug. Cherbonneau, L. Machuel, G. Houdas, and many others, with reference to their achievements in this field. Even a native-born Arab, Prof. Belkassem ben Sedira, has successfully joined the staff of French teachers, and has contributed some practical works, among others two pocket dictionaries, very useful both to students and to scholars.

With reference to the Arabic dialect spoken in lower Egypt, I have to mention here Dr. M. Hartmann's *Arabischer Sprachführer für Reisende* (Leipzig), a very practical and useful Handbook, though the author has deemed it sufficient to give the Arabic only in a Roman garb, and not in the native characters. Any transliteration however accurate, as in this case,



can never supersede entirely the native character, which ought always to be given side by side.

I do not know of any such practical works in English; but, with the help of some of the preceding ones, it should be very easy to compile a complete Handbook of the vulgar Arabic as spoken in Algeria, in Egypt, and also in Syria.

(b) Berber.

Much progress has been made in this field; and we can now expect to get a complete and practical knowledge of the various dialects of this highly interesting though unwritten language. The work done belongs almost entirely to one and the same scholar. But, before entering into any particulars about his work, I must first mention Prof. F. W. Newman's *Kabail Vocabulary* (London, 1887), a Supplement to his *Libyan Vocabulary* (London, 1882). Unfortunately, the peculiar system of transliteration adopted by the author makes his Vocabularies quite useless for any other than for himself; and this is to be deeply regretted, as they represent an enormous amount of conscientious work. Nevertheless, we must not forget that, as far back as 1836, Prof. F. W. Newman had already published his *Outline of the Kabail Grammar* (Bristol, 1836), at a time when this language was only known by some lists of words and some biblical translations. Since then, Captain, afterwards General, Hanoteau had paved the way to the scientific study of the Berber dialects by the publication of his *Essai de grammaire kabyle* (Alger, 1858) and his *Essai de grammaire de la langue tamacheq* (Paris, 1860). Still, notwithstanding many minor publications, much remained to be done in this way, and Prof. René Basset, of Algiers, seems to have undertaken to do it.

Since the year 1879, Prof. René Basset has been indefatigable in his exertions to throw more light on the Berber dialects. In the course of several missions, he has collected an enormous amount of materials, which, when published, will be almost a grammatical, lexicographic, and linguistic Encyclopedia on the subject. His *Manuel de langue kabyle, dialecte zenaoua; Grammaire, Bibliographie, Chrestomathie et Lexique* (Paris, 1887) is a masterpiece of completeness and conciseness. In fact, besides the kabail grammar, he has succeeded in giving a comparative grammar of the Berber dialects hitherto known, the whole covering no more than eighty-eight pages 16mo. His *Notes de lexicographie berbère* (Paris, 1883, 1885, 1886, 1888) form already a comparative Vocabulary of the Berber dialects, which is completed by *Le dialecte de Syouah* (Paris, 1890), and by seven or eight other papers yet unpublished, including texts and vocabularies of almost all Berber dialects. As separate texts, we have: *Poème de Gâbi en dialecte chelha* (Paris, 1879); *Relation de Sidi Brahim de Massat* (Paris, 1883); *Recueil de textes et de documents relatifs à la philologie berbère* (Alger, 1887). I must mention especially his *Loqmân berbère, avec quatre glossaires* (Paris, 1890). In this remarkable work, he has given the fables of Loqmân entirely or partially translated into the various dialects spoken by twenty-three Berber tribes, thus affording ample materials for the comparative study of these dialects: a masterpiece of linguistic work. Besides the papers already referred to, Prof. René Basset has in prepara-



tion three extensive works: (1) a Comparative Grammar of the Berber dialects; (2) a Berber-French Dictionary classified in the order of roots, a specimen of which is exhibited in the "Loqmân herbère"; (3) a French-Zouaoua (or Kabail) Dictionary, for which he has already collected nearly 4,000 words. The author is still young, and we may expect more from his activity and ability. We shall find him again, farther on, in another field.

Before concluding this sub-section, I must quote the name of Mr. de Calassanti Motylinski, a Government interpreter in Algeria, as connected with linguistic researches on the Berber dialects, though I do not know much of his work. He is about to publish a paper on the dialect of the Djebel-Nefousa. I have myself in readiness an unpublished *Vocabulary of the Jebel dialect*, closely akin to the preceding one. I intend to publish it as soon as possible, with some notes kindly supplied to me by Professor René Basset.

I have still to mention here Mr. Louis Rinn's *Les origines berbères* (Alger, 1889), one of the most stupendous works I have ever seen, in which the author derives the Greek, Latin, French, and many other languages from the Berber!

And now, I hasten to close this sub-section, as I am not anxious to be blamed for encroaching upon Section 62; but I could not avoid speaking of two languages so important for the study of other African languages.

## II. NORTH-EAST AFRICA.

In this field a good deal of work has been done since the year 1883, partly by various explorers, but chiefly by Prof. Leo Reinisch, of Vienna, whose work is very extensive.

Since some ten or fifteen years, Prof. Leo Reinisch has published no less than nine complete works on languages hitherto almost unknown, and which it would be perhaps premature to classify exactly as proto-semitic or proto-hamitic. These works are chiefly based upon the materials collected by himself on the spot, and they consist of Grammars, Texts, and Vocabularies, carefully elaborated. In my paper on the Fulbe, presented to the Vienna Congress of Orientalists, in 1886, I had expressed the opinion that the Fulbe were of Oriental origin. With the help of Prof. Leo Reinisch's works, I can assert positively that, when I have the roots of the Ful language duly classified, I shall be able to prove their linguistic relationship with the populations whose languages have been dealt with by this eminent scholar. I proceed now to give a full list of Prof. Leo Reinisch's publications:

1. *Die Barca-Sprache; Grammatik, Text und Wörterbuch* (Wien, 1874), from the manuscript materials of Werner Munzinger Pasha.
2. *Die Nuba-Sprache; Grammatik, Texte und Wörterbücher* (Wien, 1879), a masterpiece exhibiting the four chief dialects of this language.
3. *Die Saho-Sprache; Grammatik*, yet unpublished; *Texte* (Wien, 1889); *Wörterbuch* (Wien, 1890), a very extensive and elaborate work.
4. *Die Bilin-Sprache; Grammatik* (Wien, 1882); *Texte* (Leipzig, 1883); *Wörterbuch* (Wien, 1887), the most extensive of all, chiefly enlarged by comparisons with the neighbouring languages.



5. *Die Kafa-Sprache: Grammatik* (Wien, 1888); *Wörterbuch* (Wien, 1888).
6. *Die Chamir-Sprache: Grammatik* (Wien, 1884); *Wörterbuch* (Wien 1884). Language of the Agaw people of Lasta and Wag.
7. *Die Quara-Sprache: Grammatik* (Wien, 1885); *Texte und Wörterbuch* (Wien, 1885); *Deutsch-Quarisches Wörterverzeichnis* (Wien, 1887). Language of the Agaw people of Kwara.
8. *Die Afar-Sprache: Texte* (Wien, 1885); *Wörterbuch* (Wien, 1887) *Deutsch-Afar'sches Wörterverzeichnis* (Wien, 1887); *Grammatik*, yet unpublished.
9. *Die Kunama-Sprache: Grammatik* (Wien, 1881); *Texte* (Wien, 1889); *Wörterbuch* (Wien, 1890); *Deutsch-Kunama Wörterverzeichnis*, yet unpublished.
10. *Die Sprache der Srib-Iaho* (Wien, 1878),—only a grammatical Note.

Next to Prof. Leo Reinisch's works I must mention Dr. Herman Almkvist's *Die Bischari-Sprache: Grammatik* (Upsala, 1881); *Wörterbücher* (Upsala, 1885). It is to be deeply regretted that the author has not deemed it convenient to publish the texts on which he has based his elaborate work. This language, already illustrated by Werner Munzinger Pasha and others, is of the utmost importance, both from linguistic and historical points of view. Its linguistic relationship, when fully ascertained, will throw more light on the still uncertain history of the people who speak it, and who seem to have played an important part in antiquity. They were the Blemmyes of the Roman period, and the Beja of the Middle Ages; and Lepsius recognised them as the modern representatives of the Kushites of the Old Testament, the Ethiopians of Herodotus, and the people of Meroe and Napata, who are supposed to have left the yet undeciphered hieroglyphic inscriptions of Nubia. The probability of their having played an important part in the ancient history of Egypt, and the evident affinities of their language to that of the Berbers, would induce me to consider them rather as the modern representatives of the *Berberhs* mentioned in two ancient hieroglyphic inscriptions, and of the people alluded to by Herodotus under the ethnic name  $\tau\eta\beta\acute{\iota}\nu\beta\alpha\pi\phi$  (II. 158), both of which I shall refer to in my paper on the *Origin of the word "Berber."*

The history of the Blemmyes has been admirably investigated of late in Prof. Eugène Réville's two *Mémoires sur les Blemmyes* (Paris, 1874, 1887), based upon some demotic and Coptic documents; but the question as to their ancient identity is far from being solved, and the field is large enough. However, as long as the ancient inscriptions are not satisfactorily interpreted, no definite solution can be arrived at.

Other isolated works in this field are the following:—

- MAX DE ROCHEMONTREIX.—*Quelques Contes Nubiens* (Caire, 1888), a collection of Nubian Folk-lore,—very useful to students of the Nubian language, as the author has given an interlinear translation of great accuracy.
- J. SCHREIBER.—*Manuel de la langue Tigré* (Vienne, 1887), a compendious grammar of the language spoken in the ancient kingdom of Tigre, and closely akin to the Tigre language, though differing more



than the latter from the ancient Ghez, now extinct. This is the first serious attempt to deal scientifically with that language,—the author, a Roman Catholic missionary, having acquired his linguistic knowledge on the spot. Unfortunately, the Ethiopian character, used throughout the work without any transliteration, renders its reading somewhat difficult.

GIOVANNI COLIZZA.—*Lingua Afar: Grammatica, Testi e Vocabolario* (Vienna, 1887), a work compiled under the direction and with some of the materials of Professor Leo Reinisch, and intended for those who do not understand the German language.

H. H. JOHNSTON.—*The Kilima-Njaro Expedition* (London, 1886), in which the author has devoted two extensive chapters to the Anthropology and Linguistics of the district explored by him. With reference to the languages included in this sub-section, he has given an elaborate grammatical note and a comparative vocabulary of nearly 800 words of the *Masai Language*, only known by vocabularies and lists of words. His sketch of this language is very interesting, as it is closely allied to the Bari and not at all to be classified in the so-called Nuba-Fulah group.

Rev. M. WAKEFIELD.—*Vocabulary of the Kavirondo language* (London, 1887), a list of some 150 to 200 words collected on the spot, but without any grammatical information. This is to be regretted, as the language is an isolated one, south of the Equator.

ANTONIO CECCHI.—*Da Zeila alle frontiere del Caffa* (Roma, 1887), in the third volume of which the author has given linguistic information about several languages, from the notes collected by a French missionary and various Italian explorers. This part of the work is marred by the author's peculiar system of transliteration, and by the fact that the original notes of the compilers had been almost defaced by moisture. The use of such a work is very difficult and quite unreliable.

MAJOR C. M. WATSON.—*Comparative Vocabularies of the languages spoken at Suakin: Arabic, Hadendoa, Beni-Amer* (London, 1888), in which the compiler has done his best to illustrate the grammatical features and pronunciation of these three languages, though the form of vocabulary supplied to him was rather intended for Indian than for African languages.

TH. NÖLDEKE.—*Tigre-Texte* (Wien, 1890).

### III. NORTH-WEST AFRICA.

In this field, also, a fair amount of work has been done by various authors, or is in preparation, so that almost the whole field will soon be fully investigated. Before entering into any particulars, I must recall the unrivalled works of the French Roman Catholic missionaries on the Wolof language, so important as the chief trading language all along the coast and the Senegal and Gambia rivers: Mgr. A. Kobès' *Grammaire de la langue wolof* (St. Joseph de Ngasobil, 1869); *Dictionnaire français-wolof* (Dakar, 1855); *Dictionnaire wolof-français* (St. Joseph de Ngasobil, 1875). Now to proceed from the Soudan down to the coast.



Dr. FR. MÜLLER.—*Die Musuk-Sprache* (Wien, 1886), south of lake Tshad, compiled from the materials collected by Dr. G. A. Krause while in Tripoli.

Capt. J. M. LE ROUX.—*Essai de dictionnaire français-haoussa et haoussa-français, précédé d'un Essai de grammaire de la langue haoussa* (Alger, 1886). This work is far from superseding Rev. J. F. Schön's works on the same language; but it is useful to those not familiar with the English language, and also for ascertaining fully the exact pronunciation of the language as given by others. The Hausa language, besides being the chief trading language in South Soudan down to the mouths of the Niger, is very important from a linguistic point of view, because it exhibits numerous affinities with the Berber language, not only in the vocabulary, but especially in the morphology.

I must make a digression on a curious fact mentioned by Capt. Le Roux in his Hausa grammar (p. x., note): "Ce nègre écrivit, en ma présence, quelques pages que j'ai conservées. Il écrivait *de haut en bas*. Son écriture a beaucoup de ressemblance avec l'écriture arabe; mais il est à remarquer qu'il employait un plus grand nombre de lettres que ne comporte l'alphabet arabe. J'aurais peut-être dû représenter ici les lettres de l'alphabet en usage parmi les nègres et un fac-simile d'écriture; mais, comme je n'ai pu vérifier la valeur des renseignements que j'ai obtenus, je n'ose donner, dès à présent, des exemples d'une écriture qui pourrait paraître douteuse ou contrefaite par suite de sa ressemblance avec l'écriture arabe." It is much to be regretted that the gallant officer has not deemed it convenient to give a specimen of the peculiar writing alluded to by him. I had written to him for more information on the subject, but I was mortified at getting no answer. I cannot think of any mystification in this instance, and the fact had struck me so much the more that I had gathered some similar information from a rather curious book written some thirty or forty years ago by a native priest of Senegambia, whose name I recollect as Santa-Maria, though I have forgotten the title of the book. Perhaps I shall be more successful in the future, as I think such information is worth the trouble of further inquiry.

Rev. J. F. SCHÖN.—*Appendix to the Dictionary of the Hausa language, published 1876* (London, 1888), chiefly compiled from various unpublished documents. I shall have more to say on Rev. Schön's linguistic work.

G. BINGER.—*Essai sur la langue bambara* (Paris, 1886), consisting of a short Grammar, some familiar phrases, and a Vocabulary of nearly 2,000 words. As far as I can judge from my own knowledge of the language, this is a very conscientious, though unpretending, work, and it will prove more useful than any of Gen. Faidherbe's Vocabularies.

Capt. Binger informs me that, during his last journey from Segu down to the mouths of the Niger, he was able to collect ample materials for a Vocabulary and a complete Grammar of the Mandingo language, which has proved far richer than he anticipated: he has also collected materials on the "Siène-ré, Mossi, Gourounga, Goudja,

and Agni" languages, all of which are quite unknown to us. Unfortunately this gallant officer is prevented for some time from publishing the results of his linguistic exploration across the West Soudan, which are so important from many points of view.

RÉV. P. E. MONTEL.—*Eléments de la grammaire Bambara, suivis d'un Dictionnaire Bambara-français* (St. Joseph de Ngasobil, 1887), a very extensive Grammar, with practical exercises. The Vocabulary exhibits some discrepancies from Capt. Binger's Vocabulary; but these, in reality, are quite superficial, and each work completes the other.

OL. DE SANDERVAL.—*De l'Atlantique au Niger par le Foutah-Djallon* (Paris, 1883), which contains a small collection of Fulah words, with many inaccuracies.

DR. TAUTAIN.—*Contribution à l'étude de la langue foute* (Paris, 1889-90). In spite of some useful remarks, this work does not exhibit any progress in grammatical matters.

I have myself in readiness, to be presented to the Ninth International Congress of Orientalists, an *Essai grammatical sur la langue des Fulbe*, in which I hope to solve satisfactorily the much-controverted question of the formation of its plurals.

GEN. FAIDHERBE.—*Langues sénégalaises: Wolof, Arabe-Hassania, Soninké, Sérère; Notions grammaticales, Vocabulaires et Phrases* (Paris, 1887). This is a mere reprint, with the exception of the "arabe-hassania;" and the whole is rather carelessly compiled and inaccurate.

*Guide de la conversation en quatre langues: français-wolof-anglais-sérère* (St. Joseph de Ngasobil, 1880), a carefully prepared Handbook, which has never been noticed, but is very useful to Englishmen as well as to Frenchmen.

RÉV. P. RAINBAULT.—*Dictionnaire français-soso et soso-français* (Mission du Rio-Pongo, 1885), preceded by a short Grammar and a collection of familiar phrases: a very accurate work. In this language, belonging to the Mandingo family, we find, curiously enough, the word *giné* (woman, wife), the same as Gr. γυνή.

I come now to the work in preparation, and here we find again Prof. René Basset. At Tripoli, in 1882, he had collected a Hornu Vocabulary; and in South Algeria he has collected large materials for a complete Hausa Manual. In 1888, he went to Senegambia, on an official mission, and succeeded in collecting ample materials on no less than twelve languages, most of them almost unknown, viz., Zenaga, Arab-Hassania, Sangara, Khassonke, Serer-Non, Landuma, Baga, Dyola, Bram, Mandyago, Nalu and Bidyogo. We are entitled to expect very much from the publication of these materials, which unfortunately is likely to be delayed for some time.

#### IV. SOUTH AFRICA.

In this field we have to deal chiefly with the languages of the so-called Bantu family; and here English-speaking missionaries are making the most



creditable exertions, though they are not quite alone. I shall not attempt any scheme of classification, but only quote the works as they come to my hand from my library, rather in order of size :—

H. BRINCKER.—*Wörterbuch und kurzgefasste Grammatik der Otji-Herero* (Leipzig, 1886), a very elaborate work, dealing also with two dialectal forms, the Oshi-Ndonga and Otji-Ambo, so as to enable Germans to make themselves understood in a large tract of country.

HÉLI CHATELAIN.—*Grammatica elementar do Kimbundu ou lingua de Angola* (Genebra, 1888-89), in which the meaning of words has been given also in English. As far as I can judge, this grammar has been scientifically compiled, and exhibits a marked progress on Cannecattim's work, though this latter is not to be despised.

A. F. NOGUEIRA.—*O Lun Kunbi* (Lisboa, 1885), being a short Manual of a dialect spoken in the interior of Mossamedes.

Rev. P. JOAQUIN JUANOLA.—*Primer paso a la lengua Bubi* (Madrid, 1890), being a grammatical sketch of the northern idiom spoken in the island of Fernando Po, with reference to the southern dialects. From this work, it appears that the language presents some important discrepancies from the general grammar of the Bantu languages, chiefly as the nominal prefixes do not seem to be an integral part of the word.

Rev. W. HOLMAN BENTLEY.—*Dictionary and Grammar of the Kongo language* (London, 1887), an extensive and elaborate work.

JOAQUIM D'ALMEIDA DA CUNHA.—*Vocabulario da lingua Mavia* (Loanda, 1886)—the first volume of a series, but the only one I know of: there is also a short Grammar.

G. BERTIN.—*The Bushmen and their language* (London, 1886), being a very accurate summary of our knowledge on this rather curious language.

Rev. EDWARD STEERE.—*Swahili Tales* (London, 1889)—being the second edition of a very interesting collection.

Rev. EDWARD STEERE and A. C. MADAN.—*Handbook of the Swahili language* (London, 1884), third enlarged edition of this valuable work.

Rev. EDWARD STEERE.—*Swahili Exercises* (London, 1886), a useful companion to the Handbook.

Rev. Dr. L. KRAFF and Rev. J. REUMANN.—*Nika-English Dictionary* (London, 1887), in which "many words are inserted without their meanings, and the great majority of the phrases are not translated." In fact, this expensive work is of little or no use, and might as well have remained in manuscript till completed by some one acquainted with the language.

JOHN BARFIELD.—*The Concord of the Congo language* (London, 1884).

AMADO OSORIO ZAHALA.—*Diccionario pámulu-español* (London, 1887), or a Vocabulary of the Fan language, for which we had already Rev. R. H. Nassau's *Faiwe Primer and Vocabulary* (New York, 1881), a more extensive and useful Manual, as yet unnoticed.

DANIEL J. RANKIN.—*Arab Tales, translated from the Swahili language into the Telugu dialect of the Makua language, together with com-*

*parative Vocabularies of five dialects of the Makua language* (London, 1887), a very interesting and valuable contribution to African linguistics.

REV. WESLEY M. STOVER.—*Observations upon the Grammatical Structure and Use of the Umbundu, &c.* (Boston, 1885), a very accurate work.

REV. W. H. SANDERS and REV. W. E. FAY.—*Vocabulary of the Umbundu language, comprising Umbundu-English and English-Umbundu* (Boston, 1885), a list of nearly 3,000 words in both languages.

MISSIONS D'AFRIQUE.—*Essai de grammaire Ronguaise* (Paris, 1885), a very useful Grammar.

REV. WILLIAM CRISP.—*Notes towards a Soana Grammar* (London, 1886); in fact, a complete Grammar of the Serolong dialect. This is the second edition.

REV. ALEXANDER HETHERWICK.—*Introductory Handbook of the Yao language* (London, 1889), consisting of a Grammar and a Yao-English Vocabulary. I should say, a masterpiece of correctness and conciseness.

J. T. LAST.—*Grammar of the Kaguru language* (London, 1886), followed by an English-Kaguru Vocabulary. A concise and useful work.

A. SIMS.—*Vocabulary of the Yalukema language* (London & Boston, 1887).

A. SIMS.—*Vocabulary of the Kibangi or Kiyandi* (London & Boston, 1887).

J. T. LAST.—*Polyglotta Africana Orientalis* (London, 1885), being a comparative collection of 250 words and sentences in 48 languages and dialects spoken South of the Equator, and additional words in 19 languages. This collection, very creditable to its author, and full of valuable information, would have been far more interesting and useful if the form of Vocabulary supplied to him had been especially designed for African instead of Indian languages.

A. SIMS.—*Vocabulary of the Kiteke; English Kiteke* (London, 1886), with a short grammatical Preface.

J. T. LAST.—*Grammar of the Kamba language* (London, 1885).

A. DOWNES SHAW.—*Pocket Vocabulary of the Ki-swahili, Ki-nyika, Kitaita and Ki-kamba languages* (London, 1885), to which is added a brief *Vocabulary of the Ki-banyo dialect*, collected by Archdeacon Farler.

We have some Vocabularies in the following works:—

H. H. JOHNSTON.—*The River Congo* (London, 1884), in which we find a chapter on *The Languages of Western Congo: Kongo, Ki-teke, Ki-buma, Ki-yandi*; with a short grammatical Introduction, very carefully prepared.

H. H. JOHNSTON.—*The Kilima-Njaro Expedition* (London, 1886), with linguistic considerations and *Vocabularies of the Ki-chaga, Ki-treita, Ki-gwena, &c.*, also carefully compiled.

To the preceding works I must here add some, the notice of which comes to me only through the "*Orientalische Bibliographie*:"—

J. TORRENTE.—*Outline of a Xosa-Kafir Grammar, &c.* (Grahamstown, 1887).



C. G. BÜTTNER.—*Wörterbuch der Suaheli-Sprache* (Berlin, 1890).

W. von St. PAUL ILLAIRE.—*Suaheli Handbuch* (Berlin, 1890).

At the very last moment, I am in receipt of some books published by the French Catholic missionaries in West Africa. I have no time to look carefully into them, but will only say that the "langue Fiote" is called in England "Congo language," and that the works may prove very useful for testing the accuracy of those published in England on the same language, and *vice versa*. The so-called Bantu languages need to be investigated more thoroughly, and the discrepancies between the English and French grammarians on the features of these languages, and especially on the exact meaning of the prefixes, may doubtless yield some important conclusions. I now proceed to quote the works alluded to:

Rév. P. USSEL.—*Petite Grammaire de la langue Fiote, dialecte du Loango* (Loango, 1888).

Rév. P. ALEX. VISSEU.—*Dictionnaire Fiot* (Paris, 1889), apparently referring to the same dialect as the above Grammar.

Mgr. CARRIL.—*Grammaire de la langue Fiote, dialecte du Kakongo* (Loango, 1890); *Dictionnaire Français-Fiote, dialecte du Kakongo* (Paris, 1890); *Histoire sainte, Française et Fiote* (Loango, 1889); besides Catechisms in four dialects.

Finally, I must also notice a *Praktische Grammatik der Suaheli-Sprache mit einem Wörterbuche* (Wien, 1890), by R. Seidel, a very carefully compiled Handbook. It is one of a series of practical grammars, some of which are quite remarkable.

#### V. AFRICA GENERALLY.

I have left unnoticed till now a good many linguistic documents, because I wanted to refer to them in a separate sub-section, as they have been all published in the *Zeitschrift für Afrikanische Sprachen*. This Review has issued only three volumes, from October, 1887, to July, 1890; but they are full of the most valuable information, and great credit must be ascribed to its editor, Dr. C. G. Büttner, of Berlin, for having brought so much material to light. I will now review the whole.

Dr. C. G. Büttner has himself contributed some papers, as follows:—

*Deutsch-Kikamba Wörterbuch* (I., 81-123), compiled from the late Dr. L. Krapf's papers, and translated into German, the English meaning being given only where the German word is ambiguous.

*Märchen der Ova-herero* (I., 189-216, 295-307), a collection of tales with correct interlinear translation, and very interesting explanations.

*Sprachführer für Reisende in Damaraland* (I., 252-294), in which the compiler has given the most useful words and colloquial phrases of the Herero language, preceded by some grammatical notes.

*Zur Grammatik der Balubasprache* (II., 220-233), an outline grammar of an almost unknown dialect spoken in the middle Congo district.

*Chua cha utenzi* (I., 1-42, 124-137; II., 241-264), a collection of poems in the old Swahili language, collected by the late Dr. L.

Krapf. As he remarks, these texts are far more interesting for their form than their contents. They are given in Arabic characters, with a Roman transliteration.

I come now to the various contributors of the Review.

C. H. RICHARDSON.—*Zur Grammatik der Sprache der Bakundu, Kamerun* (I., 43-48), a short grammatical Note on the language of the Bakundu.

J. G. CHRISTALLER.—*Negersagen von der Gold Küste* (I., 49-63), a collection of African tales.

P. ENDEMANN.—*Texte von Gesängen der Sotho* (I., 64-71), a collection of songs of the Basuto.

VON DER DECKEN.—*Wörterverzeichnisse aus dem Ki-Dschagga und Pare* (I., 72-76), a small list of words of the Ki-Dschagga (H. H. Johnson's Ki-caga) and Pare languages, both belonging to the so-called Bantu family.

OSCAR BAUMANN.—*Beiträge zur Kenntniss der Bube-Sprache auf Fernando-Poo* (I., 138-155), short lists of words of the Baoni and Ureka dialects of the Bubi language, together with a Vocabulary of the Banapa dialect, collected by a Spanish missionary.

J. G. CHRISTALLER.—*Die Volta-Sprachen-Gruppe* (I., 161-188), a short survey of five languages spoken in the Volta basin. Whether the languages of the Soudan were originally identical with the so-called Bantu languages, is a question which, I am afraid, will not be solved soon, for our knowledge of the subject is far from being complete enough. However, this question seems to have drawn the author's attention, and he refers again to it in another paper: "Bemerkungen zu R. Lepsius' Einleitung über die Völker und Sprachen Afrikas, Nubische Grammatik," 1880 (I., 241-251), a rather premature dissertation, though full of useful information.

ERNEST VOHNEN.—*Proben der Fulahsprache* (I., 217-237; III., 295-314), a collection of texts in the Ful language, both in Arabic and Roman characters, followed by a German translation. Till now I have not yet examined these texts, as I intend to do as soon as possible; but they appear to me, at first sight, as rather inaccurate and of little use for grammatical or lexicographic purposes. The native who has supplied the two first texts is certainly not a Ful, but rather a Mandingo; for he writes جرن, and pronounces *kyerno* instead of *tyerno*; and yet the Roman transliteration, made before him and under his dictation, is very often almost false, as: *noulaku doh allaku* (الله), in which I am quite certain I recognise *nulodo Allah* (messenger [of] God). And so on, so that I anticipate some hoax, inasmuch as the translation seems to me to be a more or less inaccurate paraphrasis of the text. The third text appears to be more correct, and I expect more from it.

C. MEINHOF.—*Das Zeitwort in der Duallasprache* (II., 1-34).

Dr. W. JUNKER.—*Versuch eines Verzeichnisses von Wörtern centralafrikanischer Sprachen* (II., 35-103), being a collection of Vocabularies of nearly a dozen almost unknown languages in Central Africa.



- HÉLI CHATELAIN.—*Sammlung von Mbamba-und Umbangala-Wörtern und Bemerkungen dazu* (II., 109-146), or *Vocabularies of the Mbamba and Umbangala languages, interpreted in Kimbundu, German, and Portuguese.*
- VON FRANÇOIS.—*Sprachproben aus dem Togo-land* (II., 147-154), a small Vocabulary of the Kong, Banjawe, Gambaga, and Asante languages.
- WÜRTZ.—*Zur Grammatik des Kipokoma* (II., 161-189).
- C. MEINHOF.—*Benga und Duala* (II., 190-208), a comparative Grammar of the Benga and Dualla languages.
- AD. MANN.—*Eine geschichtliche Sage aus der Zeit der ersten Niederlassungen der Egba, etc.* (II., 209-219).
- HÉLI CHATELAIN.—*Die Grundzüge des Kimbundu oder der Angola-Sprache* (II., 265-314; III., 161-205).
- J. G. CHRISTALLER.—*Die Sprachen in dem Nigerfreistaat Liberia* (II., 315-330).
- J. G. CHRISTALLER.—*Näheres über die Kru-Sprache* (III., 1-39), a very interesting grammar of the Kru language in its five dialects.
- DR. F. BACHMANN.—*Wörterbuch Deutsch-Pondo* (III., 40-76).
- FR. PRAETORIUS.—*Eine Galla-Fabel* (III., 77-79).
- W. BANG.—*Zwei Objektakkusative bei nominibus in Nuba* (III., 80).
- FERD. WÜRTZ.—*Kipokoma-Wörterverzeichnis* (III., 81-106).
- J. G. CHRISTALLER.—*Sprachproben vom Sudan zwischen Asante und Mittel-Niger* (III., 107-154), specimens of some Soudan languages, with English meanings.
- C. MEINHOF.—*Das Verbum in der Isubu-Sprache* (III., 206-234).
- BESTE.—*Zusätze und Berichtigungen zum Pondo-Wörterbuch* (III., 235-240).
- C. MEINHOF.—*Ein Märchen aus Kamerun* (III., 241-246).
- J. G. CHRISTALLER.—*Einheitliche Schreibweise für Afrikanische Namen und Sprachen* (III., 247-264).
- C. MEINHOF.—*Das Zeitwort in der Benga-Sprache* (III., 265-284).
- DR. F. VON NETTEBLADT.—*Matshairi in Kiswahili* (III., 285-291).
- DR. L. WOLF.—*Beitrag zur Kilir-Sprache* (III., 292-294).

I must state here that the greatest part of this large material is not ready for practical use, even for Germans; but the whole will prove invaluable to students of languages and compilers of Handbooks.

And now, I conclude with the hope that the next Review of African languages may furnish matter as thorough and interesting as this has.

TH. G. DE GUIRAUDON.

LONDON, June, 1891.

## SUMMARY OF EVENTS.

INDIA.—When we last went to press the country had just been startled by the news of the Manipur disaster, which, though it has not proved quite as sanguinary as was at first reported, is nevertheless the greatest reverse which the British arms have for some time sustained. As this matter is fully treated elsewhere, we here only record the fact of the massacre caused by the awkward attempt to arrest the Senaputty, the fast marshalling of an avenging force, its rapid march and easy success, after only a slight skirmish or two. The chiefs had fled, the capital was abandoned, resistance was seen to be vain. Friendly relations with the people were resumed—in fact, can scarcely be said to have been interrupted, except by that momentary outbreak, legalized, probably, in their eyes by the order of their chiefs. This part of the business was over before the end of the month which opened with the massacre. The idols in the courtyard which had been smeared with the blood of our officers, were blown up. The chiefs and leaders were pursued, and one by one made prisoners. A Court of Investigation has elicited that the accusation of torture and indignities must be given up. The process of the trial and the sentences will be sent up to the Supreme Government, which will also decide on the future of the country. Meanwhile, the commander-in-chief in India has very rightly ordered a Court of Inquiry into the causes and circumstances of the disaster; and among the results, we hope to see various points cleared up where some one had blundered, and especially how Col. Skene came to abandon his men while facing the enemy, and, leaving the command to subordinates, entangled himself in Mr. Quinton's negotiations. By all military rule, his place was in the midst of his men. Meanwhile the inevitable debate in the House of Commons took place on the 16th June, and was characterized by much good sense, taste, and moderation on all



hands. Sir John Gorst was the sole offender, whose words, though he sought to explain them in a good sense, cannot but leave a painful impression. Little indeed was added to previous knowledge on the subject; but Mr. Stanhope very rightly admitted the necessity of a decision on the part of the Secretary of State in Council on the whole question, when all the facts are in his hand; and Mr. Bryce made the very sensible proposal, that it is expedient that the Foreign Office of India, like other great departments, should be guided by a Member of Council, and not, as hitherto, directly by the Governor-General with the aid of a secretary. We echo the hope of Mr. Cremer, M.P., that the sentences of death will not be carried out, as much is to be said for the culprits, in a matter in which, as far as our knowledge yet goes, great negligence was shown and gross mistakes made by almost all the officials, civil and military, concerned in this sad affair, right up to the Governor-General and Secretary of State himself.

There have been two riots—one at Benares about a Hindoo temple, and another at Calcutta about a Moham-medan Mosque. Though slight in themselves, they at least tend to show that there is a want of tact in some of the present Indian officials. Those in the past were able to deal with mosques and temples without causing such disturbances.

Another of the little North-western Frontier wars, begun in necessity, and carried out, after a reverse or two, with energy and skill, has at length been brought almost to a conclusion by the efforts of General Sir W. Lockhart. Some of the tribes, however, still hold out; and nothing seems decided as to the future. It needs no prophet to foretell that, failing a sounder frontier policy, we shall soon have again to chronicle another raid and another expedition. Meanwhile there comes the news of a rising in Gilgit, and another in Orissa, in the State of Kennjhar. The latter is already almost quelled; but the former may lead to further and greater trouble.

On the 10th of April, Sir J. Pease moved a resolution in

the House of Commons in condemnation of the Opium revenue of India, and went over the usual grounds, saying, among other things, "that opium was far worse than whisky," and that "every thinking man at home in whose opinion confidence was placed, and certainly all the heads of the Christian Church, looked upon the question as one of Christianity." Mr. J. M. Stewart, an old offender, seconded the motion with some more commonplace. Dr. Farquharson was thankful that some of the usual clap-trap had been given up; and made some plain, sensible statements about the use of opium, comparing its action favourably with that of alcohol. Sir J. Fergusson, in the absence of the Under Secretary for India, denied that China was forced to take opium, and explained how China stood in relation to this question. The Indian Government too, he said, while not suppressing the trade or the use of opium, was quite alive to the necessity of regulating it, as it did other matters of excise. He touched upon the increase of taxation which would be necessary if the opium revenue were stopped, and ended by hoping that the motion would not be pressed. Mr. S. Smith followed, and spoke more about China, asserting that "every single city in India gave an almost unanimous vote to put a stop to the sale of opium"!! Sir R. Temple tried to enlighten the House on the use of opium; and his great experience in India should have given weight to his speech. Mr. M. Cameron, however, who had flitted through part of the East "examining" the whole question of opium, wanted a Royal Commission on the subject, and as he could not get that, declared he must help Sir J. Pease. Mr. W. H. Smith thought the House should, if it objected to the opium revenue, at least guarantee the Government of India against any deficiency caused by abolishing it. Sir J. Pease had no objection; but asked, Why then had he not included it in his proposal? declared he was willing to add it now. Mr. W. H. Smith proceeded to show what the Government in India had done about opium-growing; and said he could not accept the resolution. On a division, the



resolution was carried by 160 against 130—a majority of 30. Sir R. Fowler then proposed a resolution to deal with the resulting deficit; but Mr. Healy talked the motion out. The Government are much to blame for allowing themselves to be defeated in this matter; but nothing has since come of it. The feeling in India, both European and native, is against the resolution, and especially against its principle, which is that of irresponsible, ignorant persons in England venturing to dictate to the Government of India what should or should not be done there. As to the sincerity of these fanatics, whose knowledge of opium extends at most to the works of De Quincey, all we say is, that we shall believe in it when they have the courage to propose the abolition of the production of ale and whisky, which are beams compared with the opium mote. Opium does not madden, or lead to impoverishment, quarrels, murders, and habitual wife-beating.

The death of Sir Tanjore Madhava Rao removes one of the leading statesmen of India, who had shone in many capacities. As Dewan of Travancore and subsequently of Baroda, he showed how prosperous a native State can be made under a native ruler. An ardent reformer, but on Conservative lines, he was foremost in advocating right measures for the improvement of India, and strenuous in resisting the empiric meddling both of Indians, and of Europeans of the class who rush in where angels fear to tread. He leaves a void which will not easily be filled.

The active agitation roused by the Age of Consent Bill has subsided; but it will be long before the silent indignation caused by it will die out. The Government has shown its consciousness of this by issuing strict regulations regarding the working of the Act, which is to be entrusted mainly to the higher native officials.

Sir David Barbour's scheme of a gold currency for India, for fixing definitely the rate of exchange with England (at 13. 5*d.* per rupee) has been submitted to the Bengal Chamber of Commerce. After a history of how gold became the coin-

age of England, he proposes (1) that the free coinage of silver in India be stopped; (2) that free coinage of gold be granted; (3) that gold coins of 10 and 20 Rs. be issued; (4) that the standard be such as to make these equal to about £.71 and 1.42 respectively; (5) that if exchange still fall, it could be artificially raised, by the Government reducing the silver currency. Finally, he gives rules for meeting the difficulty caused by the fact that 10 and 20 rupee pieces would be too valuable for common currency in India. The scheme fails to meet the object proposed; for he admits that exchange might still fluctuate. Where, then, is its utility?

Though the Monsoon has burst over India, and Arcot has been relieved by a good rainfall, reports from almost all other parts of India show serious danger of a scarcity, if not a famine, owing to the scanty rains that have as yet fallen in place of the expected heavy downpours of a normal season.

The new Nagpur-Bengal Railway has thrown open a rich district, and lessened considerably the time between Calcutta and Bombay.

The preliminary results of the Census give the population of British India as 220,490,000, an increase of 22 millions since 1881; and the population of the whole country, including feudatory States, as 285,000,000, showing an increase of 25 millions.

From other parts of *Asia* we have a rising in Yemen in Arabia, against the Turks; a riot at Wu-hu in China against some Europeans, luckily unattended with loss of life; an order for 6,000 tons of rails to be delivered for China in June; an unsuccessful attempt on the Czarewitch's life at Tokio in Japan; the cutting at Vladovostock of the first sod of the great Siberian railway by that Prince; a railway laid between Jaffa and Jerusalem; and a new exploration of Asia Minor, begun by Professor W. Ramsay in continuation of the one whose valuable results he lately published in *The Historical Geography of Asia Minor*, reviewed in our last number.

CANADA.—The general elections have resulted in a dimin-



ished majority for the Conservatives; and hard hits were given on both sides during the elections, which were fought on the cry of unrestricted reciprocity with the United States, from the Liberals. Their opponents decried this, as fatal to the union of Canada with England. If the result is the gauge of Canadian love for the Union, it is not very satisfactory for Imperialism. Just as the newly-elected Parliament was settling down to work, the Dominion has to mourn the sudden death of its Premier and leading statesman, Sir James Macdonald. The consequences of his death to the party of which he was the leading spirit remain yet to be seen; but the people are hardly likely to reverse the decision they so lately gave in favour of his policy. The Hon. Mr. Abbott has succeeded in forming a ministry; but it is doubtful if it will succeed in holding together long. The only other events to be noted here are the indefinite postponement of the negotiations regarding the tariff with the States, in the sudden breaking off of which but scant international courtesy was shown by Mr. Blaine; and the friction with Newfoundland regarding the refusal of bait to the Canadian fishing boats.

NEWFOUNDLAND has good reason to complain of Lord Salisbury's Government, whose *modus vivendi* with France, however it may appear as a triumph of diplomacy, is certainly injurious to our little colony. Her natural resentment at being sacrificed to diplomatic exigencies was fanned into a flame by the introduction into Parliament of a veritable Coercion Bill. She protested, and sent delegates, who pleaded in vain before both Houses; and at length the colony passed the identical measure herself as the only means of vindicating her legislative independence. The discontent in the colony is great; for though they understand England's reluctance to quarrel with France on so small a matter, they fail to see why their interests should be sacrificed to the so-called necessity of supporting a treaty 150 years old.

AFRICA.—The long-expected Anti-slavery Congress connected with Cardinal Lavigerie's new crusade was begun at

Brussels on the 29th April, and attended by many ecclesiastics, several foreign delegates, the Portuguese Minister Resident, and by Lord Vivian as representing England. Much was said in praise of past action against slavery; but its immediate suppression was pronounced impossible, and it was prudently resolved to limit present action to its restraint, with a view to eventual suppression. Some details were given of what was actually being done, which seemed little enough; and the hope was expressed that next year, commemorating the discovery of America, should see the utter abolition of slavery. The connection between the two is not visible, and no means were suggested for hastening that consummation. Great interest was created by the speech of the negro editor of a Hayti paper, who prophesied a great future for the African races. Morocco, as the nearest delinquent in the slave line, was rightly (or wrongly) abused. The Conference, however, separated without the suggestion of any really practical measures.

From the Sahara comes the discovery by the French of a vast spring of water at Golia, which must revolutionize old ideas of that desert. On the West, the little difficulty between Portugal and the Congo State regarding Lunda has been amicably settled by a new delimitation. On the East, the respective spheres of influence of England and Italy have been defined in a like friendly way—England yielding much to Italy. Natal has been granted a Representative Government. It has also received a friendly visit from President Kruger, of the Transvaal, who was right well fêted, and returned greatly pleased with his reception. This has produced good fruit already, for a threatened *trek* of Boers to Mashonaland has been prevented, at least for the present, by the firm attitude and decided prohibition of the President. A railway, too, has been run from Natal to Langsneck, on the Transvaal border. At the Cape, Mr. Charles Rhodes's return from England was celebrated by a great banquet, given by the Afrikander Bond, at which speeches were made, expressing firm loyalty to England,



and the hope of a federation of the States in South Africa. The Portuguese difficulty with the South African Company, resulting in collisions not unaccompanied by bloodshed, brought matters to a serious crisis; but eventually the good sense of responsible politicians at Lisbon triumphed over senseless chauvinism; and a treaty has been concluded, which has secured peace by the cession of a large slice of territory to Portugal.

AUSTRALIA.—The months of March and April saw the discussion and adoption by the Convention of the Colonies of the Southern Seas of the proposed "Constitution of the Commonwealth of Australia."

This is quite different from Imperial Federation; and is simply a proposal for the Federation among themselves of the Colonies in that region of the globe. Loyalty to the throne was as a matter of course duly manifested; and so too was the desire of keeping intact the relations with the mother-country, as evinced by the vote of 35 to 3, for leaving the Governors-general to be nominated by the Crown, instead of being elected by the people. Their salary was fixed at not less than £10,000 a year. The present Federal Council is to be abolished; and the new body which is to replace it, is to consist of the Crown, a Senate, and a House of Representatives—each Colony, of course, retaining its own local legislature. Each Colony—the number forming the Federation to be fixed hereafter—is to be called a State. The Parliament of each State is to choose eight members for the Senate, who will retain office for six years, half retiring every three years. The President of this body is to be elected by itself. The House of Representatives is to be elected triennially: one member for every 30,000 of the population, and a minimum of four for each State. The members of both houses are to be paid £500 a year; but the useless farce of seeking re-election on accepting office is avoided.

The powers of the Commonwealth Parliament are to embrace:—

1. Customs, excise, taxation (which is to be uniform in all the States), public debts, and raising of money by any other means.
2. Military and naval defences; shipping and navigation; lighthouses, buoys, beacons, etc.; quarantine, fisheries, railways, and river navigation common to two or more States.
3. Statistics, including census; posts and telegraphs; certain inter-States legal matters and processes; marriage and divorce.
4. Banks and banking, bankruptcy, insolvency, bills of exchange.
5. Currency and coinage, paper money, legal tender; weights and measures; copyright, patents, and trade-marks.
6. Emigration and immigration, influx of criminals, naturalization, and status of aliens.
7. External affairs and treaties, relations with the Pacific Islands.
8. Matters especially referred to it by the Parliament of any State.
9. Legislative powers now exercised by the Imperial Parliament, or by

the Federal Council of Australia, and all things necessary for the execution of the above.

The powers of the Senate are to be co-ordinate with those of the House of Representatives; and the assent of the Governor-general is required for all measures. He can reserve any measure for the approval of the Crown; and the Crown in Council may disallow any bill, up to two years after its reception.

The executive power vested in the Crown will be exercised by the Governor-general, advised by a council of seven ministers, who may sit in either House, and the sum of £15,000 is set apart for their payment. The Governor-general is also the commander-in-chief, *ex officio*, of the naval and military forces of the Commonwealth. All references to the Crown must be made through the Governor-general.

The Supreme Court of Australia, to consist of a Chief Justice, and at least four judges, will be the final court of appeal; but the Crown may grant leave to appeal to itself in Council in all cases in which public interests are involved. The local Parliaments will appoint their own Governors.

Existing Colonies, on adopting the Constitution, will be admitted into the Commonwealth, and new Colonies under certain regulations. The seat of this Parliament is to be determined henceforth by the Parliament itself.

Any law for altering the Constitution must be first passed by an absolute majority of both houses, then submitted to special conventions elected by the ordinary electors of each State, and approved by a majority of the States: it then becomes law, subject to the disallowance of the Crown.

This scheme, after much discussion, was adopted by the Convention of the Colonies, which then separated. It has now to be submitted to the legislature of each State. It does not augur well for its speedy passing into practical working order, that the chief mover in the whole scheme, Sir Henry Parkes, was defeated almost as soon as he met Parliament, though not directly on this subject. He has, of course, appealed to the people by a dissolution. The further progress of the movement will be watched with keen interest by all.

The struggle between capital and labour has not quite ceased yet; but it has during the quarter called for no particular notice.



## TELEGRAMS REGARDING THE RISING AT GILGIT.

*(Commented on as they came in.)*

THE small rising that has occurred in Gilgit gives me an opportunity of indirectly answering a question that appeared some years ago in a leading "Daily": "*What is Gilgit?*" *The Times* of the 15th June, 1891, has a telegram announcing that "the British Agent was at Chalt with 500 men. The chiefs of the Hunza and Nagyr tribes appeared afraid to attack, and a Cashmere regiment of the Imperial Service had been ordered up from Jamu to Gilgit," a matter of some thirty marches. Chalt is on the way from Gilgit to Hunza along the wild Hunza river, which makes a sudden bend between perpendicular and almost impassable rocks. Immediately above it is the fort and village of Chaprôth, which commands the Hunza and Nagyr roads and has been the bone of contention between Hunza, Nagyr, and whoever happened to hold Gilgit. It is now, presumably, garrisoned by (our) Cashmere troops. Possibly one of the many attempts has been renewed to turn out the Cashmere garrison; but the telegram is too meagre to justify the conjecture that, perhaps, the chiefs of Nagyr and Hunza have composed their ancient rivalries in order to expel us from Chaprôth. The rising is no doubt due to fear of our encroachment, but is "causing little anxiety and unlikely to assume any importance." Long may it be before the joyousness of Gilgit, of which a dance will be illustrated in the next number of this Review, gives way to the moroseness of natives under foreign rule. The strict Sunni Muhammadanism of Chillas has killed "Polo," of which Nagyr and Hunza are the home; and even from Shiah Nagyr the old fairies are departing. It is only in wild and inaccessible Hunza that Grimm's fairy tales are still being translated into actual life. Its Chief, or Tham, Muhammad Khan, may be a parricide; but he is still as "ayeshô," or heaven-born, as his rival of Nagyr. Fairies still rule the land and strike the sacred drum when war is to be declared; and ecstatic women are still the historians and oracles of Hunza. I hope to be able to give, in a future issue, an account of the mysterious "Mulî" religion of that region, and draw a comparison between its Keltâm-i-pîr, of which a few pages have come into my hands, and the Mithaq, or "covenant," of the Druses of the Lebanon. In the meanwhile, the illustrations in the next number of this Review "of a Hunza and a Nagyr fighting, and Yasinis keeping the peace;" of all listening to the (seated) "minstrels" that ever precede the Chitral King on his marches, and the central figure of the famous Court poet, Taighûn Shah, one of whose poems was published in the January Number of this Review, may stimulate the interest in regions which, if not the cradle of the Aryan race, offer us empires to conquer in every branch of human inquiry.

After the above was in type a second telegram, in *The Times* of the 20th June, informs us that "news comes from Duedschalt, that Colonel Durand had intimated to the Hunza and Nagyr chiefs that no invasion of their country was intended, but that any attempt on their part to raid into Cashmere territory would be met by force." We thus have a confirmation of

our suspicion that, so far from a friendly correspondence having passed between our Agent and the chiefs of Hunza and Nagyr, these rivals had combined against what they deemed to be a common foe, bent on a common encroachment, in spite of assurances of friendship and subsidies. Since 1866 I have preached that to leave unmolested the districts in the so-called "neutral" zone, between the ever-approaching spheres of influence of Russia and England in Asia,—was the only way of interposing, in the Dardistan direction, a series of impregnable Circassians between any hostile advance and India; whereas by bringing the intervening tribes under our control, or annexing them to either Kabul or Kashmir, we were destroying their power of resistance to an aggressor, and precipitating the day when our small armies would meet larger forces on the terms of a conflict in Europe. "Duedchalt" is mis-spelt. "Nagyr" is not "Nagar," the common Hindi name for "town;" and the reference to the "Hunza and Nagyr tribes" in the telegram of the 18th ultimo is incorrect, because they are *one* tribe, divided into two rival sections. "Duedchalt" is probably some place between "Guatsh" and "Chalte" read together "Guadchalt" and telegraphed "Duedchalt." The itinerary from Gilgit is described under the following headings in "Dardistan" (1867): "On the Hunza side of the Nagyr river is, Nómál (one day's march from Gilgit), then Nálterr, then *Giutsh*, then *Tshalle*, onward from which, on the left, is Tshaprôt," which is no doubt the present apple of discord. I also regret to hear that the alleged death of Mr. Lennard on the Pamir is at once attributed to the Hunzas.

In *The Times* of the 22nd June, Colonel Durand appears to believe that Mr. Lennard was really killed in Hunza. If so, he had no business there, or he irritated the natives, as Hayward irritated Mir Vali in Yasin, against whom I had warned travellers. The death of Hayward, like those of Stoddart and Conolly in Bokhara, and the attempts on my life in 1866, remained unavenged, and very properly too, because no one, especially on a scientific mission, has any business to involve his Government in war. It is bad enough that he should die; but that others should be involved in danger and expense for the sake of a departed shadow, is worse. Mr. Lennard appears to have intended to visit "Tangdum on the Pamir." This seems to be a mistake for "Taghdumbash," where he probably wished to shoot the sportsman's *ne plus ultra*, the *ovis poli*.

In *The Times* of the 23rd June, it is hoped that Mr. Lennard and Mr. Beach are at "Langar." This place will be noticed in my "Routes through the Hindu-kush." The road from Central Asia here divides, the left going to Serikol and the right to Hunza.

In *The Times* of the 24th June, the two travellers are reported to have reached "Yasni." This should be "Yasin," where my friend, the Raja of Yasin, Nizim-ul-mulk, will, no doubt, take at least as great care of them as he did of the three French travellers, Bonvalot, Capus, and Pepin, regarding whom he wrote to me a very interesting letter at the time.

NOTE.—The telegram of the 29th June confirms the safety of the travellers and the correctness of our conjectures as to names and facts.—ED.

G. W. L.



## REVIEWS.

*The Letter of Consolation of Maimun Ben Joseph.* Edited from the unique Bodleian MS., and translated into English by L. M. SIMMONS, B.A.; with an Appendix. Reprinted from the "Jewish Quarterly Review." London: Printed by Wertheimer, Lea & Co.

The position of Moses Maimonides in Jewish literature is of such commanding eminence that any fresh light thrown on his circumstances or surroundings will be welcome to the students of that literature. It is, we fancy, from this point of view that the *Letter of Consolation* written by the philosopher's father, Maimun ben Joseph, to comfort his co-religionists in Fez, and unearthed by the industry of Mr. L. M. Simmons, will attract attention. The father of the greatest of the Jewish Mediæval writers "deserves a niche in the history of his age and Judaism." It must be confessed that this Letter (of which Mr. Simmons has given an accurate edition of the original Arabic in Hebrew characters, accompanied by a scholarly translation), though simple and earnest, displays few of the qualities which made Maimonides famous. Originality of idea need not be demanded in a homily of this kind; some of the ancients observe that the commonplace is very effective in addresses of consolation; and, indeed, the topics of comfort must have been exhausted by the Rabbis at an early period. But something more methodical, clear, and continuous might have been expected from the codifier's father. The Arabic, too, which he writes, though not otherwise inelegant, is quite ungrammatical, unlike that of his son, which would not disgrace an educated Muhammadan. Mr. Simmons with reason calls attention to the strong influence exercised by the religious language of Islām on the diction of the Jewish author. This is not unnatural, for the language and the religion of the Arabs are indissolubly combined; and it is impossible to employ Arabic for non-Muhammadan writing without shifting words from their natural associations. Hence the borrowing "*iqtibās*" from the Koran is as frequent in the "*Makāmas*" of the Christian Nasif el Yazagi as in that of the Muhammadan Hariri. However, the Jews go to unnecessary lengths in appropriating the terminology of Islām. There is a lexicon in the Bodleian in which the Bible is regularly quoted as the *Korān*. The use of *āyāt* for "a verse," which is only explicable from the point of view of Muhammadan theology, is almost constant in Judæo-Arabic commentators; one of them even speaks of a text that is *mukham*, or "fixed," as though the dichotomy of the third Sura,—over the exact import of which the orthodox sects are at variance,—could be transferred to the Hebrew Scriptures. The use of *imām* for High Priest is equally illogical, since there is no analogy between the functions of the two. Christian writers offend less in this way, their terminology being mainly pre-Islamic. To edit a work of this kind from a single MS. and reproduce its meaning satisfactorily in another language, represents more labour than meets the eye. Mr. Simmons' has evidently been a labour of love. There are passages in the translation



where it is easier to feel dissatisfied with his opinion than to suggest anything more convincing. We could wish that the "Jewish Quarterly" had not, by endeavouring to get as much as possible into a page, somewhat marred the pleasure of reading.

M.

*The Rulers of India Series* (Clarendon Press, Oxford) has been enriched by the life of *Viscount Hardinge*, written by his son and private secretary, the present Lord Hardinge. The varied career of this distinguished soldier and statesman is well and clearly, if all too briefly sketched. In many places the narrative is pleasantly formed out of Lord Hardinge's own letters. The details of the first Sikh war are most interesting. It is scarcely yet known generally how close was the struggle at Ferozeshah, and how long the balance of victory quivered dubiously between the contending forces, from the first indecisive battle at Mudki to that of Sohraon, which ended the campaign. Even this last battle seemed at one time of doubtful issue; for the front ranks of all the attacks recoiled under the terrible fire of the Sikh artillery. One incident at Ferozeshah may be made to throw some light on the blunder of Balaclava. In the midst of that uncertain battle, the whole of the cavalry abandoned the field and took refuge in Ferozepore, some nine miles off, owing to an order conveyed by an aide-de-camp, Captain L——, which had proceeded from his own disordered brain. At the battle of Albuera (as this very biography tells us) Lord Hardinge, then only a captain on the staff, issued, apparently on his own responsibility alone, an order to General Cole to make the attack which secured that hard-fought victory; but of that attack Sir William Beresford, who commanded, knew nothing. Hence it may be deduced, that, sometimes by a stroke of genius, and at others from widely different causes, subordinates in the field who hold a position on the staff become responsible for orders unknown to their chiefs. In putting down this book, one feels that it might with advantage have been longer. One cannot but wish to know more of the man who, as an officer, was "the friend" of both the British and the Indian army; as a statesman, was the originator of the Ganges Canal, and the organizer of railways in India; as a financier, reduced the taxes and yet left the Indian revenue larger than he found it; as Commander-in-chief and as Secretary for War did great services for the British army; as a soldier in the field, showed marked talent and military genius; and who, above all things and in all things, was a thorough English gentleman and a right good man. We would suggest to the publishers to substitute a good map of northern India, or at least of the Punjab, for the worthless one now prefixed to the volume, in which not one of the battle sites of which the book treats is marked, though there is blank space enough for all. That the map was originally printed for another work is just the reason why it is unfit for this.

*Some Distinguished Indian Women.* By Mrs. E. F. CHAPMAN. (London: W. H. Allen & Co.) This is the misleading title of short biographies of five Indian ladies, among whom no historical name finds a place. We would like to deal leniently with the heroines; but the stern duty of the reviewer must be performed. The author herself admits that one of the five is distinguished for nothing except for being the daughter of her father and the wife of her husband. Why then is she thrust into this catalogue?



Another is held up as a distinguished poet—we should say, a fair versifier. But that is surely no wonderful distinction for a countrywoman of Valmiki and the Jehanara Begum. A third, now dead, was distinguished certainly for persistency of purpose in the pursuit of her object; but the author fails to perceive that in doing so, she decidedly failed in her primary duty as a wife: she quitted her husband for her idea, and he became a worse man in consequence. That she neglected also her duty as a mother, is implied in the statement that her child died from want of proper medical advice. What difficulty was there in obtaining this in Bombay, when she had abandoned the Zenana system and taken to walking openly in the streets with her husband? Of the remaining two we will only say, that Ramabai is indeed a striking character, actively trying to do good in her own way, while Cornelia Sorabjee is a distinguished teacher. But Mrs. Chapman herself cannot be let off so easily. These sketches would be pleasant reading; but they are marred by tirades against the religions and customs of India, most unnecessarily intruded. Her Introduction,—more than a sixth of the book,—is what we most disagree with. The wish to destroy at all hazards the domestic seclusion of women, to upset the family system of over 280,000,000 of souls; to substitute for it the over-education and extreme publicity of modern European life, may be a very pleasant idea for “fireside philanthropists great with the pen,” and may soothe the vain conceit of those who think that their own institutions must be the best, and the best suited to all mankind. But we beg to differ. If the European women consider it a slavery and a degradation to stay at home and attend to domestic affairs, so much the worse for Europe. Eastern women consider it their principal duty, and attend to it with pleasure and devotion. It was the old Roman ideal of a good woman. *Domus mansit, lunam fecit*, was a panegyric. But even in Europe our modern system has not produced unmixed good. Our police and divorce courts, to say nothing of other matters that obtrude themselves before the eyes of all, do not show that we are so perfect as to offer to remove the moles from the eyes of others. The complete domesticity of the lives of Indian women has for many minds a charm equal to which we have nothing to offer in reality, notwithstanding our boasts of a higher civilization. That there are abuses to be remedied in Indian domestic life, as in all human matters, is true; but the desire to use the axe instead of the pruning-knife is a folly, and the attempt to do so is both a crime and a blunder. V.

*In Scripture Lands.* By E. L. Wilson; (London: Religious Tract Society), is a splendid quarto, with 150 original engravings, from photographs by the author. It is a treat to look over it; for the story of those wonderful lands never stale, and Mr. Wilson has treated it fully and well. Starting from Egypt and the then recent discovery of the mummies, among others, of the Pharaoh of the Exodus, he leads us across the desert to Palestine, and all over it. There the silver thread of the history of the Chosen People is twined with the golden thread of that life which is the Light that enliveneth the world; and the two combine with topography to act as a spell in enchaining the reader. The description and views of Petra are, with one exception, the most interesting part of the book; for it is not



given to all travellers to reach that deserted desert city; and it has consequently been seldom visited and but scantily described. Numerous illustrations of its rock-hewn monuments tell the tale of its past glories equally with its present desolation. But perhaps the most fascinating part of the book—certainly for ourselves—is the chapter dealing with the site of the "place called Calvary." In spite of the reverence due to ancient tradition, we always failed to understand how the spot generally held to be the scene of the Crucifixion and lying well within even the present city walls could be the place where Jesus Christ suffered and died, "outside the gate" as St. Paul expressly states. The site suggested now many years ago, and accepted also by Mr. Wilson, is probably the real one; and though the sentiment of olden belief may suffer, truth should be allowed to triumph. But we fear that the old tale will yet continue long to be told and believed, and the old site to be visited and revered as the true one by Greek and Latin alike, in spite of all Mr. Wilson says, and that really may be said against it. We can promise our readers many pleasant hours of useful reading in Mr. Wilson's pictured pages.

V.

*School History and Geography of Northern India.* By SIR W. W. HUNTER. (London: Henry Frowde.) Why History, in the title of this little schoolbook, should precede Geography, when the positions are naturally reversed in the book itself, is hard to guess. The historical part, written in paragraphic form, is a sufficiently detailed sketch of Indian history for a junior class. It is marred, however, by useless repetitions proceeding from a studied childishness of style, by undue prominence given to matters of no real moment, and by occasional omissions of points of comparatively far greater importance. The Geography is most meagre and unsatisfactory. In the elaborate description, with which it opens, of the eastern and western river systems of India, the author unaccountably omits even a passing mention of the peculiar river system lying between the two,—remarkable, if for nothing else, in the fact that its waters never reach any sea or lake,—and of the other river system flowing through Rajputana into the Gulfs of Kutch and Cambay. We looked in vain, too, for anything about the products, arts and industries of India, matters with which every Geography should deal. But much cannot be expected from an author who, in telling us that Shah Jehan decorated Northern India with great architectural works, specifies the noble Jamia' Masjid of Delhi and the chaste Pearl Mosque of Agra, but omits entirely the beautiful and world-renowned Taj. Few are capable of writing good schoolbooks; and this little work will not place the name of Sir W. W. Hunter among those select few.

V.

But when Sir W. W. Hunter writes for adults, he produces, as should be expected from him, really good work. Such is the *Life of Lord Mayo* in the *Rulers of India* series, issued by the Clarendon Press, Oxford. It is an epitome chiefly of the author's larger biography of this distinguished Irishman. It does full justice to that able and diligent statesman and accomplished gentleman. Sir William brings out his character, ability, and labours as Irish Secretary and his Indian reforms in administration, into clear, graceful, and prominent relief. The chapter containing most inter-



esting information, as much necessary for understanding the working of the Government of India, as it is uncommon, is the third in the book, on the "Actual Process of Vice-regal Government." The author's thorough knowledge of the system and of his subject in general tells here in full force. Many, even of those who have been long in India, know little of these details, which will be read with much interest by the general public. The system observed in the Vice-regal Council might be introduced with advantage into other and more pretentious institutions. Lord Mayo's labours in India are well told, though there is an utter absence of those shades without which no picture is perfect. This interesting book concludes with a graphic account of Lord Mayo's tragic death. V.

*History of the Indian Mutiny.* By COL. MALLESON. (London: Seeley & Co.) Colonel Malleison has a well-deserved reputation, not only as a graphic and exact narrator of Indian History, but also as an independent investigator of facts and motives. His compendium of the larger History of the Mutiny is, on both these lines, well worthy of his pen,—and that is great praise. But we are sorry to note that it has been evidently written in haste; for it bristles with confused sentences and grammatical slips, to be rectified, we hope, in a later edition. He has also fallen into some mistakes, easily corrected, as that the Lahore Gate of the Delhi Palace opened directly on the Chandni Chowk—it opens to the east, while the Chowk (or more correctly the Urdu Bazar) runs north and south; and that the Selimgarh lies north-, instead of south-east of Delhi. The plan of the siege of Delhi is not correct, nor is that of Lucknao; and as they omit the names of important positions in the military operations, they give but little practical aid. Col. Malleison is at his best in investigating the causes of the Mutiny at the beginning of his book, and its lessons and warnings at the end. His strictures on the so-called Indian Congresses, on Indian Home Rule babblers, and on their ignorant European supporters, are by no means too severe. We especially recommend the last four pages of this valuable History to those who, without knowledge of India, are never content except when trying to thrust Western manners and customs into the East. Col. Malleison especially mentions the evils likely to result from interference with marriage customs: Lord Lansdowne and Mr. Scoble may here read a well-deserved condemnation. Col. Malleison unaccountably omits, among the lessons of the Indian Mutiny, how large a number of incompetent persons that crisis found in high places, civil and military—but for whom it would not have developed at all. The photographs of Clyde, H. Lawrence, Havelock, and Outram are very interesting; and we can only suggest the addition, for the general reader, of a map of India showing the different places mentioned in the work as the scenes of important events. V.

*The Coming Terror, and other Essays and Letters.* By ROBERT BUCHANAN. (London: J. Heinemann.) Couching his facile, but certainly not pleasant, pen, Mr. Buchanan runs a-tilt against common sense and good taste in general. He has here strung together the crudities written by him on the spur of the moment for the columns of the daily press; and adding what even there was deemed inadmissible, he presents the public with a



production the reverse of welcome. Mr. Buchanan has no brilliancy of style to compensate for the want of good matter; and what, when the subject was fresh, might be tolerable to glance at in the columns of one's morning newspaper, is irritating and tasteless in book form, when it has become stale, and is all but forgotten. It is difficult to say whether his utter want of ballast is or is not more offensive than his pompous egoistical pose as the teacher of the public. His letter to Mr. Matthews, whom he exhorts to save his (the Roman Catholic) Church from utter ruin, by releasing Mr. Vizetelly from the sentence of imprisonment justly inflicted on him for publishing the filth of M. Zola, we have never seen equalled for unblushing advocacy of evil, erroneous statements of facts, supercilious contempt of others, vain-glorious intrusion of his own personality, and unnecessary offence to the most numerous of Christian Churches. Yet all this is thrown into the shade by the flippant tone of vulgar abuse in which the whole letter is couched. But this is only the worst specimen of a very bad collection. If the future has in store books like this, there is indeed a fearful "coming terror" for both reviewers and readers. V.

*New China and Old.* By ARCHDEACON MOULE. (Seeley & Co.) The reader who expects to find in this book a comparative study will be disappointed; the author had gone to China to *teach*, and not to learn. The "New China" is apparently the China affected with the leprosy of European civilization, which the Archdeacon actually considers synonymous with Christianity. Mammon and Christ are reconciled! The author has for thirty years successfully preached the gospel, and now, China's "awakening is close at hand." Already has that empire been civilized into maintaining a large standing army; and, with joy and hopefulness, the author informs us that it has given proof of a progressive spirit by "reconstructing its navy." The gospel of peace on earth and goodwill toward men is evidently taking root in China.

To the Archdeacon the dawn has begun; but there is a twilight of the setting, as well as of the rising, sun. Where the author states facts, and not opinions, the book becomes useful; and though we are irresistibly reminded of Exeter Hall on every page, his information need not, on that account, be looked upon as untrustworthy. With reference to the European settlements in China, and the ports opened to foreigners, the author injudiciously reveals some of their distinguishing features; in speaking of the "long rows of brothels . . . in close proximity to opium-smoking dens, which are legion, and to the low liquor shops," and, he adds—unfortunately for the cause he is espousing—"Such unblushing vice would not be tolerated in a well-governed Chinese city." It seems a pity that our missionaries, in foreign lands, do not confine themselves to reclaiming these slices of Christian Europe. The abuses which have, through human fallibility, engrafted themselves on the religions, customs, and the social system of China, will be found carefully chronicled as essentials in Archdeacon Moule's book; there is also interesting information under the headings of "superstition" and "idolatry," with which terms our exemplars of charitableness and humility are very liberal. The condemnation of "ancestor worship"—wrongly so called—in eleven sections by the "learned



and thoughtful scholar " Dr. Ernst Faber, quoted by Archdeacon Moule, is as shallow as it is pretentious. In conclusion, we cannot forbear expressing our surprise that in the whole of the book there is not one word of gratitude to the Chinese Government, which, by its timely intervention, has so often saved European missionaries from the vengeance of an infuriated populace.

H.

*The Cobra Diamond.* By ARTHUR LILLIE. (Ward and Downey, Covent Garden.) This is a three-volume novel the plot and incidents of which group themselves round the doings of a somewhat impulsive young gentleman—Monty Lepel, Captain in the Scots Guards—who succeeds in invoking fleeting happiness on himself at the expense of his relations, friends, and acquaintances, whom his spells plunge into wretchedness and misery. It will be observed that this points a moral—a rare thing now-a-days in a novel. These fateful results are all brought about by the hero becoming possessed of the mystic Ahî Hirâ, a jewel looted from a shrine of Jagannâtha—the ruler of this world—and the Cobra Diamond of the story. The novel lacks, no doubt, to a great extent the literary finish which in this century of appearances is deemed so essential; but it is full of the mysterious, supernatural element so dear to the general reader. Some passages reveal a depth of meaning showing the uncommon insight into human nature possessed by the author, and others express with praiseworthy frankness the *alters pars*—the native view—of English supremacy and English administration in India. The witticisms in connection with "Brotherism" in the first volume apparently owe their being to the author's ignorance of the subject and its phraseology. The scenes between Monty Lepel and Jeswant Serdar—the evil genius of the drama—are described with a vividness and skill which will hold all readers spell-bound. The concluding remarks of the third volume seem to us extremely injudicious; they merely serve to deprive the whole story of its reality and to relegate it to the region of nightmares.

H.

*New Light on Dark Africa.* By DR. CARL PETERS; translated by H. W. DULCKEN. (London: Ward, Lock & Co.) This book, from its first appearance in German, has given rise to much controversy, and we do not feel inclined to renew discussion by touching upon debateable points. The book is well got up, the adventures are thrilling, the illustrations excellent, the print perfect, and the translation good. The title has reference to the light of the gospel and of our civilization; the flashes of artillery and repeating rifles; the glare of rockets; the glow of burning homesteads and smouldering villages. Dr. Peters' information is most detailed, especially as regards his own personal self; how many times he felt thirsty, and what he imbibed each time in the absence of "lager," etc. Religious utterances, references to the Deity, to Christmas, and to Easter, and pious thoughts generally, are pleasantly intertwined with the narratives of plunder, massacre, and the sudden deaths of members of the expedition.

The devout belief, by Dr. Peters, in the intervention of Providence on behalf of his plucky little band of marauders, is quite touching:—Providence, apparently, has a distinct leaning towards Germans, and a special regard for Dr. Peters. The author sneers at Mr. Stanley for paying his



way, and the customary taxes when passing through a country, whilst he, Peters, with only a tenth of Mr. Stanley's forces at his command, pays with bullets to such demands, and flogs the son of a Sultan through whose territory he was passing, merely for showing himself at the tent door. We disagree with the intrepid traveller, and consider Mr. Stanley's action in this matter most praiseworthy. Mr. Peters is not only a leader of exceptional courage and dash, not only a pious Christian with an eye to business, but, *mirabile dictu*, a philosopher of eminence, persistently discoursing to his unfortunate companion, Herr von Tiedemann, on the theory of the "Negativity of Pleasure." Whether a private individual has a right, according to civilized notions, to perambulate a country with a following of suspicious appearance, disfiguring the landscape by planting flagstaffs in all directions, and ruthlessly destroying those who do not fully agree with these proceedings, and whose ideal of the beautiful is different, we must leave to the judgment of the nineteenth century juriconsults, whose impartiality, accuracy, and fearless championship of truth are justly renowned. H.

### SHORT NOTICES.

*The Teaching of Christ.* By the Rt. Rev. J. MOORHOUSE, Bishop of Manchester. (London: Macmillan and Co.) A very disappointing book, full of the teaching of its author, with but faint traces of that of Christ. Bishop Moorhouse presumably writes to combat the growing infidelity of the day; but he combats by yielding. Several of his conclusions are at least as rationalistic as those of avowed enemies. His Christ is very different from what the gospels reveal or Christianity declares Him to be. Bishop Moorhouse is like an indifferent swimmer out of his depth, who recommends his own drowning struggles and splashes as the only true art of swimming. The book can do no good, and may do much harm. It falls foul of Buddhism in one place, and of the Jews and their teachers in several; shortens eternal punishment with Canon Farrar; denies the personality of the devil; explains away miracles. The enemies of Christianity must indeed laugh in their sleeves to see a Christian Bishop boast that he scores a victory when he tamely yields so many positions; but the abandoning of strong outposts is not the way to defend a fortress. V.

*A Ride to India Across Persia and Beluchistan.* By HARRY DE WINDT. (London: Chapman & Hall.) We do not condemn this book mainly because it borrows from others, but because we hold that a scamper through a country does not make a writer an authority on it. Mr. de Windt proves that we are right. He scampers over a part of the globe and dogmatizes; but much of what he states—regarding, for instance, Persia and its present ruler,—is contradicted by sound authorities. The book is full of errors and inaccuracies. The little Persian he gives is nearly always wrong. His taste and judgment are equally at fault. If, however, this book be read, not as an authority, but simply as a narrative of adventure and incident, it will pleasantly while away some hours by the seaside. V.



*The Travels of Ferdinand Mendez Pinto*, with an Introduction by PROF. A. VANHÉRY. (London: T. Fisher Unwin.) This sixteenth century traveller still pleases at the end of the nineteenth. This abridged edition presents the author for the amusement of a public who will treat him—in spite of his occasional exaggerations—better than his contemporaries did. It is simply marvellous to see the immense energy of will, the courage and daring, which enabled Pinto to penetrate so far, to see so many lands, and to endure so much. Those who, under the guidance of Messrs. Cook and Gaze, and with large sums at their bankers, now visit those distant regions, can have no notion of what travelling then, without money and guides, meant. All honour to those ardent explorers of by-gone ages. An important point in these travels is, to notice the difference between the Asia of that and of this century. The change for the worse in its relation to travellers has been distinctly caused by the consequences of European aggression in the East. So far as manners and customs go, three centuries have otherwise made but little change in those Eastern regions, visited by Pinto, which stretch from Malacca to Japan and China.

V.

*The Life of Sir John Franklin*. By CAPTAIN A. H. MARKHAM. (London: George Philip & Son.) This forms the fifth vol. of "The World's Great Explorers." It is well furnished with maps to illustrate the great arctic explorer's work, and that work is well told. We cannot but ask why maps as a rule are so put into books that, when you reach the part where you must refer to them, you find that they face the wrong way, and necessitate a needless amount of leaf-turning? The narrative is as pleasing now as when our boyhood revelled in the excitements of the rescue expeditions.

V.

*Die Bildenden Künste bei den Dayaks auf Borneo*. By ALOIS RAIMUND HEIN. (Vienna: Alfred Hölder.) This is a most interesting book, and an important addition to general Art history. A few general remarks on æsthetics and the true artistic talent existing even amongst the most primitive people, introduce the main subject of the book, "the fine arts among the Dayaks." The author devotes special sections and chapters to painting, ornamentation in architecture, carving, embroidery, etc., and the text is liberally interspersed with illustrations. An important place is given to the consideration of the customs, traditions, and religious concepts of the Dayaks and allied tribes, without which a correct appreciation of their art-ideals would be impossible.

H.

*Die Religion der alten Aegypter*. By DR. A. WIEDEMANN. (Münster: Aschendorffsche Buchhandlung.) A series has been formed, of which the above is the title of the third volume, with the name of *Darstellungen aus dem Gebiete der nicht-Christlichen Religionsgeschichte* (literally: Representations from the domain of non-Christian religious history). The name of Dr. Wiedemann is a guarantee of the scholarship with which the book is written; but we should have liked to have seen the preceding two volumes, as an idea might have been formed from them whether the series is intended to be absolutely objective, that is, dealing with its subject-matter on its merits and quite without religious or other bias. We hope to be able to



review this book at greater length in our next; in the meanwhile we should be glad to receive the author's definition of "religion" in the sense in which it is uniformly used throughout the volume, as this might explain the precise meaning of the passage (translated): "It is quite possible, in connection with Egypt, to speak of religious concepts, but not of an Egyptian religion." H.

*The Arab and the African.* By S. TRISTRAM PRUEN, M.A. (London: Seeley & Co.) The author deserves praise for the very readable book he has produced, and for his sympathy with the people among whom he has not only lived, worked, and taught, but from whom he has also endeavoured to learn. Whilst still judging of all things in heaven and earth from the conventional and artificial standpoint peculiar to Europeans, the writer's fairness frequently prompts him to expose the seamy side of European action in the Dark Continent. Even slavery, which has acquired so bad a meaning through the brutality and fiendish cruelty that branded the system in Christian countries, Mr. Pruen boldly asserts not to be an unmitigated evil in Africa. Those who so earnestly proclaim a crusade against Islâm on the ground of its fancied connection with the atrocities of slavery, are referred to the writer's admission that "English enterprise and English capital have largely contributed to the maintenance of this traffic." The author also justly calls upon the European Governments, who professedly step in to save the negro from the slavery of the Arab, also to protect him from the worse slavery of drink. H.

An important book has reached us, entitled, *Les Juifs de Russie* (Paris: Léopold Cerf, rue de Médecis). It is a collection, in French, of the articles that have within the last year appeared in the Press from authoritative sources regarding the incredibly degraded position—aggravated by the fiendish persecutions of the present Czar—of the most gifted, most peaceful, most laborious and moral people of Russia—the Jews. The Editor, Professor Isidore Loeb, deserves great praise for the manner in which he has acquitted himself of the task of compilation. Space does not allow us to enter fully into the subject-matter of the book, which is somewhat outside our sphere; but we earnestly hope that the lesson to be learned will indelibly impress itself on the minds of all the nations of the world—the lesson which teaches the fate of those that are hugged by the Russian bear, which shows the fond care of the "little father" in St. Petersburg, and the justice of the "Great white Czar" on the Neva, who is indeed impartial in his hatred of all non-Russians. H.

*Zehn Jahre in Aequatoria und die Rückkehr mit Emin Pascha.* By MAJOR GAETANO CASATI. (Bamberg: Buchnersche Verlagsbuchhandlung. 2 vols.) This is the German translation, by Dr. K. von Reinhardtstötner, of Casati's original Italian manuscript. We can fully endorse the favourable opinions of the book expressed in various quarters; Major Casati is an observant and sympathetic student of the peoples among whom he travels; he is a fit companion to Emin Pasha, and the very opposite of Dr. C. Peters. The book is well worth perusing; and the account of the relations between Stanley and Emin demands special attention. Major Casati's work is a perfect mine of philological, anthropological, ethno-



graphical, and zoological information on the various parts of Africa in which he has travelled, and the publishers have issued the book to the public in a style worthy of its author. It is a pity that the transliterations and translations of the few Arabic passages in the text are faulty, and that the author has not made himself better acquainted with the Arabs and their language. H.

*Men and Women of the Time.* By G. WASHINGTON MOON, Hon. F.R.S.L. We have had occasion to refer to this work, in our last number, as a monument to the author's judgment, indefatigability and correct style. A more attentive examination of the book only further confirms the favourable opinion we had formed regarding it. As the author eloquently expresses in his preface, we find there inscribed the names of those who have achieved greatness, "whose master-minds govern the world of intellect;" and not only their names are there, but "likewise a record of their deeds—the deeds of the most powerful thinkers and actors in the drama of life now being played before our very eyes." H.

*Reggie Abbott.* By N. PROWER. (London: E. Redway.) An entertaining one-volume novel in simple language.

*Gethsemane.* By LAICUS ANGLICANUS, M.A. (London: W. Clowes & Sons.) A sacred poem, written with much feeling, and evidently inspired by actual travel in the Holy Land.

*The Journal of the Royal Scottish Geographical Society* is always full of interesting matter; and we would call special attention to an able article in the May number, on "Britannic Confederation," by Sir John Colomb.

The last numbers of our old friend *The Chinese Times* contain interesting and ably-written articles. The leader, entitled "Audience," and the articles "Rigidity," and "The British Consular Service," deserve special attention. We are sorry that the periodical will no longer be issued, and congratulate the able editor, Mr. A. Michie, on his past labours.

We have received the *History of the Jews*, by H. GRAETZ. (London: D. Nutt & Co.) The two vols. bring it down to the fifth century of the Christian era. We shall review it in our next number.

Other works received, and unavoidably kept for future notice are:—

*Biographies of Words and Home of the Aryans*, by PROF. MAX MÜLLER (Longmans & Co.);—*Physical Religion*, the Gifford Lectures for 1890;—and *The Science of Language*, 2 vols., both by the same author and publishers;—*Græcen in the Rock*, by SAMUEL KINNS (Cassell & Co.);—*British Work in India*, by R. CARSTAIRS (W. Blackwood & Co.);—*Forschungen zur alten Geschichte*, by DR. P. A. LINGKE (Leipzig: Fock).

We also acknowledge with thanks the receipt of the following:—

*La Revue Générale* (Brussels: Société Belge de Librairie), a pleasant monthly;—*Greek-Roman Influence on the Civilization of Ancient India*, by V. A. SMITH (Calcutta: Baptist Mission Press);—*Der überfließende Strom in der Wissenschaft des Erbrechts der Hausfiken und Schafstiken*, Arabic text of Sheikh Abd ul Kadir Muhammed, translated and commented by LEO HIRSCH (Leipzig: F. A. Brockhaus).



## LEARNED SOCIETIES AND INSTITUTIONS.

SEVERAL valuable Papers have been read before the Indian Section of the SOCIETY OF ARTS during the past quarter. "Indian Village Communities, with special Reference to their Modern Study," was the subject dealt with at the meeting on the 9th of April, by Mr. B. H. Baden-Powell, C.I.E., a recognised authority. Mr. Baden-Powell contended that the ordinarily accessible and generally read literature regarding village grouping is inadequate and often misleading. "There has been," he said, "a general tendency to take certain passages and copy them from one book to another, as if they exhausted the subject. These passages are mostly derived from the early published official minutes, written when the process of developing a suitable land administration was under discussion. After that was settled the really valuable information ceased to become public, and went into Settlement records and official reports." Some of these have been reprinted in issues known as "Selections from the Records of Government;" but Mr. Baden-Powell declares that they do not get beyond the circle of official readers. He urged that a complete collection of these historic documents should be made, and earnestly appealed for "better statistics." He suggested that in each of the Northern Provinces (where these joint-villages are the salient feature) there are plenty of able officers who could gradually make out proper returns according to the real facts of constitution. "The result," he added, "would be perhaps a rude *bouleversement* of our current conventional ideas about 'village communities'; but it would enable a new departure to be made, and throw floods of light on the real application of those theories of ownership and the history of institutions which, during the last twenty years, have aroused so much interested attention." Mr. Baden-Powell's demand for more scientific data was generally supported in the discussion; one speaker proposing that in the first instance a special duty officer should be appointed to go round the country, examining village records. Mr. G. L. Gomme, author of "Primitive Folk-moots," remarked that they wanted, not only statistics, but information arranged statistically on ethnographic and other lines, which would explain and illustrate the Indian village community, so that information thus obtained might be applied to the institutions of Europe, where all racial differences were now gone, and where it was only by the application of such a key that one could at all understand the origin of institutions. The Chairman (Sir Stewart Colvin Bayley), while agreeing that Government might be asked for more information, deprecated an increase of work being thrown on the "already over-taxed district officer and his subordinates." Mr. Hyde Clarke, who, owing to the length of the debate, was shut out from speaking, has written a note, in which he says:—"Although we have now very much information, we want more; for speculation has run wild, and this to an extent which influences our theories of politics and jurisprudence. When it is attempted to assign village communities to tribal occupations, the question becomes, What tribal occupations? whether of one tribe or, as in ancient Europe and now among the Nagas, of members of several tribes, acting in common confederation."



On April 30th, Colonel J. O. Hasted, R.E., of the Local Government Department and formerly Public Works Secretary to the Madras Government, read a Paper describing the important Periar irrigation project now being carried out in the Southern Presidency at an estimated cost of about half a million. Sir Theodore Hope, an ex-Public Works Minister, declared that the Periar scheme would remain for many centuries a monument of the talent of the engineers of Madras, and vie with any of the vast irrigation works left by preceding Governments. Until Colonel Hasted read his Paper, very little was known in England respecting this considerable undertaking. He has set an example that might profitably be followed by others. There are other great engineering works executed by our officials in India in recent years that have hardly been heard of at home.

Mr. Thomas Wardle, the now well-known President of the Silk Association of Great Britain and Ireland, read an interesting and useful Paper, on May 14, on the use of tussar in European textile manufactures. It may be hoped that Mr. Wardle's remarks on the comparative indifference of India to this growing industry will engage the attention of the authorities in that country. The meeting was presided over by Lady Egerton of Tatton, who, together with a number of other influential ladies, takes a great interest in the efforts now being made to improve the English silk trade. It was stated that this was the first time a lady had occupied the chair at one of the Society's meetings. We echo the hope expressed, that it may not be the last.

The concluding meeting of the Indian Section for this session took place on May 28, when the Chief Secretary to the Punjab Government, Mr. Charles Lewis Tupper, lectured on "The Study of Indian History." Our limited space prevents full justice being done to Mr. Tupper's able and thoughtful Paper. After comparing feudalism and Indian political institutions that grew up before our time, he dwelt on the striking analogies between British Indian and Roman rule. For making the way to a general knowledge of Indian history less difficult than it now is, he offered two admirable suggestions: "I think," said Mr. Tupper, "that we require (1) a good biographical dictionary of India, and (2) an Indian *Springs*, or good historical atlas." Many of our readers will concur in this opinion.

During the past quarter the periodical meetings of the ROYAL COLONIAL INSTITUTE have evoked the discussion of several topics of imperial and colonial interest. Mr. D. Morris, Assistant Director of the Royal Gardens, Kew, who recently made an extended tour in the West Indies, described the varied resources of the Leeward Islands, and made some practical suggestions for their development with the aid of British capital. Mr. Howard Vincent, M.P., brought before the Society his views respecting the influence of Inter-British trade on the unity of the Empire, and advocated closer commercial relations between its component territories. In the discussion which followed, Sir Charles Tupper ably dealt with the question from a Canadian point of view, and Sir William Whiteway explained the present position of the Newfoundland Fisheries question. The session was brought to a close by a description of Matabeleland and



Mashonaland, as seen by the Rev. Frank H. Surridge, who accompanied the Pioneer Force of the British South Africa Company to Mount Hampden as chaplain of the expedition.

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The *Scottish Geographical Magazine* for May publishes the first of what promises to be an important Series of Papers on the subject of "Britannic Confederation." The Paper is contributed by Sir John Colomb, M.P., and gives a Survey of Existing Conditions; but it is mainly confined to Imperial Defence. It will be followed by a Paper, dealing with the Colonial aspects of the subject, from the pen of Principal Hervey of New South Wales. The remaining Papers in the Series will include the following:—(1) The Physical and Political Bases of National Unity, by Professor Edward A. Freeman. (2) The Commerce of the British Empire, by George G. Chisholm, Esq. (3) Tariffs, in their effect on International Commerce, by Professor Shield Nicholson, and (4) the Growth and Consolidation of the British Empire. The intention of the ROYAL SCOTTISH GEOGRAPHICAL SOCIETY is to discuss this important question in a scientific, academic—and, consequently, impartial—manner.

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The following reference to the Statutory Ninth International Congress of Orientalists was made on the 29th of April, 1891, in the Annual Address of the late Sir Patrick Colquhoun, as President of the ROYAL SOCIETY OF LITERATURE, which, as a body, has joined the above Congress:—

"This year the ROYAL SOCIETY OF LITERATURE has taken a new range of utility in opening its doors and doing its best to enlarge its sphere of operation, by giving all the aid in its power to the Ninth Statutory Congress of Orientalists meeting in London on the 1st September, 1891. In this movement it has been seconded by the legal profession. The Society of the Inner Temple has placed its Hall and such other accommodation as may be suitable, at the service of foreign Oriental scholars who may attend from Europe, Asia, and Africa, thus asserting the universality of Literature in the most liberal and cosmopolitan sense. This literary republic recognises no exclusive nationality, speech, or religion. Search in literature is its only aim and the development of learning, whatever speciality scholars may have succeeded in unearthing, wherever hitherto buried in the furthestmost parts of the earth.

"One of the fundamental rules of the original Congress was, that Oriental scholars should be invited from all countries for the purposes declared, and that the President should be a natural-born subject of the country in which it should be held, the object being to avoid disputes, fix a rule for the future, and prevent the introduction of unseemly intrigues and antagonistic elements, destructive of the harmony without which success would be rendered difficult.

"This hard-and-fast rule does not, however, preclude any analogous body of scholars meeting in any place or time which may be selected, so long as such bye meeting does not clash with the Statutory Congress of Orientalists.



"The Congress has paid me as your President the high compliment of choosing me in the same capacity on the Organizing Committee, wherefore I earnestly beg for and hope to receive all the support that a Society with which I have been for over thirty years connected, can afford."

### NOTES.

There was a gratifying increase of trade during last year between the Australian Colonies and India, of over 30 per cent. In tea alone there was an increase of 3,100,000 lbs. to 5,100,000 lbs. imported from India; and in return the Colonies exported 40,000 lbs. more cheese and nearly 200,000 lbs. more flour.

There is room for trade between the Australian Colonies and India to increase at a much quicker rate than it has done for some years past; and we trust that the present year will show an equal, if not greater, increase than last year.

Our readers, who in the last "ASIATIC QUARTERLY" have perused Ex-President General Légitime's brief article on "The Future of Hayti," will wish that this enlightened Scholar might succeed General Hippolyte. There is no doubt that General Légitime's advent would be of the utmost advantage to the island, and cause an extension of legitimate British influence.

New bonds are daily being created between India and the Colonies. The geographical position of Australia renders it most important to our Indian Empire in time of war. When the new line of steamers from Australia and New Zealand, in connection with the Canadian Pacific Railway and the line of fast steamers between Vancouver and Yokohama, is established, this alternative route to our Eastern possessions, of which the land portion is entirely in British territory, may prove of vital importance to the Empire.

It is not insignificant, with regard to the closer relations that are being established between Australia and India, to note that interest has begun to be taken in the former colony, in Oriental research; thus, at the Oriental Congress this year two Australian Universities will, for the first time, be represented by delegates.

Speaking of the Canadian Pacific Railway and the Vancouver-Yokohama line of steamers, the mails from Japan have recently been delivered by this route a fortnight earlier than via the Suez Canal.

The death of Sir J. Macdonald, to which we have referred in our Colonial Summary, deprives Canada, and, indeed, the British Empire at large, of one of its most distinguished men. His services to Canada have been incalculable: he was one of the leading founders of Canadian Confederation, and it was due to him more, perhaps, than to any one else, that the Canadian Pacific Railway, the great importance of which is now apparent, became an accomplished fact. How much he was appreciated in England was shown by the large and influential gathering of men, of all shades of opinion, at his funeral service in Westminster Abbey—an honour which we do not remember ever to have been paid to a Colonial statesman. But if the honour was exceptional, it was well earned by years of thought and labour which the deceased had devoted to the welfare and consolidation of the Empire.

The strike of sheep-shears in Queensland has not been of sufficient importance to engage detailed attention in our Colonial Summary; but the prompt action of the Government in quelling what threatened to be almost a rebellion, might be imitated with advantage in England, and should have found application in the recent "bus strike," where the strikers resorted to similar methods of intimidation and violence.

Professor Dr. Carl Abel has issued a supplement to his "Open letter" to Dr. Gustav Meyer, "In Sachen der Aegyptisch-Indogermanischen Sprachverwandtschaft." (Leipzig: W. Friedrich.)

Dr. Augustus Voelker, an expert in scientific agriculture, nominated by the Secretary of State to report on the agricultural condition of India, has published his general opinion in the *Journal of the Agricultural Society*, though he has not yet presented a complete Report. As might have been expected by those who know India, he has come to the conclusion that the actual system is eminently suited to the country; that European ways would not be an improvement; and that it is easier to say how agriculture can be improved in England than in India. This is high praise to the scientific nature of the long-established system of Indian Agriculture.

Publishers noticed in the "Asiatic Quarterly Review," July, 1891.

- ALLEN (W. H.) & Co.—"Some Distinguished Indian Women," by Mrs. E. F. Chapman.
- ASCHENDORFFSCHE BUCHHANDLUNG, Münster.—"Die Religion der alten Aegypter," by Dr. A. Wiedemann.
- BAPTIST MISSION PRESS, Calcutta.—"Greco-Roman Influence on the Civilization of Ancient India," by V. A. Smith.
- BLACKWOOD & Co.—"British Work in India," by R. Carstairs.
- BROCKHAUS (F. A.), Leipzig.—"Der überflüssende Strom in der Wissenschaft des Erbrechts der Hausfellen und Schafellen."
- BUCHNERSCHE VERLAGSBUCHHANDLUNG, Bamberg.—"Zehn Jahre in Acquatolia und die Rückkehr mit Emin Pascha," by Major Gasiano Casati.
- CASELL & Co.—"Graven in the Rock," by Samuel Kihns.
- CERF (LÉOPOLD), Paris.—"Les Juifs de Russie."
- CHAPMAN & HALL.—"A Ride to India across Persia and Beluchistan," by Harry de Windt.
- CLARNDON PRESS, Oxford.—"The Life of Viscount Hardinge," by the present Lord Hardinge. "The Life of Lord Mayo," by Sir W. W. Hunter.
- CLOWES & SONS.—"Gethsemane," by Laicus Anglicanus, M.A.
- FISHER UNWIN (T.).—"The Travels of Ferdinand Mendez Pinto," with an Introduction by Prof. A. Vassberg.
- FOCK, Leipzig.—"Forschungen zur alten Geschichte," by Dr. P. A. Lincke.
- FROWDE (HENRY).—"School History and Geography of Northern India," by Sir W. W. Hunter.
- HEINEMAN (J.).—"The Coming Terror, and other Essays and Letters," by Robert Buchanan.
- HÖLDER (ALFRED), Vienna.—"Die Bildenden Künste bei den Dayaks auf Bornen," by Alois Raimund Heim.
- LONGMANS & Co.—"Biographies of Words and Home of the Aryas," "Physical Religion," and "The Science of Language," by Prof. Max Müller.
- MACHILLAN & Co.—"The Teaching of Christ," by the Rt. Rev. J. Moorhouse, Bishop of Manchester.
- NUFF (D.).—"History of the Jews," by H. Graetz.
- PHILIP (GEORGE) & SON.—"The Life of Sir John Franklin," by Captain A. H. Mackham.
- REDWAY, E.—"Reggie Abbot," by N. Flower.
- RELIGIOUS TRACT SOCIETY.—"In Scripture Lands," by E. L. Wilson.
- SEELEY & Co.—"History of the Indian Mutiny," by Col. Malletson. "New China and Old," by Archdeacon Moule. "The Arab and the African," by S. Tristram Puen, M.A.
- SOCIÉTÉ BELGE DE LIBRAIRIE, Brussels.—"La Revue Générale."
- WARD & DOWNER.—"The Koh-i-Nur Diamond," by Arthur Lillie.
- WARD, LOCK & Co.—"New Light on Dark Africa," by Dr. Carl Peters.
- WERTHEIMER, LEA & Co.—"The Letter of Consolation of Maimon Ben Joseph," by L. M. Simmons.

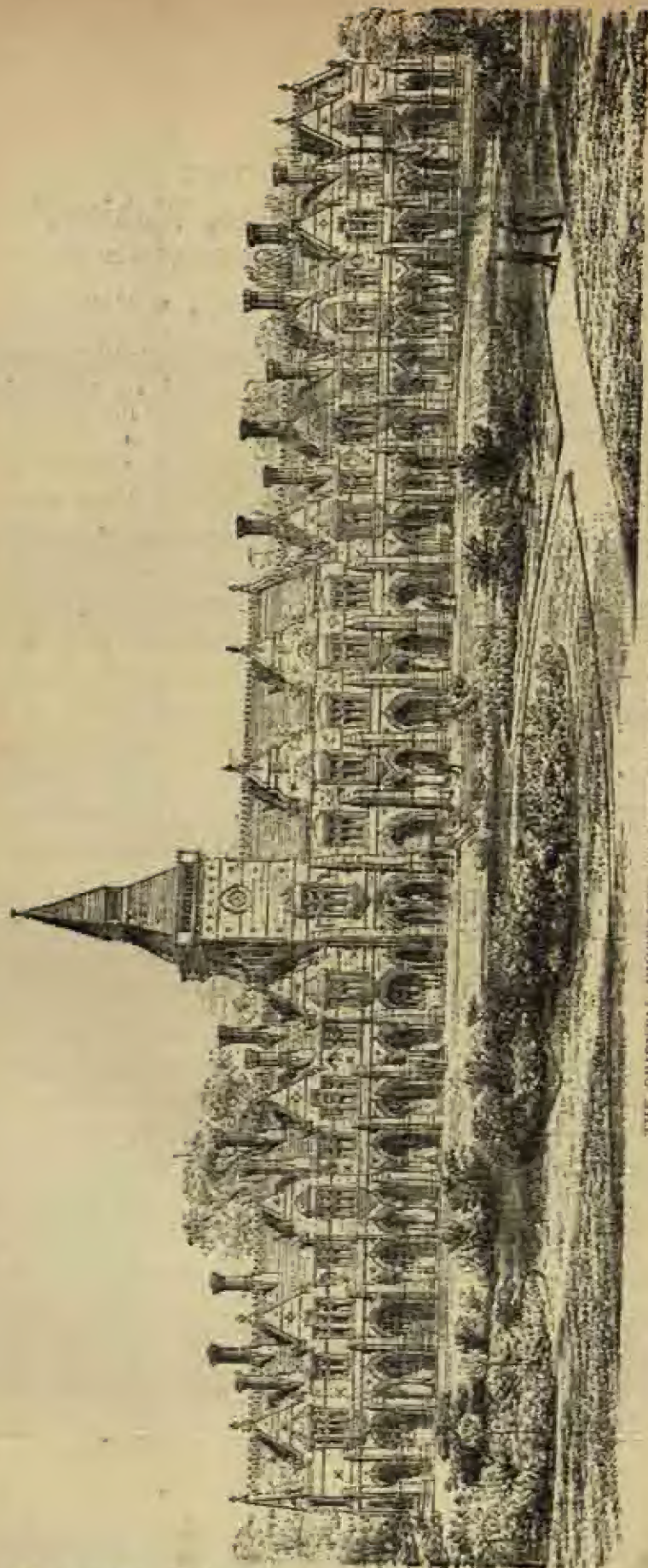


# PUBLICATIONS OF THE ORIENTAL UNIVERSITY INSTITUTE,

WITH A SHORT ACCOUNT OF THE ADJOINING MOSQUE  
AND MUSEUM.

THE above Institute was founded in May, 1884, in order to be a centre of Oriental learning in England and to maintain the special appliances that alone enable natives of the East of good family to preserve their religion or caste while residing in England for educational or official purposes. It issues a *Sanscrit Critical Monthly Journal*, an *Arabic Quarterly*, and the *Imperial and Asiatic Quarterly Review*, as also other publications, which are enumerated overleaf. It conducts examinations on combined European and indigenous Oriental methods in various Oriental languages, as will be seen from the details given further on, and forms a link between European and Eastern Orientalists in the production of original and translated works and in the prosecution of research. It also enables Europeans of good birth to prosecute Oriental studies within reach of conversational facilities with natives of the East living as such natives. The Museum of Græco-Buddhistic and other sculptures, of coins, of art-industrial and ethnographical exhibits, of Oriental manuscripts, as also the Library and buildings, are chiefly intended to compare European with Eastern culture, to show the influence of Greek art on Egypt, Asia Minor, Persia, and Northern India, and to illustrate the regions between the Russian and the British spheres of influence in Asia. The Mosque, which is built near the quarters of the Muhammadan residents, is also frequented, especially on the great festivals of Islâm, by Muhammadans generally living in various parts of England, and more particularly by Her Majesty's Muslim retainers at Windsor. It is not yet, however, completely finished. Particulars as regards residence at, or membership of, the Institute, may be obtained from Dr. Leitner, Woking.





THE ORIENTAL UNIVERSITY INSTITUTE AND MUSEUM, WOKING, SURREY.



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And at Messrs. H. Sotheran, 37, Piccadilly, W., and 136, Strand, London, W.C.

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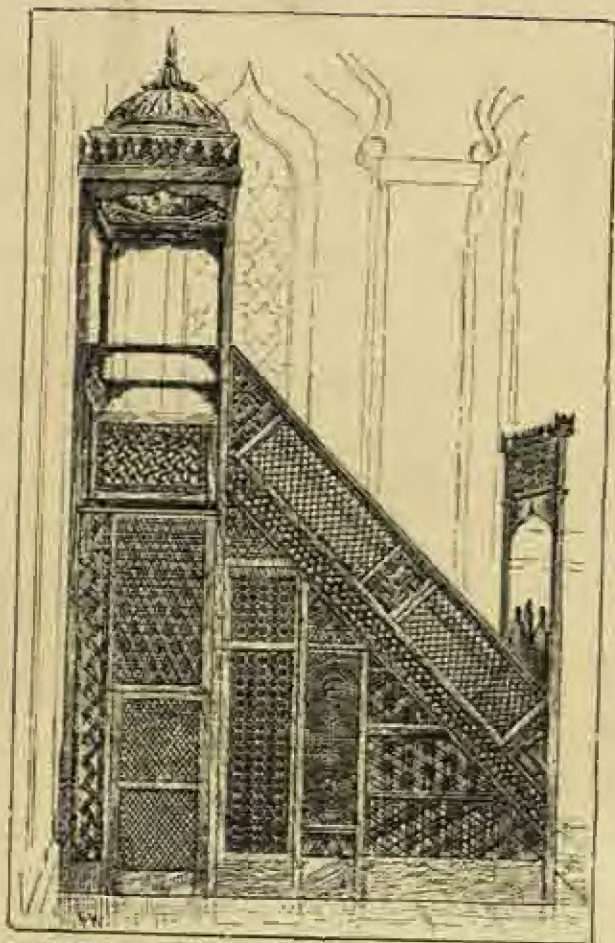
"An Kyaums of Smilax," by A. Rogers, will open the above series.

## *The "Diplomatic Review."*

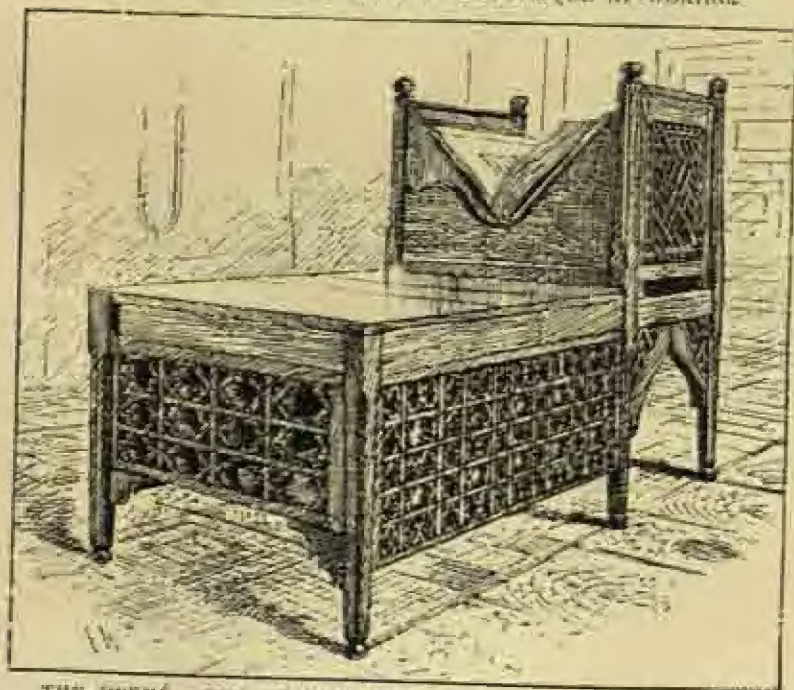
We have some sets of this Review, many are long complete, but all containing much valuable matter not to be found elsewhere. Sets bound in three volumes from 1895 to 1898, may be bought 1 guinea for the three years, or, short of one No. 44, sets of one No. 30. The postage must be added to each set paid by the receiver.

\* The Oriental University Institute prints and publishes approved works (papers, pamphlets, periodicals, and books) in European and Oriental Languages.





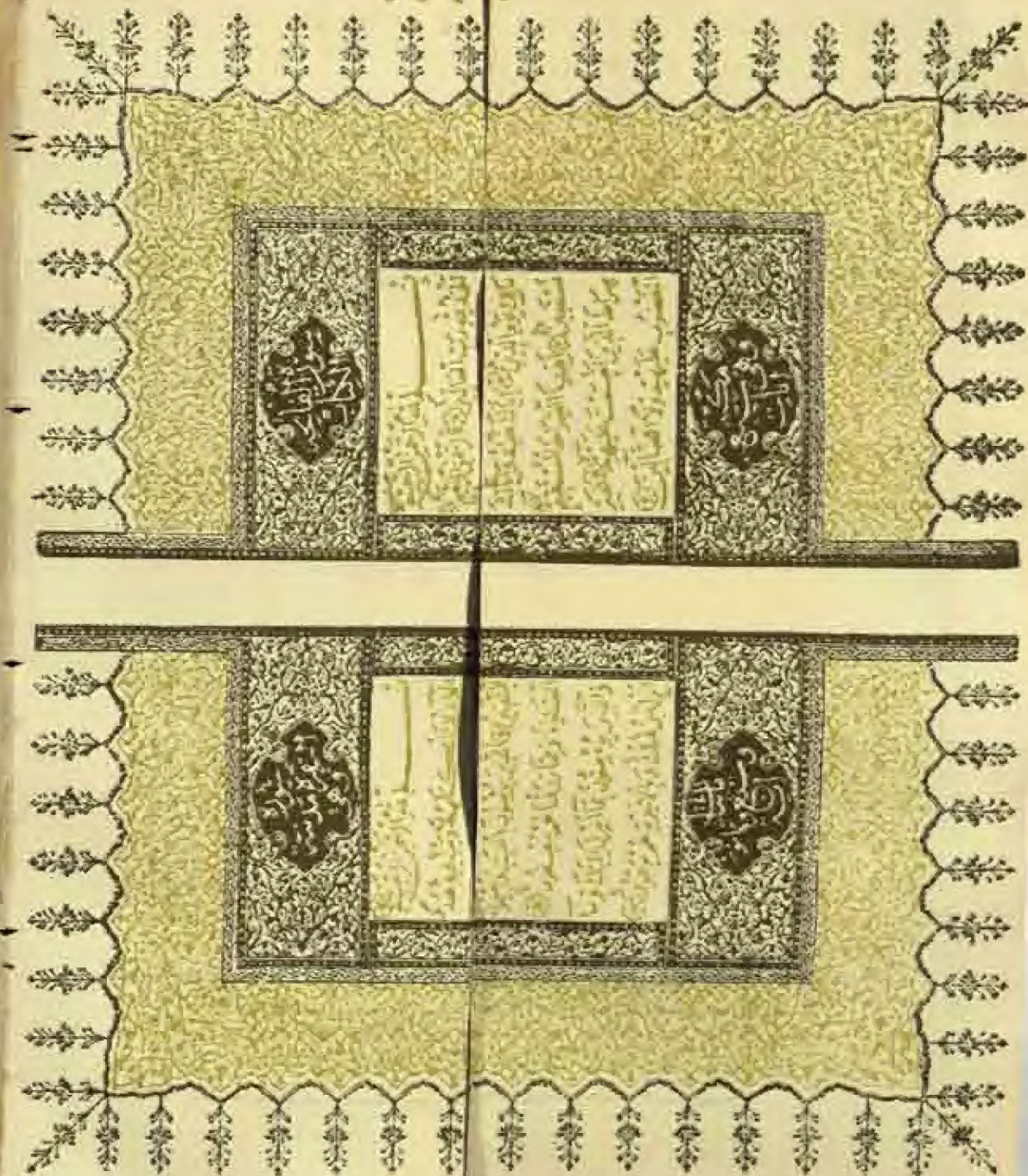
THE MINBAR.—THE PULPIT IN THE MOSQUE AT WORKING.



THE DEKKÉ.—THE READING-DESK IN THE MOSQUE AT WORKING.

Opening, Surah  
[chapter] of  
the Koran, in  
photo-litho  
graphed from  
the famous

Hein. Chinen.



Opening of  
the Koran, in  
photo-litho  
graphed from  
the famous





THE MOSQUE OF THE ORIENTAL INSTITUTE AT WOKING, NEAR LONDON.



EXAMINATIONS OF THE ORIENTAL UNIVERSITY  
INSTITUTE, WOKING.

The following notice of Oriental Examinations by the Oriental University Institute, Woking, is published for general information:—

"Boards of Examiners have been or are being constituted in various Oriental countries, in co-operation with European scholars, in order to test the proficiency of candidates in both native Oriental, and in European Orientalist, standards, either in a branch of Oriental learning, or in an Oriental language. The Examinations will be held in August, 1891, in any part of Europe, or the United States in which there is a Candidate and an Oriental Professor willing to superintend his examination. The Examinations will be followed by the award of Certificates to successful Candidates, conveying Oriental designations of proficiency. Candidates should inform Dr. Leitner, Woking, England, of their qualifications, and the subject, language, and standard in or by which they desire to be examined. A limited number of successful Candidates, not exceeding twenty, will receive furnished quarters and guidance in their studies free of cost at the Oriental Institute, Woking, should they prosecute subjects of Oriental research in England, provided they abstain from all religious or political controversy and attend to the observances of their own religion. The following is a sketch of the approximate standards of some of the academical Examinations; but practical and conversational Examinations will also be held for the benefit of intending travellers to the East, and of military and civil officers generally.

1. ORIENTAL CLASSICAL LANGUAGES.

ARABIC EXAMINATION.

*Subjects.*

- Literature.
  - Maqamat-i-Hariri.
  - Diwan-i-Hamasa.
  - Diwan-i-Mutanabbi.
- Prosody.
  - Aruz-ul-Miftah.
- Rhetoric.
  - Mutawwal.
- Logic.
  - Qazi Mubarak (Tasawwurāt);
  - Hamid-Ullah (Tasdiqat);
  - Rashidiya (Ilmu Munazarah).
- Philosophy.
  - Sadra.
- Law.
  - Muamalat Hidayah.
- Composition.
  - An Essay in Arabic.
- Oral Examination.
  - Reading, conversation, and explanation.

A similar examination in Hebrew, suited alike to Christian and Jewish theological and other students, is also being arranged in connection with the Oriental University Institute.

SANSKRIT EXAMINATION.

*Subjects.*

- Grammar.
  - Siddhant Kaumudi, the whole and Prakrita Prakasa.
- Prosody.
  - Pingala Sūtras.
- Rhetoric.
  - Kāvya Prakasa and Dasa Rupa.
- Literature—
  - Poetry.*
    - Naishadha Charita (first half).
  - Prose.*
    - Vasavadatta.
  - Drama.*
    - Mrichhakatika.
  - History.*
    - Weber's History of Indian Literature in Hindi.
- Philosophy—Any two of the following—
  - (a) *Logic.*
    - Vyaptivada by Jagadisa or Nyayasutratrinit.



**SANSKRIT EXAMINATION (continued).**

(b) *Vaisheshika*.

Sutra with a commentary.

(c) *Sankhya*.

Sutra with pravachanabhashya.

(d) *Patanjali*.

Sutra with bhashya.

(e) *Vedanta*.

Sutra with bhashya.

Hindu Sciences—Any one of the following—

*Medicine.*

Susruta, Charaka, or Bagbhatta.

*Mathematics and Astronomy.*

Siddhant Siromani.

*Hindu Law.*

Mitakshara.

*Religion.*

(a) *Rig Veda*—Sanhita, first four adhyayas of 1st Ashtak.

(b) *Yajur Veda*—Shukla Yajur Vajasaneyi Sanhita

Madhyandini Sakha, 10 adhyayas. (c) *Sama Veda*—

Mantra Bhaga, Chhandasya archika from 1st Prapathaka

to Indra Parba in 5th Prapathaka. (d) *Itihas*—Shanti

Parb of Mahabharat or Valmiky Ramayana. (e) or

*Puran*—Srimad Bhagavat.

Translation.

The Candidate's Vernacular into Sanskrit and *vice versa*.

A Candidate may be examined in only one branch of the above Languages and their respective Literatures, and receive a corresponding Certificate, if successful, but he will be required to pass a more exhaustive examination than in the above general test.

**2. VERNACULAR ORIENTAL LANGUAGES.**

**URDU EXAMINATION.**

*Subjects.*

Rhetoric and Prosody.

Faiz-ul-Ma'ani.

Hadaiq-ul-Balaghath ka Urdu tarjuma.

Literature—

*Poetry.*

Muntakhibat-i-Nazim-i-Urdu.

Galzar-i-Nazim.

**SANSKRIT EXAMINATION (continued).**

Composition.

An Essay in Sanskrit.

Oral Examination.

Reading, speaking, and discussion in Sanskrit.

**PERSIAN EXAMINATION.**

*Subjects.*

Rhetoric and Prosody.

Hadaiq-ul-Balaghath.

Literature.

Calcutta B.A. Arabic Course.

Qasaid Badar Chach.

Durra Nadira (selections).

Tughra.

Tawarikh Majum.

Moral Philosophy.

Akhlaq-i-Jalali (the whole).

Translation.

Persian into the Candidate's own language and *vice versa*.

Composition.

An Essay.

Oral Examination.

Reading and discussion in Persian.

Another, more general, Examination will be held in one or more of the following :—

Kulliat-i-Sa'adi, Nizami, Ferdusi's Shahnamah, Hafiz, Qasid Anvari, Akhlaq Nasiri, Khakani, Djami,

Alif Leila (Naumanzum).

*Prose.*

Ud-i-Hindi.

Aql-o-Shu'ur.

Fasan-i-Ajlaib.

Ab-i-Hayat (History of the language).

Qawaif-ul-Mantiq.

Jami-ul-Akhlaq (or translation of Akhlaq-i-Jalali).

VERNACULAR ORIENTAL LANGUAGES (*continued*).

URDU EXAMINATION (*continued*).

Composition.

An Essay in Urdu.

Oral Examination.

Reading, explanation, and fluent conversation in Urdu.

HINDI EXAMINATION.

*Subjects.*

Grammar.

Navina Chandrodai (the whole).

Prosody.

Chhandarnava and Bhikhari  
Das's Pingala.

Rhetoric.

Rastarang Kavya and Vyangarth  
Kamudi.

Literature—

*Prose.*

Charupath, Part III. Mahabharat.

*Poetry.*

Tulsi Ramayan, the whole.

Bhasha Kavya Sangraha and  
Sangit Pustak.

Prithi Raj Rasao of Chand  
Vardai.

*Drama.*

Prabôdh Chandrodai Natak.  
Randhir Prem Mohin Natak.

*General.*

Jalsthitî, Jalgati, and Vayuk  
Tattwa.

Khetî Sar.

Composition.

An Essay in Hindi.

Oral Examination.

Reading, explanation, and fluent  
conversation in Hindi.

PANJÂBÎ EXAMINATION.

*Subjects.*

Grammar and Prosody.

Literature—

*Poetry.*

Adi Granth.

Granth of 10th Guru (the  
whole).

*Prose.*

Janam Sakhi by Pujari Mokhe.

*Drama.*

Prabôdh Chandrodai Natak.  
Anek Darshana (the whole).

Translation.

From Hindi into Panjâbî, and *vice  
versâ*.

Composition.

An Essay in Panjâbî.

Oral Examination.

Reading, explanation, and fluent  
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THE IMPERIAL  
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*Asiatic Quarterly Review*,  
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OCTOBER, 1891.

THE OELOES OF SUMATRA.

(BEING EXTRACTS FROM THE DIARY OF M. J. CLAINÉ.)

A MONTH after leaving Paris, in May, 1890, I disembarked at Singapore, whence I soon started for the south of Sumatra, in order to visit the country of the Orang-Oeloe (pronounced "Ooloo," and which is properly transliterated as "Ulu," "Oeloe" being the Dutch rendering of the sound). I also wished to see the rich plateau of Passumah. The voyage from Singapore to Palembang lasts a day and a night. A great number of islands, as yet little known, are along the route, rendering the trip very picturesque, the sight of the land being almost constant, with the exception of a few hours. We then enter the Koeraa Soensang, a branch of the Moessi, which we ascend for a few hours, in order to reach Palembang, where I go on shore by means of such a light canoe (pirogue) that the least shock would upset it; a high flood is the shortest way for reaching the hotel.

The town, which is the ancient capital of the Sultans of Palembang, is the seat of the Dutch Resident, whose palace adjoins the old Bantang, or fort, in the centre of the town. The population, amounting to about 60,000, is divided into Malays, Arabs, Chinese, and a few hundred Europeans, mostly officials and merchants. The town counts several suburbs, extending along the river for more than ten kilometres (about eight miles), and offering a curious aspect.



Having paid the obligatory visits to the authorities, in order to obtain permission to travel in the country, I avail myself of the offer of a Dutch planter, who was about to attempt a trip to the foot of the Dempo, in order to start by the steamer which he had engaged for himself and his coolies. At last, on the 20th August, we start, ascending the Moessi for six hours, and then entering the Lemattang, its principal affluent, which we shall have to ascend to its extreme point of navigability. A stoppage on the 28th August enables me to visit a pretty village, on the granaries of which I notice bizarre characters intended to keep an account of the grain stored therein.

Young marriageable girls seem to serve as strong-boxes for their families; for all the property of their parents is transformed into heavy bracelets which cover the arms up to the shoulders, leaving scarcely the wrists free. The day of their marriage they put aside these ornaments, which are then worn by the sister next in age, if there be any.

The farther we proceed into the interior, the lighter does the toilet of women become! A simple *kain*, rolled round the body and kept up by the breast, scarcely reaches the knees and forms the costume of most women. Indeed, the men are far more clothed, most wearing a *sarong*, a waist-coat, a scarf, and a turban. Besides, most of the work being done by women, their husbands have all the more time to attend to their toilet.

On the evening of the 28th August we disembark at Moeri-Enim, about 186 miles from Palembang. Thence we shall have to travel on foot. Two days were spent in preparation for the transport of the luggage of the planter; and on Saturday, the 30th August, at 6 o'clock in the morning, we left by a road which rose gradually into the mountain, offering at times superb views. At 10 o'clock we entered the country of the Orang-Oeloës, by a bridge closed and guarded by a group of natives armed with lances and *kriss*. The day after we reached Lahat, an important telegraphic centre, whence I could photograph the curious peak

of Boekih Segello, the denuded point of which seems to menace heaven, and which has not yet been ascended.

After two days of rest, we resume our route, the country becomes more mountainous; superb plains succeed wooded mountains, showing here and there indigenous coffee-plantations; deep precipices, which we cross on covered bridges, occasionally break the road; howling monkeys, disturbed by our presence, make a deafening noise, which follows us up to Bandar, the last fortified point occupied by a Dutch garrison in this part of the Residency. We are well received by the officers and the Comptroller, and accordingly spend two days to rest ourselves.

Sunday, the 7th September, at 7 o'clock, we resume our march, which has become more trying by the constant ascent and the stifling heat which we encounter. At the bottom of profound gorges sparkle the sources of the Lemattang; arborescent ferns extend their leaves like parasols, as if to invite us to seek shelter under their shade against the fiery sun which exhausts us. Then the rich plateau of Passumah unrolls before our eyes, which are fixed on the Dempo, the superb outlines of which are strongly marked on the sky, surrounded at a distance by the fringed chain which serves as a frontier to its domain. At last, at 1 o'clock, we reach the Passang-Grahan (rest-house) of Pager-Alam, the end of the journey of my companions, nearly in the midst of our excursion into this region.

The Oeloe people at first sight differs little from the Malay, whose costume and exterior it possesses; but the difference becomes marked, as soon as it is closely examined, because, never having adopted Muhammadanism, their social life is very different. They are more hospitable, less suspicious; their women are free, though timid towards strangers. Marriage engages the husband in the service of the wife's family; divorce is rare. Marriage is celebrated with the following curious ceremony: In front of the bride's house is suspended an immense balance, with large wooden scales, the whole adorned with leaves. On one of



these scales, the parents of the girl have deposited fruit, rice, fuel for the hearth, some cocoa-nuts, and a little kid. On the corresponding scale, the bridegroom should deposit before sunset the presents which he makes to his intended, till the balance sinks in his favour; at this very moment the girl leaves the house, approaches the bridegroom with the acclamation of those present, and the ceremony is concluded by a meal in common and by dances of a very monotonous rhythm, the cadences of which are accompanied by the movements of the body.

The houses, built on piling, are small; a raised bedstead, a hearth, and a few tablets form the entire furniture; the bamboos which constitute the sides and the flooring, suffice to give light and ventilation to its rooms, to which the ascent is effected by means of a piece of wood cut into notches so as to serve as the ladder.

Every village is governed by a "Creo," or chief, who wears, as a sign of authority, a goldwoven pantaloon, with which the Dutch Government furnishes him; his powers are very limited, for he can do nothing without the advice of the elders, who control all his acts. Their principal occupation consists in smoking cigarettes, and training fighting cocks, their ruling passion being to bet on these savage amusements; they also generally take care of the children, whilst the women do all the hard work. They principally grow rice, their staple food, and cocoa-nut trees, the fruit of which, reduced into thin threads, forms the basis of *kari* (our "curry"). The women are little clothed, but still have a very modest attitude; some would be even pretty, if they had not the sad habit of spoiling their teeth, and masticating *cyori*.

Thursday, the 11th September, I left in company with the Dutch Lieutenant Van der Horwe, who desired to ascend the Dempo with me. We took some provisions and, followed by three porters, we started at first along a pretty good road, then crossed ricefields and watercourses, the latter on bridges made of big bamboos placed one by the side of the other, or else climbing rocks, hoping to reach the

Kampong of Goenang Agoen (2,800 feet) before nightfall, in order to rest and procure a guide for the ascent. Unfortunately, as it is impossible to know through natives the exact distance or the time required to go from one point to another, we were surprised by the night, which rendered our position very dangerous, as the road was very broken, and tigers abound in that region; at last, at half-past seven o'clock we heard a noise, and were fortunate enough to be heard by a native of the Kampong, who guided us there in a few minutes. The chief gave us a house for the night, and next day we engaged, not without difficulty, a guide. The natives could not understand why we should visit their mountains.

A path through the jungle brought us to the virgin forest, which we crossed in following the tracks of wild elephants, who, strangely enough, pass where only a goat could follow. Often we had to cut our way with a sword, and as often the peculiar odour of the tiger obliged us to be cautious; fortunately we did not see any. Night surprised us before we reached the summit, so we installed ourselves in the damp and sticky moss in order to spend the night, having only a little wine to comfort us, for the wood was too wet to burn—a great disappointment for our thinly clad natives, whose ill-humour compelled us to watch by turns in order to avoid any disagreeable surprise by them. With what joy we hailed daybreak, shaking our stiffened body and resuming our march in climbing forward through the brushwood till we reached the summit of the Dempo, an hour after, soon to descend it and cross the long and narrow plateau which separates it from the Merapi volcano, which we ascended after taking a comforting cup of hot broth, which made us forget the troubles of the preceding night! At 9.30 I reached the culminating top of the crater, the barometer marking 9,000 feet. I sincerely believed that I was the first European who had done so, till I learnt, a few months later, that an English naturalist, Mr. Forbes, of Singapore, had ascended it seven years previously.



After having taken the different bearings of the volcano and some photographs, we descended, in order to recross the Dempo so as to return to the Kampong, which we reached at 6 o'clock in the evening, again taking possession of our house, which was soon invaded by the principal inhabitants and two pretty dancing-women, who did us the honour of displaying their talents.

Sunday, the 14th September, we returned to Pager Alam, where I rested a few days, having hurt my two heels; but as I had not come to stay in a country where the smallest wounds last for months, I engaged a native with great difficulty to take me in his *pedati*, or bullock-cart, to Tebbing-Teggie, the extreme point of navigability of the Moessi, which I wanted to descend down to Palembang.

Saturday, the 21st September. To-day is the coffee-fair, so I took a photo of the natives, who are very hostile. I took two groups with my detective apparatus, which nearly got me into trouble; so I have to be more careful. I had to wait till the 24th, as the natives would not let me have a conveyance to cross the Passumah plateau; however, thanks to the influence of the enlightened Haji, I got one at 7 o'clock this morning. The road crosses the forest to Padang Bornay (15 pals). The natives are unsympathetic, the guides arrogant; if I could only walk! but I am alone, and at the mercy of the natives. In the afternoon I pass near the sources of the Moessi, crossing it several times on bamboo bridges; then at 3 I reach the plateau so famous for its coffee culture; and an hour after I arrive at Padang-Bornay.

Thursday, the 25th September. Mountainous and tiring route; cross the Moessi, above dangerous rapids, by means of a bamboo-paddle; a little farther on I again cross the same river on bamboo bridges, and arrive at Talang-Padang at 3 o'clock. Here there was a Dutch Comptroller, who received me most cordially; I complained to him of my guide, with the happiest result for the rest of my journey, for I am not sure that it was not owing to the guide that



ORLOE PRINCESS EN ROUTE.



ORLOE MARKET AT PAGER-ALAM.





the natives refused to do anything for me. Happily I arrived at Tebbing-Teggie, where I was received by the officers of the garrison, who gave me bread and eggs and a *prahow*, or coffee pirogue, by which I descended the Moessi to Palembang.

Saturday, 27th September. All the officers accompanied me to the pirogue, the Captain, G. P. Wetselaar, warmly recommending me to its owner, and making him responsible for my life—a very necessary precaution, as the dangers of the navigation render it easy for the crew to get rid of a stranger who is so imprudent as to trust to them without being protected by the Dutch authorities.

The *prahow*, which is to be my home for a week, is very cleverly constructed, out of an immense tree, has at the sides a well-posed plank, and at the back a kind of cabin filled with coffee; it is surmounted by a small platform on which is the owner, steering with his left foot and holding in his hand a long bamboo to accelerate the evolution of the skiff. The front, also filled with coffee, is covered with mats, on which squat four rowers, whilst astride the prow is seated a paddler, who aids in directing the boat through the dangerous rapids which we cross. The rapidity of the current may be inferred from the fact that it takes forty-five days to ascend the river and that the descent of three-fourths of it is effected in three days, stopping at nightfall. The remaining fourth takes four days and four nights, the rowers relieving each other in turns. At last, on the 3rd October (Friday), I reached Palembang safely, and two days later I disembarked at Singapore. (Thence M. Claine travelled to the district of the Independent Batak-Karo and made the interesting discoveries which he communicated to the Oriental Congress.)

J. CLAINE.



## A MARCH THROUGH THE GREAT PERSIAN DESERT.

By C. E. BIDDULPH.

It is strange to observe the vague fears and superstitions which, in the minds of the more settled population in the neighbourhood, surround the vast extent of barren and, as far as Europeans are concerned, almost unexplored country, known as the Great Desert of Persia. So little are they acquainted with these regions, into which they rarely venture themselves, that there is nothing which they are not ready to believe regarding the wonders and horrors to be seen there, and described by those whom the overpowering calls of superstition,—as in the case of pilgrims to the sacred shrine of Meshed,—or business,—as in that of the camel owners who gain their living by transporting merchandise to and fro, between the towns and villages on either side of this desert,—have compelled, however unwillingly, to visit the strange region. These even hurry along the beaten tracks which have been traversed for unknown centuries, looking neither to the right nor to the left, thankful to get each day to their journey's end, without having encountered devil, monster, or bandit, and to find there a supply of water sufficient for their needs, but utterly ignorant of anything regarding the country they have passed through, beyond that portion of it which lay within a few hundred yards of their path. And yet such is the scene of absolute desolation which encounters the eye in every direction as one marches on hour after hour and day after day through these vast solitudes, and the weirdness of the appearances of the forms assumed by the ragged and broken outlines of the sterile ranges of hills and mountains which rise abruptly at intervals from the otherwise level surface of the plains,—rendered still more grotesque and imposing through the dryness and clearness of the atmosphere, which magnifies their dimension

tenfold and equally exaggerates the relief between light and shade, till a little bush appears in the distance like a big tree, and a trifling rock like a huge mountain, while the mountains themselves appear covered with all sorts of fantastic appearances, in the forms of castles, precipices, and black, awesome abysses,—so strange and unworldlike is the landscape thus presented on all sides, that even to the prosaic and well-balanced mind of the European traveller the desert is not without its charms, if only on account of the strange qualms which the extreme solitude of the scene and the unaccustomed appearances which there surround him produce upon his mind. The only beings who frequent these parts are scattered bands of the "Ibyats," or wandering tribes of Persia, who graze their flocks in the more favoured portions, where a supply of water sufficient for the purpose of supporting their limited numbers is to be found; and these, in the wildness of their manners and appearance, accord well with the surroundings amidst which they spend their lives.

Our first day's experience of this uncanny region was not on the whole unfavourable. It is true that we had to march sixteen miles on end before we could reach any water, that we lost our way amidst the labyrinth of low hills in the centre of which the particular spring which was the goal of our day's march was situated; and that all our servants and followers were of the most resolutely despondent frame of mind regarding the proposed line of march, and were determined that we were all fated to die of thirst, or in some strange or violent manner in the desert; also that the spring itself, when we found it, was so brackish in its taste we could hardly drink it, and so limited in the amount it supplied that our camels and mules could only drink by detachments, each successive one waiting till the little hollow in the ground which it filled, and which had been completely emptied by the one preceding it, had had time to fill itself again. In spite, however, of these little "*désagréments*," the air which we breathed was fresh and bracing, and the



temperature so deliciously cool, that the discomfort resulting from them appeared hardly worth considering, compared with the general sensation experienced of health and enjoyment.

As night fell, our servants, having exhausted their alarms regarding the perils to be encountered from risk of thirst or starvation, had a fresh access on account of those which they imagined they might be likely to incur from robbers; and nothing would satisfy them but that our armament of rifles and revolvers should be distributed amongst them, equipped with which they patrolled the camp all night, while we slept in peaceful security under such ample protection. The night passed without any occasion for resorting to extremes, and we arose refreshed by our slumbers to continue our journey to the next spring, which in this case lay about twenty-five miles distant amongst the recesses of the Siah Kab, or Black Mountains, which stand out as an important feature in the general landscape, being visible for many miles on all sides. These mountains have always had an unenviable reputation, as being, on account of their inaccessibility, the haunts of all sorts of outcasts and refugees from other parts of Persia, and similar desperate characters; so much so, that Shah Abbas the great,—who appears to have been the only one of the sovereigns of Persia, within memory, who had any sense of duty towards his country and his subjects,—caused no less than three strongly fortified caravansarais to be built, within about ten miles of each other, in spots where water was procurable amidst the valleys of these mountains; so that travellers might, within the protection thus afforded, feel themselves secure from all danger at the hands of the lawless population which haunted the neighbourhood. And here these caravansarais still stand, though in a lamentable condition of ruin; for not only have none of this monarch's successors had the public spirit to keep them in repair, but it is even said that one of the earlier members of the present Kazar Dynasty, in an inconceivably childish spirit of jealousy at

the greatness of his predecessor, truly Oriental in its character, did his utmost to destroy them. In spite, however, of this barbarous treatment and the ravages of time, these buildings, thanks to the substantial manner in which they were erected, still afford a considerable amount of shelter to the traveller, if not the degree of protection for which they were intended in former times.

Shah Abbas appears indeed to have been an unaccountably enlightened monarch to have been produced in such an obstinately non-progressive country as Persia. Had it been any other country or people that were concerned, one would have said that he had been before his times; in a Mohammedan country, however, all times are the same, for the idea of any advancement proportionate to the duration of the national existence is quite opposed to all the ideas current amongst the followers of a religion to which every other consideration is subordinate, and the main principles of the teaching of which is based upon a doctrine of fatalism, according to which the greatest duty of mankind is to accept everything which may occur, whether inevitable or no, as the will of God, and that to attempt to evade it by any personal exercise of energy or authority is nothing less than an impious interference with His decrees.

Though the monarch Shah Abbas thus cannot be said to be before his times according to Mohammedan ideas, he is a singular character amidst them, for wherever there are to be seen the ruins of a road, a bridge, a caravansarai, or any work intended for the benefit of mankind throughout Persia, its origin is invariably ascribed to him. We did not camp at either of these caravansarais, as the water there, though abundant and to all appearance as bright and pure and sparkling as could be seen, was, we found on trial, too salt to be drinkable by those unaccustomed to its flavour; and we continued our march a few miles farther on, where the water was less tainted by minerals. Here we determined to halt for a day before undertaking the long march which lay between us and the next reliable supply of water, distant



about forty miles off, across a plain covered with salt incrustation known locally by the term Kavar. Early next morning we ascended the highest points of the mountains to view the neighbourhood, and trace out if possible our proposed route, and here we were rewarded by the prospect of one of the most peculiar sights it had been our fortune to look upon, and one, too, as unexpected as it was strange, for the very existence of this wonderful natural phenomenon was, we found, completely unknown to the European population in Persia, none of whom had ever had the enterprise to venture so far off the beaten track into these unpromising regions. At our feet lay, what looked like an immense frozen sea, but which was in reality a deposit of salt, which entirely filled the hollow in the plains towards the south and stretched away as far as the eye could reach on either side, glittering in the sun like a sheet of glass. According to the accounts of the guides who had accompanied us, this vast deposit of salt was in reality of the consistency of ice, and, like the latter, formed a coat of varying degrees of thickness upon the surface of the water or swampy ground which lay beneath it. In places this incrustation attained a thickness of many feet, and in others an unknown depth, so that laden mules and camels could pass over it with perfect safety; elsewhere, however, where this was not the case, it would break beneath their weight did they venture upon it, and they would be forthwith swallowed up by the morass which lay below. The path across was thus only known to those who were in the habit of traversing it, and a very little deviation on either side of this would probably involve certain destruction; and many were the tales they recounted of the various travellers who had attempted to cross it without sufficient acquaintance with the route or at unfavourable times, such as by day or in a storm, and had never been heard of again.

It was very difficult, of course, to imagine how all this could be the case, as in a saturated solution of salt and water the salt would naturally be deposited upon the bottom, and

not caked upon the surface. But in spite of the strangeness of the story we found it to be quite correct, for, our curiosity being whetted by the accounts they then gave us, and the strange appearance before us, we determined to march straight across "the plain of salt," instead of, as our intended route would have lain, round its edges; upon consultation, however, with our muleteers, we judged it wisest not to attempt this by day, as they told us that the glare would be so blinding that it would be almost impossible to avoid losing our way, while the brilliant moonlight,—for the moon was at its full,—offered every facility for marching by night. We resolved, therefore, to start the next day so as to arrive at its margin, which was about twenty miles distant from our camp, by sunset.

The next evening, accordingly, just as the sun was low on the horizon, found us approaching the brilliant white expanse which had attracted our attention so much on the previous day. This we found to be more immediately surrounded by a stretch of swampy ground, through which wound a single path, trodden into some degree of consistency by the traffic of ages. In the winter the ground on either side of this must constitute a regular morass, to judge from the skeletons lying about of animals who had wandered off the track, and, apparently sinking into it, had been unable to extricate themselves again, and thus died as they fell. After following this track for about a couple of miles, we came upon the actual sheet of salt. This at the edge was soft and sloppy, like half-melted ice; but, as we proceeded, it gained more and more in consistency, till at a distance of three or four miles it resembled nothing more than very solid ice, strong enough to bear any weight. After marching for a further distance of five or six miles upon this strange surface, we halted, to examine, as far as we could, its composition; and by means of an iron tent-peg and a hammer, we endeavoured to detach a block to take with us; but we found it far too hard for us to be able to make any impression, and though we succeeded in bending our tent-pins, we made no impression upon the salt



beyond detaching a few chips, which we were obliged to be satisfied with as the result of our labours; these we found to be of the purest white, and as hard as granite, though later on, in exposure to the damper air beyond the margin of the salt plain, they turned a greyish colour and lost a good deal of their consistency, becoming quite pliable in the hands. We were told that at this distance from the land the salt incrustation was many feet thick; and this we could easily believe to be the fact. Having completed the examination, we continued our way; and anything more weird and unworldlike than the scene which surrounded us, it would be difficult to imagine. The last gleams of daylight had now disappeared, and the moon was shining brightly upon our way. All round us lay a boundless expanse of the most brilliant white salt, glimmering like snow in its light, and unbroken by any relief to the dead monotony of the effect thus produced, except in such cases as here and there a bush or a piece of stick, blown off the neighbouring plains, had got imbedded in its surface. Not a sound was to be heard except the tramp of the animals and the clang of the mule bells, while every now and then, as a high wind was blowing, a piece of bramble or a wisp of grass would come racing past, along the level surface in a ghostly manner that was quite calculated to make one start. The effect of the moonlight upon the white ground was to render things less discernible than had we been on land; and we could easily understand how easy it must be to lose one's way here, for once or twice, getting separated from the kaffila, we found that the only guide to its position was the sound of its bells. The track, moreover, was of the vaguest description, the only signs by which it could be distinguished being the traces left by previous kafilas; and these occasionally failed us, so that more than once we found ourselves, to our consternation, wandering off the route on to a surface which had apparently never been touched by man or beast.

We crossed the margin of the salt, on our entrance upon it about 6.30 p.m., and marching steadily at an average

pace of not less than three and a half miles an hour, we found ourselves at the other side about 3 a.m., and must thus have traversed a distance from edge to edge of about twenty-five miles in a straight line. From the view which we obtained at various points of the vast hollow in which this incrustation is accumulated, and from the accounts of the people dwelling near, we reckoned that the total extent covered by it could not be less than about 400 square miles, if only it stretched in the direction from east to west as far as it did in that in which we had crossed it, from north to south; but, as far as we could judge, it must have extended much farther.

It is difficult to explain the origin of this strange phenomenon. It may be that this incrustation is the deposit accumulated in the vast low-lying plain in the course of centuries upon centuries, during which the rainfall and the annual melting of the snows upon the mountains, besides the perennial streams which all drain into this basin, have brought down in their waters from the strata of salt through which they have passed these incalculable quantities of salt in solution. The summer sun has dried up the water by evaporation, and left the salt deposit lying upon a soil more or less saturated with moisture. The layer of salt thus deposited has gained in thickness and consistency year by year, till it has become, at a distance from its margin on either side, a solid homogeneous mass of the purest salt such as, in any other country than Persia, would constitute a natural treasure of great value, for here there is no occasion for mining expenses; the salt has only to be broken up by dynamite or other means and carted away. But so deficient are the simplest means of communication in this country, that here it must lie, absolutely useless, though distant only about 100 miles from its capital, for want of any possibility of transporting it thither.

After one day of welcome rest for man and beast, we started on a march of twenty-four miles, across an expanse of sand, to the nearest well. It is curious to notice, that



while to the north of the plain of salt no sand is visible, the whole of the southern side is covered with huge sand-hills, which stretch some fifteen or sixteen miles inland. Through the outskirts it was of these that our way lay, and weary work it was indeed for all of us, plodding through such heavy ground. As the day grew, moreover, the wind rose, and the air became filled with particles of sand, which inflamed the eyes, so that for a couple of days afterwards they did not recover from the effects. As we proceeded, the plain of salt, which was on our right, gradually receded from us, till at our camping-ground it was only faintly visible in the distance. Here we found the remains of another old caravansarai, which had become so buried in the sand that we had to enter it by the roof, and a spring of delicious sweet water. And continuing our journey the next day for a distance of twelve or fourteen miles through the same sand, we found ourselves in the neighbourhood of Kashan and in the midst of civilization, at least such a degree of it as exists in Persia.

## ROUGH ACCOUNTS OF ITINERARIES THROUGH THE HINDUKUSH AND TO CENTRAL ASIA.

BY DR. G. W. LEITNER.

### *Route II.*

IN connection with my note in "Routes in Dardistan," I now propose to publish a series of accounts which have been supplied to me by native Indian or Central Asian travellers of position and trustworthiness, and which cannot fail, whatever their scientific or literary deficiencies, to be of topographical and ethnographical, if not of political, value. I commence with the account of a loyal native Chief, who has had opportunities of comparing Russian with British administration. The Chief first passes quickly from JELALABAD TO GANDAMAK; thence to Tash, Bulbák, Balahisár (where he left his sword with D... S...); he then proceeds from KANUL TO CHALIKÁR, a distance of 17 kós over a plain; then stops at the *Saldá* village, at the foot of the Hindukush, 11 kós, and then goes on to say: "*Saldá*: one road goes to the Hindukush and one to *Rajád* (a halt) 14 kós,\* over a mountain into Afghan Turkistan. *Auderáb*, district of *Kundáz*, 17 kós, plain; *Auderáb* to *Bazderá*; then *Baghbán*; then *Robát* (where there is a camp of Kabul troopers against Uzbek robbers), 14 k. in *Haibak* district to *Haibak* town; stayed at a small place of *Tashikurghán*, which has 6,000 houses, and is held by a *Risála* (troop) of the *Amír*; stayed at an intermediate cantonment established by Kabul; then to *Mazari Sharif*, 13 kós (all belonging to *Báikh*). *Daulatabad* (300 houses); thence to the river *Amu* over a *Rég* (sandy and dusty place) in a *buggy of two horses*, paid three double rupees,† took water with us (20 kós). There are 100 men over the ferry for protection against raiding Turkomans. *Sherdil Khan Loháb* gave me a passport to visit the *Zárat* (shrine) of *Khaja Bahauddin Naqshlansí*, at *Bokhára*. Went on ferry with 100 cattle and 50 men, all day long, to the village of *Talashkhán* (500 h.) in *Bokhára* territory, where we rested in the evening. Next day by road to *Sherabad*, 7 kós, plain (2,500 h.); then to *Chinári* (600 houses), passing the *Khirga Nishin* *Khirghíz* and *Uzbek*, "living in huts" (also *Zemindars*); *Cheshma-Hafiz*, 40 h., and a *Serai* for travellers. Then again on to the plain; made a halt among the *Khirga-nishin*. Next day went on to the large city of *Ghuzár* (250,000 inhabitants, with villages, etc.). (Thence to *Karshi* to *Bokhára*); thence to *Karabagh* (700 houses); to town of *Chiraghtshi* in *Shehrabz* (Ch. has 3,000 h.), whence it is four miles distant. *Shehrabz* is

\* Or about 20 miles. The reader should notice that such abbreviations as "14 kós, plain" mean that "the distance is 14 kós over generally a plain or easy ground"; "h" stands for houses.

† Or British-Indian Rupees.



a beautiful place of 6,000 houses. (The Bokhara army has a band in Russian style, and is drilled in a Russian way; it is better fed and clad than are the Afghans, but it is not so brave.) Thence to Kitab, 3,000 houses, and Bokhara troops; did not stay there, but went to Takhtia Karatsha, 10 kôs: thence to Kurgantippé Bazar; thence to Samarcand, a paradise (500,000 inhabitants, two rivers); there is a Hâkim and General, the place belongs to the White Czar—the Ak Padishah. There were 12 regiments of infantry, and 8 of cavalry there. Then to Jâm, 4 kôs (a large Russian force), 12 regiments of infantry, 4 of cavalry. I stayed with A.R. at Samarcand). There is a Russian cantonment between Jezakh and Samarcand, Kôr, Khoshgurb. *The guns everywhere are directed towards Yasin, or India.* I was nowhere molested in visiting Russian cantonments. Jezakh, Tamburabad, little Bokhara; Zamin, Uratippa, a great town, and among 40,000 inhabitants there are 6 battalions and 8 regiments of infantry; Nâu in Khojend district. Then Khojend, 800,000 inhabitants, great army; Mahrâm, Besharih in Khokand, then to the city of Khokand; Karawultippa, 8 kôs, plain, Murghilân, a big city, 350,000 inhabitants with villages; Mintippé, 3,000 houses (or inhabitants?), Arabân; Ush, a large army (Kashghâr is eleven days' march). Indujân, big Russian army; 150,000 (inhabitants). Then to the Kokand river, Derya Sîr, crossing to Namangân, big city and army, thence returned to Indujân, then to Asdka, 8 kôs plain, 9,000 inhabitants and army (1 cavalry, 4 infantry), then to Shahrîkhân, 6 kôs, big city, 8,000 inhabitants or houses; then to Kawa, 5 kôs. Utshkurghân, 10 kôs, big city in Khokand: thence into a valley to a Langar, 17 kôs, plain, at night, where there are Khirghiz subjects to Khokand; over a mountain into Alai, 13 kôs, plain of Pamir, inhabited by Khirghiz, very cold; then to Chaghalmak, 15 kôs, plain, a small village, 100 houses of Khirghiz. District of Karateghin, which is subject to Bokhara (Alai being under the Russians); Chaghalmak to Zankh, 16 kôs, plain (horses are to be found everywhere for hire, according to distance by Farsang). (At Samarcand one mule's wheat load = two double rupees; a big sheep costs one rupee, and one and a half long-tailed sheep at Khokand, also one rupee. The fat of sheep is used instead of Ghi. Gold and notes abound more than silver. (Abdurrahman received 700 tungas = 350 rupees per day, for self and eighty followers.) Silk Atlas one and a half yards is sold for one rupee. The Russian ladies are well dressed, and great respect is shown to them. The officers are very polite. There are free dispensaries, and schools in which Russian and the Korân are taught. (Haldi and black pepper from India is dear); there is no tyranny, and they are exactly like the English; the Russians live in bungalows. The Kâzis and the man who beats the drum at night for Ramazan are paid by the Russians; sanitation is well attended to; all the troops are Europeans, except the Noghais, who are Tartars. I was much struck at Khojend by seeing the cavalry mounted according to the colour of the horses. (Gold is said to come from Kashgar and Khokand, but I have not seen the mine.) Camels abound and are eaten. Zankh to Kila-i Lab-i Ab (300 houses), 16 kôs, plain, to a village Shôkh darâ (300 houses).



It is a fine country; the people talk Persian, and are Sunnis (belongs to Bokhára).

KILA-I LAB-I AN, governed by a Bokhára Kardár, called Hákim Muhammad Nazir Beg, at a Fort Gharm to Shughdaréy, 12 kôs, plain, on horse-back all along to Samarcand (300 h.), Shughdaréy to Fort Gharm, 3 k. (1,500 houses or inhabitants), Gharm to Childarí, a village in Derwáz, plain, 17 k. packa (buggies do not go there), 150 h.; thence to Khawaling, Bazar, 1,000 h. (in the District of *Koláb*), 17 kôs, plain; carriages can go; thence to the city of Koláb 14 kôs, plain (Koláb is under Bokhára) (was formerly governed by Kartahin Khan, a raider), whose brother Serakhan is at Kábul. Koláb, 6,000 houses, is a fine city, and there are six other cities belonging to it (Khawaling, Kungár, etc.); thence to Sar-i-Chashma, 10 kôs, plain; carriages can go (200 houses); thence to Barák, 40 h. on the Amu 4 kôs, a warm place like Koláb generally; cross into Sampti (60 h.), in the district of *Rostik*, belonging to Badakhshán (paid 4 annas for conveyance of five horses costing me 3 tolas in Koláb = 30 rupees); to Chayáp city, 2,000 houses (Jews are wealthy and not oppressed, and at Koláb there are Jews and Hindus, the latter with no families). Jews wear front curls, and have furs; women are handsome, but are dressed like Mussulman women; men, however, wear caps and narrow trousers, not turbans, as a rule, or wide trousers. The Jews in Turkestan are very clean. "*They have a learning like the Shastras of the Pandits.*" They lend money to the Khan of Bokhára. (The utensils are of china.)

Mare's milk is much consumed cooked with meat, and has a highly intoxicant effect. Chayáp to *Rostik*, 8 kôs, plain, 2 Afghan regiments of cavalry, 4 regiments of infantry (there are also some troops at Chayáp) 4,000 houses. Bazar well-frequented; springs; is a hot place. Atunjaláb, 12 kôs, plain, carriages can go (60 houses); Faizabád 16 kôs, great city and large Afghan force (3,500 houses?). I stayed at Bárák, 10 kôs; a nice place for illustrious strangers (100 houses); plenty of Zemindars, very easy, plain, full of fruit (apples, apricots, etc.); Chaugarán 9 kôs, plain (200 houses); Tírgarán (60 houses, of Muláís, the strange sect regarding which elsewhere) 11 kôs, plain, with the exception of a small bad bit, over which horses, however, can go, called Rafáq = Partí in Punjabi. From Tírgarán to Zerkhan in Zebák, 14 kôs, plain, but carriages cannot go. Zebák is a fine cool place. Its great Muláí, Sayed Abdurrahim, has fled to Arkari in Chitrál. Zerkhan has 500 Khassadars of Kábul (even the infantry there have horses), and 150 houses. Zerkhan to Shikashím, small fort, 11 kôs, plain, 300 houses in villages all round; it is now well garrisoned with Kábulis (2 k. from Shikashím are the ruby mines worked in winter near Gharán on the road to Shignán). (In the time of Mir Shah rubies as large as candles were said to be got, lighting up the place.) "*Lajvard*" (Lapis lazuli) is got from Yunigan, a village in mountain above Jirm in Badakhshán. "*Lajvard*" is sold at a rupee of a Rupee size. (Gold streaks are often found in it.) Shikashím to Kazi-deh, 10 kôs, plain (carriages could go) in Wakhan, which begins at Putr about half kôs from Shikashím (another road from Shikashím to Shignán in two days *via* Ghasann 10 kôs, plain, very cold; thence 12 kôs to a fort in Shignán. Kazi-deh has 40 houses. Kazi-



deh to Pigisth 12 kōs, very plain, 15 houses of very wealthy people, all Mulais; Shoghōr under Chitrāl, 500 houses. Fort over the Khatinza, Nuqsan and Dura passes from Zeibāk all under Chitrāl; the first-named pass is open all the year round, but violent storms blow at the top.

PIGISTH TO FORT PANJAH, a plain 12 kōs; Ali Murdan Khan, its former ruler, is a refugee with Chitrāl; 200 Afghan cavalry; there are 5 or 6 houses in the fort, and a number of villages round it (Zrōng, a warm mineral spring, 40 houses; Kishm, 40 houses; Gatskhōn, 30 houses. Above Pigisth are other villages. Khindāt, 50 houses; supplies are most plentiful).

From PANJAH TO ZĀNG (50 houses) 11 kōs, plain (artillery could go); ZĀNG TO SERHADD 12 katcha kōs, 200 houses, plain, cold, much wheat, cattle, etc.; *here the Pamir begins*. Thence to Ushāk, 14 k. plain, except a small elevation, very cold (here there is a road to Yarkand, and another to Hunza; the Wakhanis graze their cattle and flocks here in winter as there is abundant grass); USHĀK TO LANGĀR, 12 kōs, plain; the roads divide, of which the left one goes to Sarikol, and the right one to Hunza. Cattle are kept there in winter by the Serhadd people; Langār to Baikarā 8 kōs plain.

BAIKARĀ TO BABAGUNDI, 12 kōs over the Irshād Pir (somewhat steep and snow-covered on the Wakhan side, but otherwise easy). Here there is a road on the other side to Babagundi (small town); place for Ghazan Khan's cattle (Dannkut). Babagundi is a famous shrine of Pir Irshād, where even the Mulāi Ghazankhan gives cooking pots for travellers, and makes offerings; there are 5 or 6 houses of Zemindars, who look after the shrine. (Half a kōs beyond Babagundi the various roads to the Karumbar, Badakhshan, and one to Hunza join.)

BABAGUNDI TO RĪSHATT; small fort, 11 kōs; inhabited; 5 villagers' houses employed in agriculture. Rishatt; for 4 kōs there is a plain road; then a difficult road, Rāship Jerāb, with precipices (6 kōs from Rishatt), which can be destroyed, so as to make the approach from that side very hazardous; the road continues to Yubkatī, with scarcely much improvement, for 1½ kōs. There is a small town there, as generally on difficult defiles, or places than can be defended. Yubkatī to Gircha, 1 kōs katcha (10 houses); Gircha to Murkhon, 10 houses of Zemindars, 1 kōs; 2 katcha-kōs comes the Khaibar village of 4 houses, a defile defended by a small town, *with a deer shutting the road (Derband)*; Khaibar, 4 kōs to Pās; road over snow or glacier for 1½ kōs; below the glacier is the village of Pās, 25 houses.

Pās to Hussain, 20 houses; also a shrine 1½ kōs; fair road; also a deep natural tank (hauz) (where there is a place to keep cattle in winter) a few hundred yards from village. Beyond there is again one of the streaks of never-melting icefields, and dividing it from Ghulkin, a village of 60 houses (the gardens flourishing in the close vicinity of these icefields). Immediately near Ghulkin is Gulmūtī, 100 houses; thence for 10 kōs to Altī, a bad road over an elevation, Refāq, closed by one of the doors to which I have referred. The door is 1 kōs distant from Gulmūtī. Altī (150 houses), the residence of Salim Khan, father of Ghazanfar, who built Baltī, where his son, the present ruler of Hunza, Ghazankhan, lives. Baltī







A WANDERING STUDENT FROM GARRIAL, AND TWO MESSENGERS FROM THE BROTHER OF THE RULER OF CHITRAL.



NATIVES OF GILGIT, NADVE AND HUNZA IN DR. LITTLE'S SERVICE. (GHULAM MUHAMMAD, KHIDAYAR, SON OF AN AKHUND, AND MATAVALI, THE HUNZA MAN BROUGHT TO ENGLAND IN 1887).

is  $\frac{1}{2}$  kōs from Altī, and above it. Baltī has 1,000 houses, Zemindars Mullīs; there are 50 Mosques, but no one reads prayers in them; people build them for the sake of glorification, not worship. They are used for dancing, drinking, etc. (the Raja used to dance himself on the Naurōz, and give presents to the Zemindars). Hunza may turn out 2,000 fighting men. Near it Fort Haiderabad ( $\frac{1}{2}$  kōs), with 300 houses; close to it is another fort, Chumarsingh, with 100 houses; near it Dōrkhan Fort, with 200 houses (the inhabitants are more numerous than the wasted ground can support. People live largely on apricots, etc.; the land is generally sterile).  $\frac{1}{2}$  kōs from Dōrkhan is Gannish Fort, 600 houses, above the river which divides Hunza from Nagyr, where the Sumeir Fort confronts Gannish. There is also a small fort near Gannish, called Karāl, with 30 houses. (Near Dōrkhan is also a similar small fort, the name of which I forget.) Coming back to Dōrkhan, and going from it straight in the Gilgit direction, is Aliabad Fort, with 600 houses, and close to it Hasanabad Fort, with 100 houses. There is also a "Derthand" between Hasanabad and Murtezabad, about a mile distant over a stream. Murtezabad has 2 forts, one with 100, and the other with 50 houses.

FROM MURTEZABAD TO HIRI for two kōs; difficult ascent and descent. Hiri, a large village, with 800 houses of Zemindars in the fort (Shins live there);  $\frac{1}{2}$  kōs of bad road, excepting about 1 mile; to Mayōn, 50 houses. Four katcha kōs bring one without much difficulty, except over one ascent, over the Budaless stream, violent in summer, where there is also a fort (a warm spring in a fort called Barr, 25 houses, occupied by 20 Sepoys of the Maharaja) to Chālta, in Gilgit territory, near Budaless. There is a fort there, 150 houses, and 100 Sepoys. Over the Nulla, about one kōs above, is Chaprōt, 50 Sepoys and 60 houses; is a strong position (Natu Shah came to grief, with 1,000 men, between Budaless and Mayōn). From Chālta, crossing the river and a small mountain, is a plateau to Nilt Fort, in Nagyr territory, 4 kōs from Chālta, and confronting Mayōn. From Chālta to Nomal, in Gilgit territory, with two Rifāqs each; near to these respective places for 11 kōs (kacha), 100 houses. There are 20 Sepoys in the Koti to guard the grain. The Zemindars now live outside the fort, which is merely used for the storage of grain. From Nomal to Gilgit 12 kōs, plain, which now contains 200 houses.

### *Route III.*

FROM ZKIRĀX TO CHITRĀL, over the Khatinza, a very high Pass, to Shoghor, or the other passes already mentioned. Via the Khatinza, which is always open, the road from Zeibāk to Deh-i-gul, 1 kōs, 25 houses.

There the roads separate, one going over the Nuqsān, which is closed in winter, and the other one over the Khatinza, both joining at Kurubakh, a place ensconced by stones, and about 5 kōs either way from Deh-i-gul; from Kurubakh to Owir, 20 houses, 3 kōs, easy road; from Owir to Arkari, 80 houses, 5 kōs, easy road (Shālī, 10 houses, is one kōs from Arkari); Mōmī, 5 kōs farther on, 50 houses. From Arkari to Shoghor is 10 kōs katcha. (From Shoghor, 5 miles below, is Rondur, 5 or 6 houses; 4 kōs



is another Shali, 20 houses, and thence over a plain by a village (the name of which I forget) 5 katcha kōs.

Below Shoghor the streams of Arkari and Lodko join, at Andakhti, two katcha kōs from Shoghor. The Rajah of Chitrāl's son lives there (Bahram); another son, Murid, lived in Lodko district. There is little snow-fall on the high Khatinza, but there is plenty on the easy Nuqsān. A third road, over a plain, also leads to Chitrāl from Zeibāk, namely, to Uskūtul (3 kōs from Zeibāk); thence to Singlich,  $2\frac{1}{2}$  kōs, maidān; thence to the great tank, lake, or Hauz, five miles long and  $1\frac{1}{2}$  miles broad, full of big fish. Thence over the Durra, infested by Kafirs, only a katcha kōs, easy ascent, when the snow melts (otherwise impassable), and an easy descent of one kōs to Shai Sidēn, at foot of pass (below which is, 2 kōs, Gobōr, where there is some cultivation in summer). (Birzin is a village of 40 houses, about 8 kōs distant from Gobōr.) Parabēg, 50 houses, 2 kōs; Parabēg to Kui, 70 houses, 1 katcha kōs; below Kui,  $\frac{1}{2}$  kōs, is Jltur; below is a ziarat of Pir Shah Nasir Khosrō at Birgunni, one kōs, a warm spring, 50 houses; Birgunni to Drōshp, 2 katcha kōs, where Raja Imān-ul-Mulk's son, Murid, resides. Drōshp, 40 houses; one kōs further is Mogh, 20 houses; thence to Andakhti, 4 or 5 kōs. Over the Hauz is the Mandāl mountain towards the Siah Posh country. Alunad Diwanē, 50 houses, is the first village of Kafirs, subject to Chitrāl. Over Gabōr is the Shuitsh Mountain, behind which is the Aptzal Fort of the Siah Posh Kafirs, 200 houses; these are the two places from which Kafirs descend to plunder caravans coming from Peshawar, and of whose approach they may have been warned from Chitrāl, keeping clothes and weapons for themselves, and giving the horses, etc., to Chitrāl. The Kafirs of Kamōz (2,000 houses) are subject to Chitrāl; also Iudde (1,000 houses), Aptsai (200 houses), Shudgol Fort (150 houses).

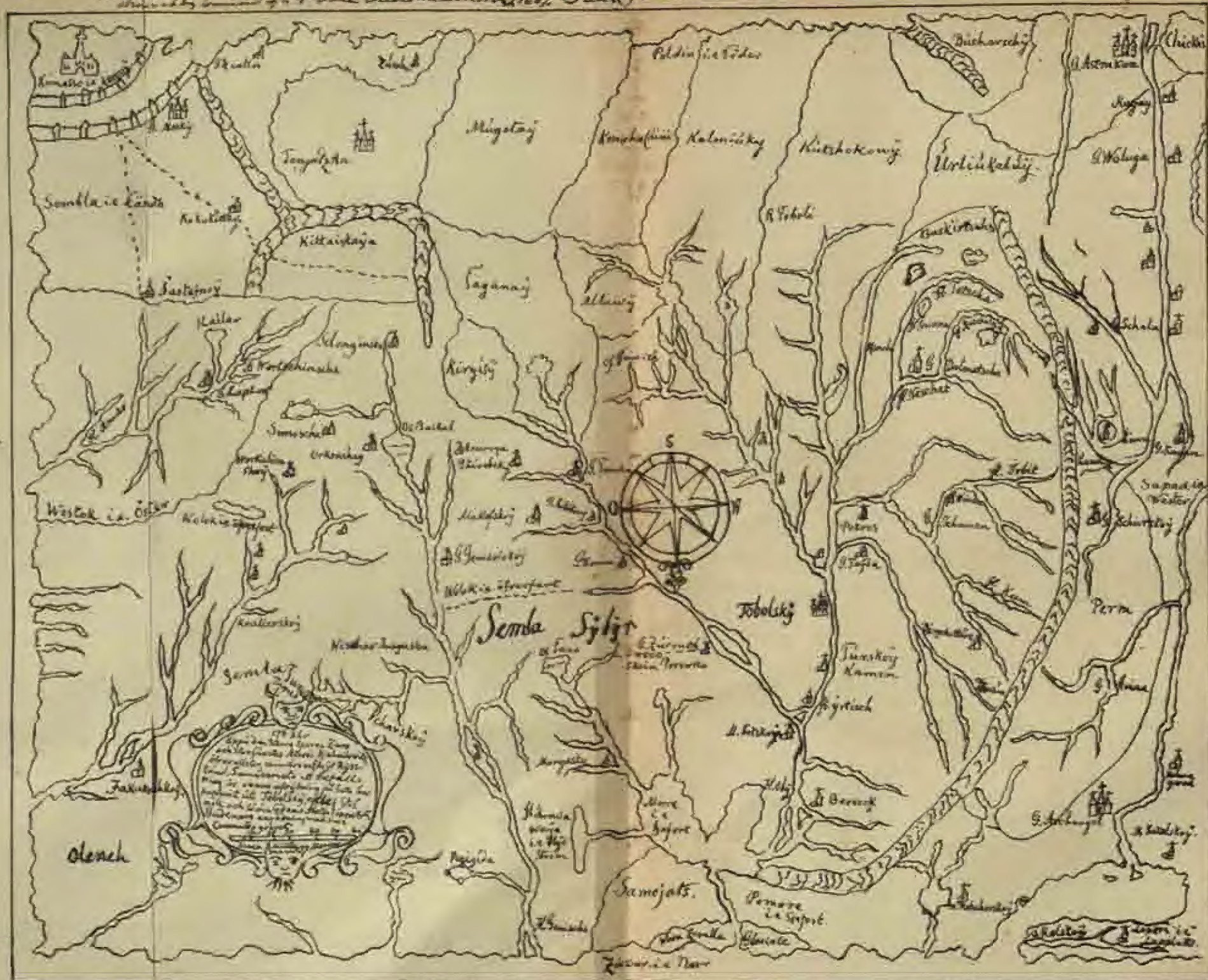
Istaghāz is subject (100 houses) to Chitrāl; Mēr (40 houses) subject to Chitrāl; Mundjēsh, 500 houses; Madugāli (500 houses and two forts), on a difficult road, is between Kamōz (1 kōs above it) and Kamtān (Iudde, Aptsai, Shudgol, Ahmad Diwanē), 4 kōs. These Madugāli are independent, and plunder caravans from Dir or Zemindars. Sometimes they are bribed by the Chitrāl Raja to keep quiet.

Dull as the above account may read, it is full of topographical, if not political, interest to whoever can read "between the lines"; and the telegrams and articles in *The Times* of the 23rd and 25th Sept., 1891, throw light on an unpleasant and hitherto concealed situation. Since 1866 I have, in vain, drawn the attention of the Indian Government to the Gilgit frontier. In 1886, or twenty years after my exploration, Colonel Lockhart's mission, no doubt, did service, as regards Chitrāl; but Hunza and Nagyr have been mismanaged, owing to the incompetent manner in which my information has been used. I have recently, after three years' labour, much expense, and some danger, completed the first quarto volume of my work on Hunza, Nagyr, and a part of Yasin, the language of which has been a great puzzle, that has now been unravelled, giving a new departure to philology; and the Foreign Department of the Indian Government has presented me with 100 copies of my work, a compliment that is often paid to the honorary contributor of a paper to the *ASIATIC QUARTERLY REVIEW*.





First map of Siberia by Baron Godefrid Schlegel, drawn by command of the Emperor Alexander II. Published in St. Petersburg, 1890.



Copied in Moscow 1892 sur la carte de Godefrid Schlegel par R. V. P. (Godefrid)

Nord (N)

Map of Siberia



## RUSSIAN CONTRIBUTIONS TO CENTRAL ASIAN CARTOGRAPHY AND GEOGRAPHY. I.

RUSSIA gets very little credit in the original compilation of maps of Central Asia, or in their rectification until the eighteenth century, when Gladishev and Muravin (1740) made the first survey of the east coast of the Aral, and gave a more correct delineation of it. These officers had been anticipated in 1738 by Lieutenants Müller and Kushelef, who were, however, driven back by the Kirghiz when within two days of Tashkend, the whole party, excepting Müller himself, being dragged into captivity. Although released and safely escorted back to Orsk by order of Yulbars Khan of Tashkend, acting probably by order of Abulkhair of Khiva. These officers lost all their notes and itineraries, and could only by deposition give a rough estimate of distance, and a few particulars on the state of affairs in Turkestan (Hazret-i-Turkestan) and in Tashkend.

Peter the Great had accumulated while in Paris a store of information on the geography of Inner Asia, to aid him in his ill-starred expedition to Khiva. He employed Scotchmen to build his first ships on the Volga; but he placed no Englishman under the orders of the vain-glorious and weak-headed Circassian Bekovitch, and resorted to the French and Dutch rivals of the East India Company for information on the routes to India.

The Great Chart [*Bolshoi Chertiz*], a compilation said to date from the fifteenth century, in the reign of Ivan III., whatever may have been its merits, must have been a map of the most primitive kind, if we may judge by the map-making capabilities of Russian cartographers as displayed in the Godunof map of Siberia of 1669 herewith given, which is attached to Mr. Titof's publication of Early Russian



Records of Siberia. And this map comes to light only through Sweden, the existence of the original Russian draft having been completely unknown. And whatever absurd features were introduced into their maps by European travellers in the East who passed through Muscovy, were doubtless taken from Russian sources, just even as Herberstein, on Russian authority, reproduced the ancient myths concerning the occupants of Siberia perpetuated by the Russians well into the eighteenth century.

From what other than a Russian source, for example, could Anthony Jenkinson, in 1562, have traced his Sur river from Tashkend into an imaginary Kitai Lake, following it up with the Obi to the *Mare Septentrionale*?

Compare this map of Siberia with Jenkinson's and with others of the same period, and it will become obvious that Jenkinson must have taken his tracing from the "Great Chart," to which later Russian maps remained faithful, as he must have borrowed all that was new of Russia, improving, however, upon the Caspian, and giving his own accurate course of the Oxus to Urgenj and to Sary-Kamysh (Salizure), whence the Uzboi is now traceable.

Jenkinson's Yaik, or Ural river, is the only valuable Russian contribution to the cartography of the East, and this river had swarmed with Cossacks for over a hundred years before Jenkinson's time. In face of the maps of Siberia of close upon the eighteenth century, notwithstanding the proud acquisition of the whole of that region up to Nerchinsk, Russia can claim very little credit for throwing any cartographic light upon Central Asia until comparatively recent times.

The Book of the Great Chart is quoted by Russian writers, as showing that the existence of the Blue, or Aral, Sea was long known to Russia, with its position relative to the Caspian, etc. Why then was the Arabian Geography not rectified up to 1562? But the book, or text, was an after-production, and it was revised several times until finally rewritten in 1680. The original Chart and corrected copies



have been lost; but the amended and amplified texts were published—one in 1770, descriptive of the "Ancient Russian Hydrography," and the other, as the "Book to the Great Chart," in 1838.

Examine also the Map of the "Route between Mosco and Pekin," attached to John Bell's Travels from Russia to Ispahan and to China in 1715, and the same conclusion is arrived at, that Russia could not produce any better material for a map than what was placed at the disposal of that Englishman.

The opportunities which early Russians had for acquiring a thorough knowledge of all the regions occupied by the Uzbeg or the Tartar Mongol, were all lost; nor did they, as time progressed, and as they themselves advanced with firm tread into the regions abandoned by the once imperial race of Ouigurs, and into the midst of tribes who, through the Arab invasion, were split into many camps, and bereft of all martial spirit, do more than plant garrisons and subject the populations for the sole purpose of collecting tribute, and establishing a slavery which lasted long beyond 1828. The Russian princes Yaroslaf and Alexander Nevski, accompanied by the Armenian King Getum, travelled in the eighteenth century through Siberia by the Nor Zaisan lake to Karakorum on the Orkhon. They went, under compulsion, to do homage to Mangu Khan, but they do not seem to have been alive to the requirements of geographical science, and left Karakorum to be puzzled over by the late Colonel Yule. André Longjumeau (1249), William Rubriques (1252), and Plano Carpini (1245), on the other hand, being men of education, traversing the same route, published curious and valuable narratives.

How little, for example, was known to the Russians of the region of the Black Irtysh, of the head waters of the Yenisseï, until Müller and Fischer wrote their "*Sammlungen Russische und Sibirische Geschichte*," or rather, until Mr. Semenov sifted all the evidence in his annotated edition of Ritter's *Asia*? And yet had not the Cossack Yermak



Timofeyef fought on, and sunk in the Irtysh, whilst others of his kind,—Vassily Poyarkof and Yerofei Khabarof, in 1643, penetrated into the basins of the Amur, Lena Vitim and Angara, to the Baikal Lake, and even into Dauria? These men launched the first Russian boat on the Amur river, and founded Nerchinsk.

In the seventeenth century the region to the south of Tomsk, at the northern base of the Sayan mountains, was found to be in occupation of Kirghiz proper, so called, or Buruts (a people now, in reduced numbers, dwelling in the Thian Shan mountain system), whilst the valley of the Kemchik and Ulu-Kem rivers, and the country further south and south-east belonged to the various tribes of the Golden Horde of Mongols, whose chiefs assumed the style and title of Altyn Khan, which had been borne by a Manchur dynasty in China, and later by the Eleuth or Tu-Kiu princes, whose dominions extended from China to the Azof. These Mongols, while they had not the power of their predecessors, were yet independent up to the year 1690, when they fell under the sway of Galdan, the Kun-Taidji, or ruler of the Eleuths. These Eleuths maintained friendly relations with the Russians, and it was to their Altyn Khans on the Ubsa Lake that the Russians were in the habit of sending emissaries,—sons of Boyars and Cossacks,—with the object of inducing them to recognise the supremacy over them of the Russian Tsar. The first Russian mission in this direction was that of the Hetman Tumanetz, in 1616, who gained the allegiance of the Altyn or Golden Khan; the second mission was that of Petlin and Petunka Kisselef, in 1619, who found the Khan on the Tes river, and then proceeded through Kalgan to Cathay. A third mission, under Stepan Grechanin in 1632, likewise from Tomsk, reached the Kemchik river. Six years later, Starkof and Neverof were sent to the Altyn Khan on the Ubsa, and in 1659 Grechanin was again sent to swear the Khan to fealty, but did not succeed beyond gaining his promise to regard the Tsar as his elder brother. This closed the

Russian relations with the Golden Khans, for soon after the Altı Khan Lusan's power was broken, and he took refuge in China.

At this period (1654) Theodore Baikēf was sent on a mission to China; and with regard to this record Mr. Semenof observes, that if Thevenot and Widsen had not rescued it from oblivion, it would have been entirely lost sight of and forgotten. It was probably for this reason that the Cossacks Ivan Petrof and Burnash Elchef, in 1567, were credited by Russian geographers with the first authentic information brought from China in 1567, adding that "it might have served as a corollary, or as an amplification to the itinerary of Gulaghu Khan, if it had been drawn up with equal accuracy and lucidity." \*

Turning our attention farther north from Russia, we find the same meagreness of results as regards Russian cartography from the best organized expeditions of the period. The expedition of Gleb, in 1032, into the country of the Ugrians is a perfect myth, and that of Danslav, in 1169, was only to the *Zavolok* of the Onega; Yadreya, or Andrei, in 1193, was killed with his followers. The object of these expeditions was rapine, plunder, and revenge; they were freebooting, though legalized raids, conducted by the leading spirits of the age, of Novgorod and Tver.

Herberstein alludes to the renowned Kniāz Kurbski, an old man in his day, who used to be sent by the Grand Duke with an army through Permia into Jugaria (beyond the Ural Mountains) "to the Great Emperor, to subdue distant nations." But these large military expeditions did nothing more than traverse the tundras of the Petchora, halting at and turning back from the face of the "Stone girdle," which they had not the energy to surmount. Hence, notwithstanding the pretension of the Grand Dukes of Muscovy to the obedience to the Ugrians beyond the Ural

\* Gulaghu Khan, the youngest brother of Mangu, conducted the great Mongol expedition which resulted in the overthrow of the Caliphate of Bagdad in 1258.



mountains, their demonstration did not extend beyond a two weeks' march from the Petchora to the "Kamena" (meaning rocky mountains), penetrating only through the western offshoot of the mountains, and to those only of the Ugrian lodgments which were on the European side of the Urals. We have it, indeed, on Russian authority, that little or nothing was known about this range until 1558, when the Strogonofs obtained a grant of nearly the whole of the province of Perm. The Russians obtained a firm footing in these mountains only after their occupation of Siberia; but it was not until 1769 that the southern section of this mountain region was for the first time explored by Captain Nicholas Rychkof, the son of the better-known historiographer and geographer, Peter Rychkof, while the northern section was first surveyed under the direction of the Russian Imperial Geographical Society by the Academician Hoffman in the nineteenth century, with the aid of our own eminent geologist, Sir Roderick Impey Murchison.

R. MICHELL.







COL. GRAMSCHIEFFSKY.

## COLONEL GRAMBCHEFFSKY'S PAMIR EXPLORATIONS AND THE INDIAN GOVERNMENT. I.

[The detailed account of these explorations, accompanied by an illustrative Map, will be published in our next issue.—Ed.]

COLONEL GRAMBCHEFFSKY, not wishing to stir up bad blood against England, has, in his public utterances, magnanimously passed over the slight which he imagines that he received at the hands of the Indian authorities; nevertheless in private, amongst his friends and brother officers, he has not failed to give vent to his injured feelings. During the course of an interview with which he favoured me, I questioned him on the subject.

It would appear that, in his letter to Colonel Nisbet, who is the British Resident in Cashmere, the Russian traveller, who was at Leh, in the vicinity of the British frontier, asked permission for his expedition to pass the winter at Lekhé in Cashmere, alleging as the reason for his request that at Lekhé the climate was milder and provisions more easily obtainable than in the inhospitable regions about Leh. He added that it was his intention, on the advent of spring, to proceed from Lekhé to Thibet, and to return to Cashgar *viâ* Poola.

The Colonel showed me the reply which occasioned him so much surprise and mortification, and gave me permission to make a copy of it. It ran as follows, viz :—

"CASHMERE RESIDENCY, LAHORE, *Nov. 26th, 1889.*

"SIR,—In confirmation of my letter of the 18th inst., I have the honour to inform you, under orders from the Government of India, that it is with extreme regret that they are unable to comply with your request to enter Ladakh, or travel by Leh to Thibet. The Government of India have refused permission to their own officers to



adopt this route, and you will at once understand . . . . \* that, much as they might desire to meet your wish, it is altogether out of the question that the Government of India should sanction your doing what, in the case of their own officers, they have already refused.

"With the highest respect and consideration,

"I have the honour to be, Sir,

"Your most obedient servant,

(Signed) "R. M. NISBET,

"Colonel, Resident in Cashmere."

"To Captain B. VON GRAMSCHEFFSKY,

"Camp *via* Leh."

As will be shown in another article, the attitude of the Indian authorities indirectly almost brought about the death of the traveller, and the loss of much valuable geographical and scientific knowledge which had been painfully acquired. The explorer and his followers had to retrace their steps over the frozen mountains of Cashgar, on which they all but perished, so extreme was the cold, so scarce were provisions. It is not to be wondered at then that the Colonel is very bitter on the subject. He characterizes the treatment he received at the hands of the Indian Government as "inhuman," and further charges the Government with making statements in their letter which are not in accordance with the truth.

It is not a fact, he says, that the Indian Government has refused permission to its own officers to pass along the road referred to. Since the year 1885 the English Salt Commissioner Carey and other officers had travelled along it repeatedly, as had also Captain Younghusband, Lieutenants Littledale and Bower, Major Cumberland, Captain Beach, MacArthur, and others.

The Indian Government could not, he maintains, have been ignorant of the true nature of his expedition, inasmuch as Captain Younghusband—of whom he speaks in glowing terms, and with whom he is the best of friends—was

\* Indistinct. Query, "therefore."

fully acquainted with all particulars about him ; indeed, the well-known English traveller had expressed astonishment that the Russian Geographical Society should have been so extremely economical in supplying Captain G. with the funds necessary for so difficult an undertaking.

The officials at Lahore seem to have conceived many unfounded suspicions about the Colonel and his little band. For in order to prevent him entering Cashmere from the Chinese frontier, they sent him three letters, two in English and one in Persian, signed by Colonel Durand of the British Agency at Gilgit. "M. Steveni," he exclaimed to me indignantly, "how could they possibly have imagined that I was entrusted with a political mission. Are political missions conducted in the way mine was? And if I had been at the head of one, an officer of my rank would have been provided with ample means for carrying out what was expected of me, and not with the insignificant sum of R5000. If the Indian Government had had any just grounds for suspicion, what was easier than for them to locate me and my insignificant band in some out-of-the-way village in the mountains, where they could carefully watch our movements until the spring. My expedition comprised only 13 persons, the majority of whom were ignorant Asiatics. Surely, British rule in India is not in such a precarious condition that it has cause to fear such a formidable expedition? Had the British officials bluntly replied to my letter, '*Tee Roosky mwec teebjay nje poostem!*' (Thou art a Russian, we will not let thee in), I could have understood and perhaps have forgiven them for their bluntness; but why should they treat me as a child, and tell me such clumsy inventions, which on the very face of them will not bear investigation?"

Colonel Gramscheffsky was the more indignant, because, as he asserts, at the very time when he was thus treated, the Russian Government had given permission to (1) Major Cumberland to travel all over the Russian strategical frontier, viz., through Cashgar Fergana (Fergistan), Samar-



kand, Bokhara, and to proceed to Europe by way of the Trans-Caspian Railway; and (2) Lieutenant Littledale to travel in a contrary direction to India, viz., through Turkistan, the Pamir Region, Tchatra, etc., and to enter Cashmere by the same route of which Colonel Grambcheffsky desired to make use.

"It is not likely," said the Colonel, "that I shall ever undertake a journey of this kind again; but if I do, I shall take papers from the Russian Government which would admit me, in case of need, into Cashmere. There is, however, little chance of this; my health is so impaired, and the cold I caught in those inhospitable regions sticks to me."

I am writing of course in ignorance of what is to be said on the other side of the question; but at any rate the allegations of this traveller are serious and demand a reply. Col. G. had, he assured me, no prejudice against English officials before this incident; indeed, he had a high opinion of them, as they are as a rule noted for their hospitality to strangers. "The Czar," he went on to say, "before giving me permission to go, distinctly impressed upon me,—and these are almost the identical words of His Imperial Majesty, to—'avoid anything that would give England the least ground of complaint—otherwise I will not let you go. I do not wish for more territory. My late father has left me quite sufficient. All I wish is, to keep what I have and to develop its resources.'"

This statement of the Czar is the more interesting as it is in perfect accordance with what is known of his policy since he ascended the throne. But, however pacific the intentions of the Emperor may have been and may remain, incidents such as that to which I have drawn attention serve to inflame the minds of Russians against England; and even the Czar of Russia is not all-powerful enough to withstand a wave of popular feeling.

Indeed, Col. Grambcheffsky expressed to me his strong conviction that the Central Asian question would not be settled peacefully. Russia had no designs on India, but



she was bent on extending her South-Eastern frontier until it reached the sea.

It therefore becomes the duty of all who have the progress of the world at heart, to endeavour to bring about a solution of the Central Asian Question, whenever it comes to the front, in some other manner than *vi et armis*.

This duty needs to be kept steadily in view at the present moment, for there would seem to be a good deal of jealousy and suspicion entertained by the Russian authorities respecting the movements of our officers in Cashgar and the Pamir Region. The *Novoye Vreyma* of the 11/23rd June, 1891, in an article entitled "Secret English Missions," writes as follows, viz :—

"From Tashkend we are in receipt of curious information concerning the devices of the English. In Cashgar there have been, and perhaps even now are, residing the Englishmen Younghusband and MacArthur, who arrived there from India with some secret mission or other. Two other Englishmen, Beach and Lennard, who have resided in Cashgar all the winter, have left for the Pamir region in order to return thence to India through Tchatral. The secret mission seems to consist in the intention of the Anglo-Indian Government to come to an agreement with the local Chinese authorities as to the frontiers, and also to inquire into the state of affairs in that country, with the object of reviving the almost completely dead trade in English goods, and at the same time the prestige of England.

"In regard to raising the prestige of England, the task of the secret mission will, we may surmise, be difficult, when we remember the massacre, near the Kara-Korömsk pass, of the Englishman Dalglish, by the Afghan, Doda Muhammed-Chan, and the pillaging of the goods of this person; also the very cold reception of the English Salt Commissioner by the Bek of Chanshoot\* (a vassal of China), who was promised an annual money subsidy if he would only abstain from plundering the Ladak caravans while on their

\* This is our "Kunjüt," or Hunza.



way to Yarkand; and lastly the arrest by the Afghans of the Atamat sent by Younghusband himself to the Afghan authorities with letters;—the prestige of the English in these countries has fallen greatly. The trade in English products is in a still worse condition than is English prestige. The principal and most important article of their commerce—Indian tea, brought into Cashgar from Ladak—was forbidden to be imported by the Chinese shortly after the arrival of an English mission in Cashgar, and even, perhaps, on account of its arrival; for the Chinese authorities are well aware that, instead of 'Indian,' their own 'Chinese' tea might be introduced into Cashgar, and that their prestige in this country, only recently conquered by them, is to them more useful and more necessary than that of the 'foreign,' though friendly, English."

There is too much truth in what is said about our trade. On the 18/30th June the *Novoye Vremya*, returning to the subject, congratulates itself that "Russian manufactures and Russian industries are pushing their way more and more into the markets of Central Asia. Until the establishment of a Russian Consulate in Cashgar, exerting influence in Cashgar and Chotan, the English manufactured goods were in request. Now, thanks to the endeavours of our Consulate, the English goods have been completely driven out by the productions of our Moscow manufacturers. Lately only, a large transport of Russian manufactured goods and wares was forwarded to Cashgar."

W. BARNES STEVENI.

## INTRODUCTORY REMARKS TO AN INQUIRY INTO THE ETHNOGRAPHY OF AFGHANISTAN.

WHEN invited to become a member of this Ninth International Congress of Orientalists, and at the same time asked to contribute a Paper in furtherance of the work to be accomplished by the Congress, I gladly accepted the former proposal, because of the interest I have always taken in everything relating to the East; but with respect to the latter, though fully sensible of the honour thereby conferred, I felt some hesitation, owing to my inability to offer anything worthy the attention of the learned men who had devoted their lives to the acquirement of Oriental knowledge, and who would take part in the work of the Congress.

On reflection, however, it seemed to me that the present occasion offered a convenient opportunity to bring to the notice of learned Orientalists some results of a mass of miscellaneous information relating to the inhabitants of Afghanistan, which I had acquired during a long period of service in and about that frontier province of India; and more especially so as the course of political events in that quarter of Central Asia seems likely to bring the people of Afghanistan more prominently into notice amongst the Western nations than they have yet been by their previous wars with the British in India.

I decided, therefore, to prepare a Paper on the Ethnography of Afghanistan, as a contribution towards the work of the Ninth International Congress of Orientalists to be assembled in London in September, 1891, in response to the request above referred to. But, on looking over my



notes and memoranda relating to the subject, I found they were so fragmentary and unconnected—jotted down as they had been at different times and on different occasions in odd intervals of leisure during the course of many years of varied official duties—that they could be utilized only as material in aid of an independent and methodical investigation of the ethnography of that region. As my memoranda and observations in this connection ranged over the wide area extending from Balkh-Turkistan to Balochistan in the one direction, and from the Indus Valley to the Persian Desert in the other, and thus covered the whole extent of the ancient Ariana, I thought I might venture to undertake an inquiry into the ethnography of that region under its modern name of Afghanistan, as comprehended in the extended application of that term.

On setting to work, however, I soon discovered that a bare enumeration of the various tribes and clans of the several distinct nationalities inhabiting that area,—without entering upon any detail of particulars relating to history, language, religion, manners, and physical characteristics,—was much more than could be intelligibly compressed into the limits of a paper to be read before the Congress. At the same time another difficulty presented itself in regard to the order in which the various and multitudinous array of tribes to be disposed of was to be dealt with. Under these circumstances it occurred to me that, considering the limited time for the work, the best plan would be to limit my task to a simple enumeration of the several tribes now found in Afghanistan, and to identify such of them as I could with the nations and tribes mentioned by ancient authorities as formerly inhabiting the region represented by that modern geographical term. Whilst with reference to the order in which they were to be dealt with, I thought it most convenient to take as my guide the earliest authentic record on the subject, and to prosecute the inquiry on the basis of the Persian satrapies described by Herodotus, "the Father of History;" and



supplementing the information gathered from this source with that derivable from the works of the best-known of the later Greek and Roman writers, treating upon this part of Asia subsequent to its conquest by the Makedonians under Alexander the Great, as the groundwork of further investigation from more recent and contemporary sources of information, to put the whole together as briefly as possible.

This, in fact, is the course I have adopted, and with the result that, notwithstanding the limited time at my disposal, and my constant endeavour to be as concise as possible, consistently with intelligibility in the text, the inquiry has assumed the proportions of a small volume. This being the case, and fully sensible as I am of the many defects in my work, a doubt arose in my mind as to the propriety of submitting so hurriedly arranged and so imperfectly pursued an investigation to the criticism of the learned men who might take the trouble to read what I have written. But this doubt I at once set aside, under the conviction that the inquiry itself, however great its imperfections, presents the reader with at least a comprehensive view of the inhabitants of Afghanistan by their tribal nomenclature, such as has never before, so far as I am aware, been attempted, or at all events been accomplished, in the English language; whilst at the same time it offers to the student of Ethnology the names of a number of very ancient and now obscure tribes, the investigation of whose history and antecedents furnishes a wide field for research of a most interesting, if not important, kind, in consequence of their ancient connection with the historical events or traditionary occurrences that took place in India on the one side and Assyria on the other, in ages remotely distant from our earliest authentic records.

Pursuing the inquiry after the manner above indicated, I have attempted no more than a simple statement of the names of the several nations recorded in history to have anciently inhabited this region to which our inquiry is limited; coupling with them respectively their modern representatives by name, together with a list of the clans and principal sec-



tions into which each such tribe is now divided ; and noting such of these latter as I have, from independent personal observation and inquiry, recognised as representing ancient tribes on the sides of India, or of Persia, or of Assyria, as the case may be ; irrespective of such recognition having been either forestalled, or negatived, or unnoticed by others. In my explanations and affiliations of these tribal names I have doubtless made many mistakes, and for this reason am glad to think that my ventures in the direction indicated may lead others better qualified than myself to turn their attention to the subject and to give us the true identifications.

As above stated, this inquiry commences with the account given by Herodotus of the nations in his time inhabiting the ancient Persian Empire, of which the region engaging our attention constituted the eastern portion, and does not in any way treat of the nations which occupied this region at a more remote period, except incidentally when their posterity is recognised in the existing clans or tribes found at this day in various of the less accessible parts thereof. And even in this case as briefly as possible ; for to have described in any detail the many tribes now found in Afghanistan, whose names appear in the recitals of the Rāmāyana and the Mahābhārat, or in the records of the Rājatarīngini, would have carried us away, however alluring the pursuit, far beyond the limits of the task I had undertaken at the outset of this inquiry. The subject is one of great interest, and awaits investigation at the hands of some Orientalist well acquainted with the ancient history of India, in respect to the relations of that country with Egypt and Assyria on the one hand and with Tartary and Tibet, including Burmah, on the other ; in which last quarter and Manipur, we find the namesakes of such tribes as the Khachin, Kūki, Khaki (Khakien of Burmah), etc., of the Indus border mountain ranges. For in the *Shloka* of the Rāmāyana and the Mahābhārat, we have many important historical truths relating to the ancient colonization of the Indian continent by conquering invaders from each of the quarters above men-



tioned, all designedly concealed in the priestly phraseology of the Brahman, but with such exactitude of method, nicety of expression, and particularity of detail, as to render the whole capable of being transformed into a sober, intelligible, and probable history of the political revolutions that took place over the extent of India during ages antecedent to the records of authentic history, by any one who will take the trouble to read the Sanskrit aright through the veil of allegory so transparently covering it.

Of the several nations named by Herodotus and mentioned as inhabiting certain Persian satrapies, which were included within the area of the region afterwards known as Ariana, almost every one is at this day represented by a so-called Afghan tribe of precisely the same name, and in much the same situation too as that assigned by Herodotus to the ancient nation of which it is the relic or survival. The same may be said also in regard to the various nations mentioned by the later Greek and Roman writers as in their times,—the first two or three centuries of the Christian era,—inhabiting different parts of this region, which in their day had come to be known by a geographical nomenclature of provinces and districts unknown to Herodotus. But amongst the clans and sections of these existing tribes, bearing the names of the ancient nations above referred to, is found a variety of names evidently belonging to different races and nationalities the ethnic affinities of which afford an interesting subject for investigation.

Some of these clans and sections, especially all along the mountain ranges bordering upon the Indus, are at once recognisable by name as representatives of the posterity of nations of a remote antiquity in this part of Northern India and Central Asia, as recorded in Sanskrit writings, such as the Rāmāyana, Mahābhārata, Harivansa, Vishnū Purāna, etc., and referable to aboriginal Indian races on the one hand and to early Skythic invaders, principally of the Nāga race, on the other. Whilst in other parts of the country, chiefly in Balochistan, are found tribes whose



names indicate affinity with the ancient Assyrian and Babylonian races.

Besides these, there are other tribes, found in the areas of these ancient satrapies, and mentioned by Greek writers subsequently to the conquest by Alexander the Great, which bear names of a stamp different from the preceding, and clearly referable, some to Thrakian affinities, and others to Skythian. Amongst these last are classed, by the native Afghan genealogists, a number of tribes bearing Rājput names referable to the Sākā Skythian races, of later arrival in India than the Nāga Skythians above mentioned, but earlier than the Jata Skythians who dispossessed the Greeks of Baktriana, and swarmed into India at about the same period that other Jata hordes of their kindred surged westward into Europe, as Jutes, Goths, and Vandals, the Jit, Jāt, and Mandan of our Indus valley tribes.

Coupled with these are certain other tribes whose names are found neither in the early Greek nor Sanskrit writings, but appear, some of them only, for the first time in Muhammadan authors of comparatively recent times, and, most of them, in the modern tribal nomenclature of the country. In this category are included representatives of the Alexandrian Greek conquerors, and later Turk and Mughal invaders, commonly designated Tatar; though the Tatar proper belongs to a much earlier period, being mentioned in the Mahābhārat as the Tittar, along with various tribes of Turk race.

The above brief sketch conveys some idea of the composite constitution of the existing population of the Afghanistan to which our inquiry is directed. The various race elements composing it afford so many subjects for special study and research, as to when and under what circumstances they came into the localities they now severally occupy in that country. In one or two instances I have ventured to indicate the origin of tribes whose true derivation was previously unknown and altogether unsuspected even by the very people themselves; although their persis-



tent avowal of descent from a source different from that of any of the other peoples amongst whom they dwell, would have led one to expect the survival of some tribal tradition relating to their origin; but if such formerly existed, as is very probably the case, it has long since been forgotten under the levelling influences of a jealous Muhammadanism, combined with the ignorance attending degradation and barbarism. So that now, though the knowledge of a distinct racial origin survives, there is no legend, token, or tradition amongst the people to point out where the distinction lies; and in default of better information they are content to receive, certainly with more or less of indifference, if not incredulity as well, the silly fables concocted for them by Musalman priests as full of religious zeal as they are empty of historic lore.

The remarks just made in reference to some two or three particular tribes of Afghanistan may be appropriately extended to most of the others of old date in the country. The absurd etymologies and stupid stories of the Musalman genealogists in explanation of the names borne by various Pathan tribes have done much to obliterate the memory of traditions formerly current amongst the people. But, fortunately, proper names have seldom been distorted beyond recognition, in the case of the larger and better known tribes at least; although, not unfrequently, some of the lesser clans have adopted purely Musalman surnames to the total effacement of the original patronymic; even in these, however, the old name sometimes still lingers as an alternative appellation, or it is preserved as the ancient designation by neighbouring tribes. The tribal traditions, though largely corrupted under Musalman influences, for the most part retain some faint clue to, or hazy feature of, the original; a lucky circumstance which sometimes enables the investigator to connect the garbled account with some corresponding record of authentic history.

For instance, there is the Baraki tribe of Kabul. This tribe is in Afghanistan acknowledged to be of different



origin from all the other peoples amongst whom they dwell. But nobody mentions the existence of any tradition as to whence they originally came; though themselves and their neighbour tribes with one accord declare that they were planted in their present seats in the Logar valley of Kabul by Mahmūd of Ghazni. But they say, with one accord also, that they are by descent neither Afghan nor Pathan, being excluded from their genealogies; further, they say that they are neither Turk nor Tajik, nor Ghilzi nor Kurd, nor Hazārah nor Mughal. In fact, of the Baraki tribal traditions really nothing is known for certain, and next to nothing of their peculiarities in respect to domestic manners and customs. They are known to use a peculiar dialect of their own amongst themselves, though ordinarily they speak the vernacular of the district in which they reside; those dwelling about Kabul using the Pukhto, and those in Kunduz and the Tajik States north of Hindu Kush using the Persian. Of their own Baraki dialect very little is known to others, and from the very meagre vocabularies of it which have hitherto been obtained no definite opinion can be formed, though it is probable that careful examination would disclose a great majority of Greek elements. The Baraki are a fine manly race, of generally fairer complexion than those amongst whom they live, and are sometimes quite as fair as Englishmen; at least, I have seen two such. Amongst the Afghans they enjoy a reputation for intelligence and bravery superior to the ordinary standard of those qualities amongst their countrymen, and are credited with a loyalty to the ruling Barakzi dynasty so marked as to obtain record in the writings of contemporary native authors, and attested by their almost exclusive employment as the palace guards at Kabul since the time of the Amir Dost Muhammad Khan.

The Baraki possess their own hereditary lands, castles, and villages, and are principally engaged in agriculture and sheep-breeding, though many take service in the regular army, and some engage in trade as caravan merchants.

They are said to have formerly been a very numerous and powerful tribe, holding extensive territory throughout the country from Kunduz and Indarab, north of Hindu Kush, to the Logar valley and Butkhàk in the Kabul district, and to Kanigoram on the Suleman range; but now they are much reduced and scattered, their principal seats being in the Baraki castles of Logar, where they are agricultural, and in the Khinjàn and Baghlàn districts of Kunduz, where they are pastoral; they have lesser settlements in Kaoshan district on Hindu Kush, and in Kanigoram district on the Suleman range. They are reckoned at between twenty and thirty thousand families altogether, half the number being south of Hindu Kush and the rest to its north. In this latter direction their chief place is the village of Baraki in the Baghlàn district of Kunduz; and this appears to have been the original settlement of the tribe in this part of the world. For it is said, as above noted, that they were planted in Logar by Mahmùd of Ghazni (in the beginning of the eleventh century), who afterwards gave them certain lands in Kanigoram as a reward for their services in his expeditions into Hindustan. As to the origin of the Baraki nothing is known by the Afghans; by some they are classed amongst the Tajik, and by others they are reckoned as Kurd; whilst the Baraki themselves prefer to be considered as Arab, perhaps of the Koresh tribe, that convenient refuge of so many of the wild tribes of these parts, who on entering the fold of the ennobling faith become ashamed of their poor relations, and willingly forget all about their early parentage. The foregoing is what we learn from the local sources of information available amongst the people themselves.

But from our more extended inquiry the Baraki of Afghanistan appear to be no other than the modern representatives of the captive Greeks who were transported, in the sixth century before Christ, by Darius Hystaspes, king of Persia, from the Libyan Bàrkè to the Baktrian territory, as recorded by Herodotus, who further tells us



that the village which these exiles there built and called Bârkè, was still inhabited in his time, which was about a century later. It appears also from the passage I have quoted in this connection from Arrian, that in the time of Alexander's campaign in Baktria, say a century later again, the descendants of these Bârkai, or Barkaians, were still there; and not only so, but also that their true origin was known to the followers of Alexander. For although Arrian does not mention the Bârkai by name, it can be only to them that he refers when incidentally mentioning the Kyrenes or Kyreneans in the passage above referred to. For otherwise what could Kyreneans be doing in this distant part of Asia? If they were not the descendants of those who had been transported to this very tract by Darius from Barkè, a colony of Kyrene, then who were they? From the tenor of Arrian's account it would seem that these Barkai in Baktria were recognised as the posterity of the exiles from Kyrene, and that the history of their presence there was so well known at that time as not to require any special explanation in mentioning them by the name of the country whence they had originally come. Besides, it is probable that in their passage of the Kàoshan Pass over Hindu Kush, at that time in the possession of these Kyreneans, as it is now of the Baraki, the Makedonian army received succours in the form of supplies and guides, which the historian, bent on magnifying the exploits of his hero, would not care to lay too much stress upon. The district in Baktria to which the Bârkai of Herodotus were transported would appear to be the present Baghlan; and the existing village of Baraki there probably marks the site of the village they there built and named Barkè. In the text of my "*Inquiry into the Ethnography of Afghanistan*," I have preferred, rightly or wrongly, the Baraki in Logar as the original settlement of the Bârkai in these parts, because of its being the better known of the two; though the Baraki in Bughlan accords best with the situation indicated by Herodotus—the district in Bak-

tria—whilst the other is in Baktriana, or the wider territory of Baktria proper.

There was another body of Greek exiles recorded to have been settled, by Xerxes after his flight from Greece, in much the same part of this Baktrian country; namely, the Brankhidai of Milesia on the Hellespont. According to Arrian's account, their posterity settled in Sogdia, were exterminated, and their village there levelled with the ground and effaced altogether by Alexander, in punishment, it is alleged, of the crime committed by their grand-sires at Didymus. It is probable, however, that this punishment only involved the people of one particular village; many of their kinsmen residing elsewhere escaping the fury of Alexander. Anyhow it seems that traces of the posterity of these Brankhidai are still to be found in Afghanistan; where, indeed, formerly they seem to have been a numerous and widely-distributed tribe, to judge from the several different places bearing their name.

The original settlement of the Brankhidai, when transported into Baktria, appears to have been in the modern Indarab district, north of Hindu Kush; where there still exists, in the hills to the east of Khost and bordering on Badakhshan territory, a canton called Barang or Farang, inhabited by a people called Barangi, and classed among the Tajik population. They may represent the ancient Brankhidai or Brankhoi, and perhaps in their original settlement in Baktria. There is another place not far distant referable to the same people, and situated to the west of Indarab, and on the south slope of Hindu Kush; namely, Barangan, or Farangan, a cluster of villages in the Ghorband district; the name is the plural form of Barang, and a native of the place would be naturally called Barangi. A few miles from this place, is a very ancient lead mine, unused for ages, and its existence apparently unknown to the people of the neighbourhood till its discovery by Dr. Lord in 1839-40; to judge from his description of it, the mine might well have been the work of Greeks, perhaps of the



Brankhoi, our Barangi, of the vicinity. The shaft, it is stated, descended one hundred feet perpendicular before it reached the ore; and the galleries had been run and the shafts sunk with a degree of skill that showed an acquaintance with the lie of the mineral, and an engineering knowledge that could scarcely be exceeded in the present day. Besides the above-mentioned, there is another district called Barang in the Nawagai division of Bajaur on the Indus border; probably so named after its former settlers, of whom traces might possibly be brought to light by local inquiry. There is also a village called Farangi in the Koh-dâman of Kabul, and another called Farangabad or Piringabad in the Mastung Valley, south of Quetta in Balochistan; both names are different pronunciations of Barangi, which is the same as the Greek Brankhoi, of which Brankhidai is a derivative. But besides these traces of Barangi occupancy, we have a clan of that name forming a division of the Syâni branch of the Lodi-Afghan, and comprising numerous sections as shown in our "Inquiry." The above-mentioned Baraki or *Bârkaï*, and Barangi or *Brankhoi* are both instances of Greek settlements in this remote frontier of ancient Persia at a period antecedent by several generations to the conquest by Alexander the Great. Inquiry would, no doubt, lead to the discovery of many other instances of Greek cities and colonies surviving to our day, and probably by names but little altered by the lapse of centuries, the changes of revolutions, and the succession of dynasties. In the modern town of Andikhoë, and the existing tribe of Shekh Ali, both within the area of the ancient Bactria proper; our "Inquiry," shows the one to represent the Antiokhia built as a Syrian city by Antiokhus the son of Seleukus; and the other to represent the Greek Aioloï, who, it would seem, colonized this part of the country in considerable strength, perhaps, as the chief or foremost tribe amongst those constituting the support of the Greek kings of Bactria. But these are by no means the only Greek names that our "Inquiry"

has brought to notice, as will be seen by reference thereto.

The Alexandrian conquest of the Persian Empire no doubt brought about great and important changes in the population of the country. But it would appear that the Greek element had already become strongly diffused more or less throughout the wide extent of that sovereignty for centuries before the birth of Alexander the Great; and very likely this circumstance, in its way, contributed to the celerity and success of the military achievements of that great conqueror. Each of the four great divisions of the ancient Greeks—the Ionoi, the Aioloi, the Doroi, and the Boioi—had for nigh a thousand years prior to the Makedonian invasion, established powerful and flourishing colonies in Asia Minor, and these, in the pursuit of their own interests and affairs, were the means of bringing the sovereigns of Persia and Lesser Asia into more or less close relations, hostile or otherwise as the case might be, with the leaders of the ever unstable and turbulent Greek States in Europe. Further, it would seem that these Asiatic Greek colonies, at an early period after their establishment, sent out adventurous bands of emigrants, even into the far east of the Persian dominions. The Ionoi (Ionians), the Doroi (Dorians), especially, together with the Mysoi (Mysians), and Lydoi (Lydians), it would seem, advanced eastwards up to the borders of the Indus at a very early period, if we are to recognise them in the Javana or Jūna and the Dor or Dōdh of the Sanskrit writings, and in the Mūsa and the Lodi of the Musulmans. Be this as it may, however, it seems that these several Greek tribes made numerous and powerful settlements in the territory of our Afghanistan during the period of the Greek sovereignty in that country; for their names, in the forms of Jūna and Yūnus, of Dor, Dorh, and Dōdh, of Aali and Ali, and of Bāe and Bāi, of Mūsa and of Lodi, appear frequently amongst the clans and sections of the existing Afghan tribes; chiefly amongst the Pathan tribes



along the Indus border. Some of these, as the Jūna, Dor, and Bāi have found a place in the Rajpūt genealogies; not as true Kshatrya by descent, but as tribeless Rajpūt by adoption, on account of association and common national interest. The names Yūnus and Ali are Musulman forms of the Greek Iōnoi and Aioloī. The Greek Akhaioi may possibly in some instances be represented by the Afghan Akā; but there is a difficulty of etymology here, and it is more likely that the Afghan Akā uniformly represents the Akā tribe of the Nāga, anciently the dominant race in Northern India, and largely figuring in the Sanskrit writings.

Besides the instances above adduced there are some other less known tribes or clans, which may possibly represent the posterity of Greek colonists. In my "Inquiry" I have briefly adverted to the settlements of his own made by Alexander in the Indus provinces of Afghanistan, as indicated by Strabo; and in another passage have also noted that, according to Seneca, the Greek language was spoken on the Indus so late as the middle of the first century after Christ; if, indeed, it did not continue to be the colloquial in some parts of that valley up to a considerably later period still. Anyhow, from the statement of Seneca, above alluded to, we may conclude that the Greek language was commonly spoken along the Indus, say in the sixth generation, or nearly a hundred and eighty years after the overthrow of the Greek dominion in our Afghanistan by the Jata. Who, then, were the people by whom this Greek was spoken on the Indus so long a while after the destruction of Greek sway in that region? They could be none other than the progeny of the Greek colonists established there some two hundred years before the overthrow of the Greek kingdom of Baktria, above referred to; a progeny, too, by Greek women, for it is the mother's language which the infant learns. This is a conclusion which should not excite surprise when we consider the numerous instances, recorded by ancient Greek and Roman

writers, of the employment of Greek women in the households of the Indian princes and nobles of that day, and sometimes in the retinue of Greek ladies married to Indian sovereigns and grandees. There is no doubt that the Greeks accompanying Alexander freely took wives from the women of the countries they had conquered; but after their rule was established under Greek kings, there is equally no doubt that the successive reinforcements they received from the home country were accompanied by more or less large convoys of merchants, mechanics, menials, and emigrants, amongst whom was a no small proportion of Greek women.

Moreover, it is to be borne in mind, that although the Jata deprived the Greeks of the paramount authority and kingly rule, the Greek was by no means thereby effaced, nor at once degraded by the conquest of the barbarian. On the contrary, he long continued to exercise the just influences of his superior knowledge and higher civilization, and probably also, as an honoured subordinate, was granted a fair share in the government and administration of the country from the paramount rule of which he had been deposed. As, indeed, is evidenced by the use of his language on the coinage of the new Sovereigns during several succeeding centuries; as is attested by the art of his architects and sculptors, the more durable relics of whose work are in our day so plentifully discovered in the ruins of former habitations throughout the area of Greek occupancy in this region; as is visible in the Greek cast of decorative art, in the domestic furniture and utensils of the people, as practised by them at the present time; and as is traceable, if I mistake not, in the presence of Greek vocables and derivatives in the very vernacular of the country itself. Results such as these could proceed only from Greeks naturalized to the soil, and maintaining their nationality and civilization, in more or less of integrity, for a long period after their fall from the high position and dominant authority they had possessed and exercised. With the



lapse of time, however, and the operation of dynastic changes, the Greeks of Ariana gradually lost their influence through the resulting decay of their national characteristics, and finally—perhaps not before the rise of Islām—became lost to view in the common multitude of the Infidel of these parts; along with whom they afterwards passed undistinguished into the fold of the Faithful, where we now find their descendants.

The Greeks were dispossessed of Baktria, and deprived of their rule in Afghanistan by the Jata—the Goths of Asia—whose tribes are largely represented in the population of the north-eastern parts of the country, and all along the Indus valley. But before proceeding to notice these later arrivals, we may here conveniently refer to the tribal constituents of the population of ancient Ariana prior to the Alexandrian conquest, or at the period immediately preceding that great event. From the records quoted in our "Inquiry" it appears that the western portion of that region was inhabited by Persian tribes, amongst whom had intruded at a comparatively recent date at that period—the middle of the fifth century before Christ, when Herodotus wrote—various hordes of the nomadic Skythians, called Sākā, Sakāi (Saxons), by the Persians and Greeks respectively.

The Persian tribes mentioned by Herodotus, and stated to have been exempt from the payment of tribute—and probably for the most part inhabiting Persia proper—were the Pasargadaï, the Maraphoi, and the Maspioi; the Panthialai, the Derusiai, and the Germanoi, who were all husbandmen; and the Daoi, the Mardoï, the Dropikoi, and the Sagartoi, who were all nomads. These were the principal tribes of the Persians, and they are enumerated by Herodotus in the three separate groups as above distinguished. Of these the first group comprised the tribes of the royal family and ruling classes. Of the three names given, the first in the list and the noblest of all, Pasargadaï, is rather a descriptive title than a tribal patronymic. The name seems to be the

Greek form of the Persian *Pisar Kada*—"Sons of the House," which was probably the colloquial term applied to the tribe to which the royal family belonged. In fact, as Herodotus says, "among them (the Pasargadai) is the family of the Akhaimenides from which the kings of Persia are descended." That is to say, one of the Pasargadai, or *Pisar Kada* clans, was called Akhaimenes, which is probably the Greek rendering of a native name—perhaps *Akâ-manush*, or "Men of the Akâ race"; the Akâ being a tribe of the Nâga, to which also belonged the Mada, or Medes. The tribe in which this Akhaimenes, or *Akâmanush*, clan was incorporated, was probably the Kurush (so named after the Kuru, another great tribe of Nâga race), from which Cyrus (Kurush) took his name. The Kurush, as shown by our "Inquiry," are still largely represented by that name in our Afghanistan; of which country itself the Persian king Cyrus was not improbably a native. The Maraphoi may be represented by the *Marûf* sections found in some of the Pathan tribes; the name may also be connected with the *Marûf* district to the south of Ghazni along the western skirt of the Suleman range. The Maspiroi may stand for one of the clans of the great Aswa tribe celebrated in the legends of antiquity relating to this part of Asia; the name is most likely the Greek form of *Meh-aspa*, in the colloquial *Meh-Isap*, "the great Isap," and may be now represented by the Isap, Isapzi, or Yusufzi of Afghanistan, the *Aspiroi* of Strabo and Arrian.

The three tribes in the second group—Panthialai, Derusiai, and Germanoi—all of whom were husbandmen, evidently represented the settled agricultural or peasant population of the Persian race. The last named is represented now-a-days by the people of the province of Kirman, in the south-east of the modern Persia; but it is probable that formerly a branch of these *Kirmani* had an occupancy on the Indus, where they gave their name to the Kirman district watered by the Kuram river. The Panthialai also, it would seem, formerly had a settlement on the Indus border, for we have



a district, in the Mahmand hills north of Peshawar, called Pandiali, which probably took its name from this tribe of the Persians; the Pandiali are not now found as a separate territorial tribe in Afghanistan, though it is probable that traces of them exist among the Tajik population. The Derusiai are now represented in Afghanistan by the Darazi or Darzai tribe inhabiting the Ghor hills to the east of Herat, and supposed to be a branch of the Druses of the Lebanon in Syria.

The third group comprises the four tribes, Daaï, Mardoi, Dropikoi (Derbikoi of Strabo), and Sagartoi, all nomades. Each of these tribes is represented in our Afghanistan; the two first named by the Dâhi clans of Hazârah, among which is one called Dâhi Marda; they are probably more fully represented among the Ilyât of Persia. The Dropikoi, I have in our "Inquiry" supposed to be represented by the Rajpût minstrel clan *Dharbi* or *Dharbiki*, from the similarity of the name to the Derbikoi of Strabo; though the Rajpût are not supposed to have come into these western borders of ancient Ariana at this early period; but they may have been adopted into the Rajpût genealogies, like many other tribeless clans of Rajpût. The Sagartoi are not found by that name as a separate tribe in Afghanistan; perhaps they may be included among the Tajik of Sistan, or among the Ilyat of Sagarkand to the south of Sistan; or they may be represented by the Sâgari or Saghri clan of the Khattak on the Indus in Peshawar district.

All the foregoing tribes were of the Persian race proper, and as such exempt from the payment of tribute. Hence their names do not appear among the nations named as composing the several satrapies respectively. Of these last, the tribute-paying nations, Herodotus furnishes us with the names of a considerable number, whose territories lay in the different satrapies or provincial governments which were included within the geographical limits of the ancient Ariana—our Afghanistan—as defined at the outset of our "Inquiry." Almost every one of these nations is to-

day represented among the inhabitants of Afghanistan by tribes bearing similar names, and situated in the corresponding satrapies, so far as the position and extent of these are determined by the identity of nomenclature.

For instance, the second satrapy, comprising the Mysoi, the Lydoi, the Lasonoi (called in another passage Kabaloi Meionoi), the Kabaloi, and the Hygennoi, is shown by our "Inquiry" to have occupied that central portion of our Afghanistan which is contained between the Kabul and Helmand rivers on the north and west, and bounded by the Suleman and Khojak Amran ranges of mountains on the east and south respectively. In other words, the second satrapy of Herodotus comprised the modern Afghan districts of Kabul, Ghazni, and Kandahar together. Because the several nations mentioned by him as composing that satrapy are to-day represented in the area above roughly defined by the territorial tribes named Mûsa, Lûdi, Miyâni, Kâbuli, and Khûgâni. The Lasoni are not now found by that name in this area, but they are represented in Balochistan by the Lasi, Lasâni, Lashâri and Laghâri, all variants of the original patronymic Las, after which is named the Las Bêla province of Balochistan. The Lûdi, whose history as an Afghan people is fairly well known, are not now found as a separate territorial tribe in Afghanistan, having bodily emigrated to Hindustan in comparatively recent times. The others are all well-known tribes in the area spoken of.

Again, the seventh satrapy comprised the Sattagy dai, the Gandarioi, the Dadikai, and the Aparytai, "joined together," as Herodotus states. Each of these nations I have shown to be now represented by the Khattak, Shattak, or Sattag (for the name is met with in each of these forms), the Gandhari, the Dâdi, and the Afridi; and from their several occupancies along the Indus border, have marked out roughly the situation and extent of this satrapy. It lay along the Indus up to the eastern watershed of the Suleman range, and its northern extension of Sufed Koh and Khybar



range to the mountains of Bajaur; and extended from the Bolan Pass in the south to the watershed of the lofty mountains separating it from the eleventh satrapy in the north.

The eleventh satrapy comprised the Kaspioi, the Pausikoi, the Pantimathoi, and the Daritai. It lay athwart that just described, through the ancient Paropamisus, from the Arghandab valley in the west to the Kashmir border in the east; being bounded in the south by the second satrapy above mentioned towards the west and by the seventh onwards to the Indus in the east; whilst in the north it was bounded by the twelfth satrapy, to be next noticed. The Kaspioi I have supposed to be a tribe of the modern Kashmir country, and as such beyond the area of our inquiry. The Pausikai I have recognised as the Pasi or Pasiki of the Rajataringini, the modern Pashai of Lughman and Ghorband, and in the "Inquiry" have included the Bash or Bashgali of Kafiristan with them, though these last probably derive from a different source; from a later invasion of the northern Nomads, and speaking a different language, though probably of the same stock as the Pasi originally. The Pantimathi I suppose to be represented by the Mati of the Arghandab and Upper Helmand valleys. The Daritai are the Darada of the Sanskrit, the modern Dardu of Dardistan.

The twelfth Satrapy comprised the Baktroi as far as the Aiglai, and is represented by the modern Balkh and Badakhshan, now commonly called Afghan Turkistan. It extends from the Murghab river on the west to the Sarikol Pamir in the east; being bounded on the north by the Oxus, and on the south by Hindu Kush and Kohi Baba. It was here that were settled, several generations before the Alexandrian campaign, those Greek exiles from Kyrene and Milesia, the Bärkai and Brankhai, whose posterity we have recognised in the Baraki and Barangi, at this day dwelling in the very seats originally allotted by Darius Hystaspes and Xerxes to their remote ancestors. And it was here that was established the centre of the Greek

dominion in this part of Asia resulting from the conquest of Persia by Alexander the Great. What connection, if any, the one may have had with the other is a very interesting question for investigation by the historian and statesman. For not only have we here the posterity of the Greek exiles above mentioned, but also that of the Greeks who ruled this country as its conquerors and naturalized citizens for a period of two hundred years; from 330 B.C., when Alexander took possession of the country, to 126 B.C., when his successors here were deprived of the government by the barbarian Jata. The Greeks took the country from the Baktri, whom, it would seem, they also deprived of their lands, for the Baktri were the only people who obstinately opposed the progress of Alexander after he had passed from Aria (Herat) into Drangia (Sistan). But however this may be, there are no Baktri now known by that name as a tribe in this satrapy. Their modern representatives are supposed to be the Bakhtyâri (for Bakhtari, from Bakhtar, the native original of the Greek Bactria), now found settled principally in Persia, and scattered about sparsely in different parts of Afghanistan as travelling merchants and carriers; though they have small settlements in Kandahar, at Margha in Arghasân, at Drâband in Kolâchi of the Indus Derajât, and a few other places. In Balkh their place appears to be occupied by the Shekh Ali and Ali Ilahi, or Ali Ali tribes, whom I have supposed to represent the Aioloï Greek; and it is probable that representatives of other Greek tribes may yet be discovered among the so-called Tajik population of the petty States of Badakhshan, inasmuch as many of the existing chiefs and noble families of that country claim descent from Alexander and his followers. In later times a new racial element has been introduced into the population of this province by the invasion of Uzbek and Turkman tribes, mostly nomads; but in numbers sufficient to have acquired for the country the modern designation of Afghan Turkistan.

To the north of this Bactria province, across the Oxus,



and to its west, beyond the Murgāb, lay the sixteenth satrapy of Herodotus, which comprised the Parthoi, Khorasmoï, Sogdoi, and Arioi. Of these nations only the first named and the last come within the range of our inquiry. The Parthoi, who occupied the modern Sarakhs and Mashhad districts, are of interest to us as the nation to which belonged the celebrated Arsaki tribe, now represented by the Harzagi division of the Turkoman of Marv—a tribe anciently associated very intimately with the Greeks of Bactria, and which gave its name to the dynasty more familiarly known as that of the Arsacides. The name Parthoi may be the Greek rendering of the native *Pārs*, or *Bārs*, which means "Leopard," used as the national designation of the *Komān* or *Türk Komān* of these parts, according to the usage anciently current amongst the Skythic hordes. In which case the Parthoi of Herodotus would now be represented by the Turkman tribes of the Marv country, who have recently become subjects of the Russian Empire. The Arioi occupied the modern Herat country, and are now represented by the *Herati*, the *Haravi* of Muhammadan writers, and perhaps the *Harāya* of the Rājput genealogies. They are not now known as a distinct territorial tribe by that name in the Herat province, but are scattered about in isolated families all over Afghanistan, chiefly in the larger cities and centres of town population, where they are engaged as scribes, shop-keepers, artisans, and so forth.

To the south of the Herat province, the ancient *Aria*, lay the fourteenth satrapy of Herodotus, which comprised the *Sagartoi*, the *Sarangoi*, *Thamanai*, *Utoi*, *Mykoi*, "and those who inhabit the islands on the Red Sea, in which the king settles transported convicts." This satrapy is represented by the modern *Sistan* province and western *Makrān*. Of these nations, the *Sagartoi* have been mentioned above as nomads, and described among the principal Persian tribes who were exempt from tribute. Here we have them again, but included among the nations paying tribute. The

Sarangoi were the same people as the Zarangoi and Drangai, inhabitants of Drangia, the modern Sistan, in which country the site of their capital city is now marked by the ruins of Zarang. The name has been revived in modern times in the national appellation of the Durani, as explained in our "Inquiry," though probably the tribe itself is now represented by the Kàyani of Sistan, a Persian tribe of ancient date, supposed to be the same as the Kakàya of the Sanskrit writings, and to include the existent Kàkar Pathan of the Suleman range, who are called Kàyan, Kaikàn, and Kaikànàn by Muhammadan authors. The Thāmanai are the modern Tymani of Ghor. The Utoi are now represented in Afghanistan by the Utmàn tribes on the Indus border, to which quarter they migrated from the Kandahar country in the fifteenth century as described in our "Inquiry." The Mykoi I have supposed to be represented in Afghanistan by the Mākù, though probably they are better represented in Persia—along with the Uti, also—by the Muki.

The remaining portion of ancient Ariana was covered by the seventeenth satrapy of Herodotus, which comprised the Parikanoi and Asiatic Ethiopians. It lay to the south of the second satrapy, first above mentioned, and is represented by the modern Balochistan. The terms used by Herodotus to designate the natives of this satrapy are somewhat indefinite, though they may be comprehensive enough. The Greek Parikanoi seems to be a close transcript of the Persian form of a Sanskrit designation; of Parikàn, the Persian plural form of the Sanskrit Parva-kà, which means "of the mountains," or "mountaineer"; and may represent the Brahwi of Eastern Balochistan, or the Kalāt Highlands. The Asiatic Ethiopians evidently refers to the various Kùsh, Kash, Kach, Kùj, or Kaj tribes, after whom the country is still named, in its great divisions of Kach Gandava and Kaj Makran. The principal of these tribes was the Gadara, after which people the country was called Gadrosia by the later Greeks. They seem to be



the same people as the Garuda (Eagles) of the Sanskrit writings, the inveterate foes and destroyers of the Nāga (Snakes). They are now represented by the Gadari of Las Bēla. Another was the Boledi (mentioned by Ptolemy), and whose real name seems to have been Bola, probably deriving from the Assyrian (Asura of the Mahābhārat) Bael, Bal, or Bel. In the foregoing enumeration we have the names of all the principal tribes, as mentioned by Herodotus, inhabiting our Afghanistan in the century preceding its conquest by Alexander the Great. In the Rāmāyana, Mahābhārat, and other Sanskrit writings, we have the names of many tribes dwelling in these parts at the same early period, some of which are identifiable with nations named by Herodotus, and others of which were probably included among their clans or tribes. But this is too long a subject to enter into now. Nor indeed have I touched it in the course of our "Inquiry"; referring to which I would merely observe here, that among the various names appearing in the sections of the several clans and tribes of Afghanistan, many are recognisable as of Sanskrit record, and as such referable to a period antecedent to the Greek invasion. Thus, from Herodotus on the side of Persia, and the Sanskrit records on the side of India, we are enabled to obtain a fairly complete view of the racial elements composing the population of Ariana at the time of its conquest by Alexander the Great.

By the historians of his campaign, and the geographies of Strabo and Ptolemy relating to this newly-opened part of the world, we are furnished with a different nomenclature of peoples and provinces contained within the region to which our inquiry is directed. Some of these peoples are at once recognised as those mentioned by the earlier authorities above indicated, whilst others are explicitly described as tribes of the invading barbarians by whom the Greek rule and civilization in these parts was overthrown and ultimately destroyed; but besides these there is a third set of names referable to neither of the preceding categories, and which,

though few in number, require further elucidation. The list of these tribes and their allotment in the three categories above mentioned is too lengthy for description here. I merely allude to the subject now, to point out that after investigating all the names of nations and tribes, in this region of Ariana, which are mentioned by the ancient authorities prior and subsequent to the Alexandrian conquest, as above indicated, and adding to these the tribes introduced by the later Turk, Mughal, and Tatar invasions during the Muhammadan period, we still have a few tribal names the affinities of which can be referred neither to the one nor the other of the preceding sources. These tribes, from the similarity of names, I have supposed to represent the posterity of certain Thrakin and Lydian tribes assumed to have accompanied or followed the Greeks, who we know conquered, ruled, and colonized extensively this our Afghanistan some twenty-two centuries ago; and who, we also now know, established the seat of their authority in the province which for several generations preceding had already been occupied by two distinct and more or less numerous settlements of their own nationality; and the posterity of which earlier Greek colonists we now discover in the Baraki and Barangi inhabiting the very localities assigned by the ancient authors before cited to the original settlements in this region of the Bārakai and Brankhai Greeks. Now, if, as seems to be clearly established, the posterity of the Greek exiles above described, first planted in Baktria in the sixth and fifth centuries before Christ respectively, have survived down to our day in the very tracts originally settled by their remote ancestors, surely we may reasonably expect to find some posterity of those Greeks who during the two succeeding centuries at least occupied, if they did not also thoroughly colonize, this same region in vastly greater numbers, and under incomparably more favourable conditions, than were ever enjoyed by their compatriot predecessors above mentioned.

The Afghan tribes which I suppose to be of Greek



ancestry, are the various clans and tribes called Āli or Aāli, representing Aioloī, or Aioliāns; the clans and sections called Jūna or Yona, Javana or Yavana by the Hindus, and Yūnus by the Musalmāns, representing the Jōnoi, or Ionians; the clans called Bāi, Bāē, and Bāizl, representing the Boiōtioi, or Berothians, for though in my "Inquiry" I have entered the name as Bāi, dropping the affix *-zi* or *-khel*, as there explained, I should state that the name is invariably, so far as I am aware, met with as Bāizl, and I cannot cite a single instance of its appearing as *Bāi-khel*, though I know of no reason why it should not so occur also. Besides these names commonly found amongst the clans and sections of most of the Pathan tribes, there are, doubtless, others which have escaped my notice. I have, in my "Inquiry," suggested the connection of the Bārak, or Bārakzi, tribe of the Durani Afghan—the tribe of the ruling Bārakzi Amir of Kabul—with the Baraki above mentioned, the representatives of the Greek Bārkaī or Bārkaēans, of Kyrēnē; and should further research establish the reality of such connection, we must reckon the Bārakzi also as of Greek ancestry, the remotest of all to be found in the country.

Regarding the other tribes, and the origin of the name Afghan, I must refer to the "Inquiry" itself; for my introductory *præcis* has already much exceeded the limit at first fixed; and in now concluding my remarks, I would beg it to be understood that my "Inquiry" is what that word signifies, and by no means pretends to a complete elucidation of the ethnography of Afghanistan. The "Inquiry" contains what I have been able to put together in some sort of connected order in the course of a hasty gallop against time over the length and breadth of the wide area of the ancient Ariana, snatching up here and there, wherever recognised, stray relics of the inhabitants of long by-gone ages, and tacking them on, wherever they seemed to fit, to those now dwelling in their former occupancies. Such a proceeding on unknown ground would have been

venturesome indeed ; but being acquainted more or less with much of the region traversed in our excursion, I venture to hope the results which I have here set forth will not prove altogether profitless, even if they serve no other purpose than to show others where lies a field for most interesting research alike to the ethnologist and the antiquary.

H. W. BELLEW.

*20th August, 1891.*



## EFFECT OF NOMAD LIFE ON THE GROWTH OF LANGUAGE.

NOMAD nations have peculiar laws of syntax. Thus the Semitic languages often make the verb precede its nominative, which is contrary to natural order. So in Tartar languages the verb comes after its accusative. Both these races being nomad, it is probable that their habit of life is the cause of syntactical inversion.

The reason why nomad habits tend to produce peculiar modifications in language is, that these races consist mainly of shepherds and cavaliers, that is to say, of men who live most of their time in the saddle, and are accustomed to ride to market (and that sometimes in countries whose speech is different) to exchange cattle, sheep, horses, camels, and the produce of these animals, such as sheepskins and wool, for grain and woven fabrics. They can with ease visit markets very wide apart from each other, and often need to do so. Without a fixed home, they carry all their property, tents included, with them. They learn new languages when they change their homes. If the parents do not, the children do.

Asia consists very much of high plateaux, and of countries sloping from the plateaux to the sea. Arabia, Persia, Tartary, and Tibet are high plateaux. Mesopotamia, India, Russian Turkestan, China, Manchuria, Cochin China, Burmah, and Siam are sloping countries, watered by rivers, and occupied largely by cultivators of the soil. Languages cannot be the same in type in countries geographically so different. The difference in type between Chinese and Tartar is, that Chinese is monosyllabic, and the order of words is nominative, verb, accusative, or that of nature, while in Tartar the words are polysyllabic, and the verb stands after the accusative. Among the nomad nations of Tartary local accent is almost impossible, because they con-

tinually move their residence. There is among them not much tendency to develop rhyme or tone. But there is a tendency to polysyllabic structure.

The Tibetan nomads make use of Chinese numerals acquired long ago when the pronunciation of Chinese words was different from what it now is. China was their principal market, and the market gave them names of number.

The Mongol names of number are not Chinese; and we know by history that the Mongols came from a more northern home, where the Turks and Tungus tribes would be their neighbours. It is with the speech of these races that their words have most affinity.

The market then fixes numbers; and those parts of language which number has most to do with are likely to be derived from the mental activity of agricultural people. Their fixed homes and habits of living in communities ensure to them daily intercourse, and give to their conceptions of number a currency which guarantees their permanence. The variety in names of number among the people who use Tartar speech is due to their origin at a distance from China, and to great variety in the languages existing in the markets where they formerly exchanged their commodities. When the nomad changes his market, and a new set of numerals has to be learned, the effect is seen in variations in the names of number.

The remarkable unity in conceptions of number in Indo-European languages is due to markets also. The agricultural portion of the race fixed the names of number, and the nomads adopted what were in current use. In the conceptions of commerce the nomad is inferior to the agriculturist, and must be a learner. Learning and the arts first appear in agricultural countries, because the people have wealth, and can maintain scholars who have leisure to think and teach. The type of agricultural languages tends to permanence, and that of nomad languages to change.

Nomadism is the principal factor in producing inversions. Thus we find the adjective following the substantive in



Tibet, which is a nomad country and among the Semites, who developed their type on the Arabian, and, as I think not improbably, on the Persian plateau.

The reasons for supposing the Semitic race to have once been in Persia are, that the Tibetans, more often than not, place the adjective after the substantive, as the Semitic race does. In addition to this, the Tibetans say *shod* "explain" in the imperative, *shad* in the future, *shad* in the preterite, and *chad* in the present indicative. Thus they use the vowel *o* for the imperative, just as Hebrew does, and *a* for the past tense, just as Hebrew does. There is nothing of this kind in any other eastern Asiatic language. If it was a borrowed notion, it could be only borrowed by the Tibetan from the Semitic languages or by the Semitic languages from the Tibetan. This matter is really worth looking into by Semitic scholars. I add that the Hebrew *ash*, "fire" and *shemesh*, "sun" should be compared with the Persian *atish*, "fire" and Mithras, the god of the sun. The first *sh* is a prefix. The second *sh* is the *th* of Mithras.

When we meet with borrowing in languages, it is often the intellectually inferior race which borrows from the more intellectual. This is specially true when the more intelligent race is wealthier and more numerous than the nomad race. It becomes easy then for the borrowing to be effected in ages when languages are plastic.

The nomad nations have physical activity combined with intellectual inferiority. They have military virtues, but they are weak in civil excellences. Hence their languages are weak and plastic. It is this weakness which opens the way for inversions, such as the place of the verb being necessarily at the end of the sentence. They are fond of repeating from memory or inventing tales to amuse each other in the long evenings. The Arabians do so. So do the Mongol Lamas, who study Buddhist books and interest one another by telling stories suitable to the teaching of their religion. The heroes are good Buddhists, who refuse to eat flesh and despise worldly glory. Such a habit may lead to the relegation of

the verb to the end of the sentence, through an effort to produce uniformity of cadence.

The daily telling of stories certainly tends to rhythmical cadence, as in the dactyl and spondee close of Homer's metre. But the lands where the dactyl and spondee cadence was enough to please the ear without other kinds of rhythmus were limited to Italy and Greece. The Arab and Hebrew poetic cadence was musical, but did not aim at uniformity in feet, nor at uniformity in the arrangements of the parts of speech. But the Mongol cadence undertook to arrange the sentence so that the verb took the last place, and it was probably story-telling that led to this. It was when speech was plastic on account of nomad habits, that it became a practice to please the love of rhythmus by making this concession to it.

Poetry with rhyme suited the genius of the monosyllabic Chinese language; and to this were added rising, falling, and circumflex tones, as they were in succession felt by the language-forming faculty, working unconsciously, to be required. Among the Tartars it was different. They were destined to be the creators of the polysyllabic suffix. The language-forming faculty among them, still working unconsciously as in China, devoted its energy to suffixes and cadences. The story-telling faculty develops itself among a people who attend to cattle because they have beasts of burden to work for them, and grass grows without tilling on the Tartar plains. A farming population are too weary at the end of the day to tell stories. To shepherds and watchers of oxen and horses it is a pleasing occupation.

While the Tartars told stories to each other and to their wives and children, the verb cadence grew into use in sentences, and the cadence of many syllables in words.

This theory of the origin of polysyllabism in nomad life, and also of syntactical inversions as commencing in the same manner, may be supported by the following considerations:—

1. The natural place for a transitive verb is in the



interval between the agent or nominative, and the object or accusative. This then is the primitive order; and the place of the verb, if removed, must be the effect of love of rhythmus, or some other cause than an intellectual one. Reason is satisfied without an inversion.

2. If the inversion places the verb first, it is from the eagerness of the narrator, who is discontented with the prosaic character of primitive speech and desires to transfuse into it a poetic vivacity. This is the spirit of South-western Asia and of the Semitic race in particular. The main factor was poetic imagination.

3. The Tartar races were never stirred, as the Semites were, by contact with glowing civilization like that on the banks of the Euphrates, the Tigris, and the Nile; but a gentle kind of rhythmical cadence pleased them. This came in place of music and poetry, to satisfy the longing for some form of æsthetic beauty. This reveals itself among Tartar races both in word-structure and in syntactical order.

4. Tartar idiosyncrasy shows itself in the law of vowel harmony. In Tartar speech, *a* and *o* are mutually harmonious. The vowels *u* and *e* are harmonious. The vowel *i* is sympathetic with *a* or *e*; but *a* is not sympathetic with *e*, nor *u* with *o*. The existence of this law in the structure of Tartar words shows that the rhythmic feeling of the Tartar race was active in the formation of the polysyllable. In adding syllables to the monosyllabic root, rhythmic preference is shown in the selection of certain vowels to follow the vowel of the root. But if the rhythmic faculty of the race pleased itself in the choice of certain vowels to follow certain vowels, we may reason from a part to the whole, and conclude that it was the mission of the Tartar races to take the lead in the introduction into human language of polysyllabism on a large scale. Vowel harmony means economy in creative exertion. Creation adds the consonants. Rhythmus does the rest. Unconscious physiological action saves trouble to the will.

5. The distance of the Tartar plateaux from Babylon, Nineveh, and Thebes prevented anything like the later Semitic development. The Tartar nations lived in a region where the intellectual *stimuli* were of a mild nature, and the mechanical arts very little advanced. The Dravidian nations, like the Japanese, were offshoots from a Tartar mother race. Otherwise they would not have the same laws of polysyllabic structure, nor would they exhibit the same preference for a syntax which insists on reserving the verb to the end of the sentence. They acquired their syntax on the prairie lands of Tartary.

6. The researches of Delbrück have shown that the place of the verb in the Indo-European mother language was at the end of the sentence. This agrees with the fact that those who spoke it lived in close connection with the Tartar races, and were many of them nomads themselves like the Tartars. Now, the circumstance that they have a polysyllabic structure like the Tartar, and that the syntax of the primitive speech of the Aryan race, as Delbrück describes it, is in all respects the same with that of the Tartar races, is proof that nomadism may very well be a chief factor in controlling the syntax and the polysyllabism of Aryan as well as of Tartar speech.

7. The antiquity of Tartar speech in its syllabic structure and in its syntactical features is much greater than that of the Indo-European system. Early civilization in Western Asia powerfully affected the development of the Indo-European system, as it did that of the Semites. Both the Aryan and the Semite systems of grammar, when compared with the Tartar, have greater variety and complexity of structure in the syllable and in syntax. Semite and Aryan speech adopted many combinations of letters which are impossible to Tartar lips, while Tartar speech has no combinations which Semite and Aryan could not pronounce. This shows that mechanical and intellectual civilization have had a powerful effect in the expansion of language, and that we must look on nomad



life on the plains of Tartary and Russia as directly favouring the growth of those qualities specially which we find in Tartar speech at the present day.

8. Nomadism and high civilization have both been active in developing the Indo-European type, the most modern and perfect of all linguistic types. There are few Indo-European roots which are not found in the older systems, just as there are very few factors in Indo-European verb-formation and very few features in Indo-European syntactical order which are not also either Semitic, or Tartar, or Chinese.

9. Polysyllabism could not be primitive, on account of its complexity. There was a necessity which limited its growth under rhythmic laws, and these laws remain open to our observation in the Tartar languages. Primitive speech would be monosyllabic, because monosyllabism is within the range of the faculties possessed by primitive man, which cannot be said of polysyllabism. We are therefore compelled to look at Chinese speech as a still older type. Polysyllabism grew up in a parallel relationship to Semitism from the more ancient base, which like the Chinese was monosyllabic, and forms the true foundation of all the linguistic types of this continent. Dissyllabic roots sprang out of a monosyllabic base in a way which I have tried to exhibit in my "Evolution of the Hebrew Language." Parallel with this Semitic development is the polysyllabic evolution of Tartar speech with the Dravidian and Japanese languages. But it is most plainly of all in the strictly Tartar languages that we may observe the rhythmical conditions under which the addition of syllables to the root was made.

10. A selection of Tartar words found also in European languages will help to remove all difficulty in the identification of European roots with those of China and Tartary. Thus the way will be opened for the explanation of the view held by me of the modern development of the Indo-European system from the old primitive languages

of Asia. The Asiatic and Egyptian civilization is older than the oldest of the Indo-European languages. When the mother tongue of the Aryan race was growing up from its elements, a long past was looked back upon by the speakers. Those speakers, at the same time our own ancestors and the ancestors of the Persian and Hindoo, could only work up into a new texture the warp and woof which descended to them from older linguistic systems.

11. The adverbial suffixes and the declension of gerunds and adverbs in European languages are similar to and often identical with those found in Tartar languages. In English the final *ce* in *hence*, *thence*, *whence*, is a Mongol Tartar case-suffix for the ablative. The Latin gerunds are paralleled by those of Mongolia. Hence the ancestors of the Saxons and Latins would probably acquire these characteristics while in a nomad state, because we find that the Tartar races have them who are still nomads. If we compare the Mongol *tendese*, "thence," with its English equivalent, the modern *tendese* has come out of *tendèche*, the book form. *T* and *ch* are both aspirated. The Turkish word ends in *dan* and the Manchu in *chi*, where *ch* is aspirated. The Middle English is *thiennes*. Earlier forms were *thenne*, *thanne*, in which a final *n* was lost: German, *dannen*; Anglo-Saxon, *thanan*. The suffix is *na-na* (Skeat). In the English word we have a tradition of a thousand years. In Mongolia we have modern languages which have changed more slowly than the European. Now it is possible that *n* may have changed to *s* in old English, or some old English form in *s* may have taken the place of *n*. The change may be physiological or substitutionary. If substitutionary, it may be the substitution of an old forgotten Saxon word, and this may have been borrowed earlier from some geographical neighbour. We cannot decide this point, but simply state the fact that the ablative in *n* and in *s* are in Tartary both used as *ce* is used in *hence*, *whence*, and *thence*; that both of them are unquestionably Tartar; that they were in use several thou-



sand years ago; and that they are still heard in the speech of the tent-dwellers of Tartary.

12. The general outline of this theory is proved beyond question by the fact that, while identities between Chinese and Indo-European roots are both numerous and obvious, they are proportionally less striking and numerous than those existing between Tartar languages and those of Europe. The Chinese is extremely old. The Tartar languages occupy a midway position. The Indo-European system is the newest of all. The result of a fair and sober consideration of this question is, that the nomad element in the primitive Aryan race was a very powerful one. The Tartar connection was very influential. The polysyllabic characteristic in language is of nomad origin mainly, and it brought with it the loss of rhyme in poetry. The syntactical inversions of Semitic and Tartar speech are also of nomad origin, and in large part the outcome of nomad life. The restoration of rhyme to poetry was effected by the rejection of suffixes when they became burdensome. The return to rhyme in English and German poetry was co-eval with the commencement of a movement of return to monosyllabism. Monosyllabism allows of rhyme, and polysyllabism is opposed to it. Poetry gladly abandoned the iambics, the dactyl, and the spondee, for the sake of rhyme, which is more popular and more permanently agreeable. Rhyme is not new; it is a return to antiquity. We must learn to look on the Chinese vocabulary as primitive human speech which has kept its monosyllabism, because it had no neighbours on the East, and has been developed on monosyllabic lines from the first. Through the absence of nomadism it has failed to become polysyllabic, and has retained a natural syntax of almost pristine purity. When nomadism, then, enters as a factor, and the monosyllable becomes a dissyllable or polysyllable and the syntax becomes modified, we are obliged to conclude that agricultural life favoured sobriety and steady growth with real advantages, while nomadism

awakened the spirit of change and forced the creative power of language into new channels, resulting in greater variety, but with less of solid benefit to show as the result of the new development.

13. Derivatives precede the forms of declension and conjugation. Grammatical forms are the result of a Darwinian natural selection and survival of the fittest, operating among the derivatives. Whichever derivative is best suited to express past time or potentiality becomes the past tense, the past participle, the potential mode, and so with all the forms which are required. Derivatives are first made and then the selection takes place. The Tartar languages have the same pronouns with the Indo-European languages, and these can be utilized along with all suitable roots in making up the formative part of declined and conjugated words. The Mongol past tense is in *ba*, the same as the Latin *ba* in *amabam*. The Mongol gerunds end in *n*, *d*, *gad*, and *tala*. In German this *n* has become *nd*, and in English *ng*. The *d* remains in the English verb, both as participle and indicative past. *Gad* and *tala* will be new in Mongol. The selection of derivatives to enter the grammatical categories proceeded to some extent while Tartar and Aryan were neighbours, living side by side. Most of the forms in the categories were filled in at a later period. The polysyllabism of both races is, in fact, a growth of derivatives. These derivatives are very ancient in grammar, and the Tartar languages show that the object of the polysyllabic derivatives was, to provide a collection of forms for subsequent trial as to their fitness for the use to which they could be put in the grammar of the future. This view obliges us to regard the linguistic mission of the nomad peoples as limited to the creation of a system of polysyllabic derivatives under certain rhythmic conditions. This object was powerfully aided by the discovery that the relegation of the verb to the end of the sentence would provide remarkable facilities for the subsequent growth of the verb-tree and the case



suffixes of nouns. Not one individual had this thought, but the outcome of the efforts of all was guided to the required result just as energetically as if all had known what they were working for. Gerunds are a combination of verb and noun. Indicative tenses present the verb in a fully fledged shape. There is more of the gerund in Tartar languages. There is more of the perfectly developed verb in Indo-European grammar. It is right then to regard the first steps in this progression as Tartar, and the later advance as European.

14. The Aryan languages were formed in localities bordering nowhere upon China. Hence the European roots can present the appearance of similarity to those of China only as monosyllables. But when European words are compared with Tartar roots, the resemblance is much wider and closer, as the following table of two hundred and fifty words will show.

Examples of identity are practically unlimited, because of the enormous rarity of the formation of new roots. This enormous rarity is founded on the principle that words must always be easily made or not at all. The new word is always an old one furbished up afresh. The Indo-European race is a mixed race; and this is the cause of the physical and intellectual superiority of this race, as compared with others. This accounts for the fact that the words in use among Europeans are actually the same as those of Eastern Asia, but disguised and modified so that the identity does not at first strike the observer as obvious. All through I have kept in view the thought of letter changes. For example, *tail* is *sul* in Mongol, but it is dissyllabic, *taigel* and *segul*, thus showing that the union in the use of this word dates from a time when language had become dissyllabic.

The whole of these identities, and countless similar ones, point to a connection of three thousand years ago, and from that probably to five or six thousand years. Consequently letter changes have been great. But these changes are

controlled by physiological laws, and are caused much more frequently by a slipping movement of the tongue, or other parts of the vocal apparatus, than by saltatory movements. The closing of the nose passage changes *m* to *b*, *n* to *d*, and *ng* to *g*. These are some of the more common. So *d* and *t* become *z* and *s* by the tongue leaving an aperture at the point of contact. We therefore expect to find one for the other after long intervals of time. None of the changes here found are at all uncommon; they are all adverted to in comparative philology.

I shall be thankful to have the opportunity of defending my views by correspondence with any philologist.

EXAMPLES OF INDO-EUROPEAN WORDS FOUND IN TARTAR LANGUAGES  
AND IN CHINESE.

1. *Homo, hominis*, man; MONGOL, *kumun*.
2. Duck; MO., *nogason*.
3. *Sanguis*, blood; MANCHU, *sangqi*.
4. Cedar; MO., *hosi* (*h* for *k*).
5. Θάλασσα, sea; MO., *dalai*, sea.
6. Hook; MO., *kuki*, hook.
7. To be, being, been, beest; MO., *buhu*, to be; *bolhu*, to become; *bolba*, he became. This verb becomes the suffix of the past tense in all verbs.
8. *Me, mihi, meus*; MO., *bi*, I; *mande*, to me; *manai*, my; *managa*, from me; *bida*, we; *bidanee*, our.
9. Eat; MO., *ide hu*, to eat; *idebe*, he ate; I eat; *idesen*, having eaten.
10. *Odor*, odour; MO., *unur*, fragrance, smell; *unushu*, give out odour (*d* is from *n*).
11. Worth; *verus, vahr, res, realis*, true ἄληθής. In MONGOL, *une*, price; *unen*, true; Chinese, *shit*, real; *chen*, true; *wei*, really. All these words spring from the demonstrative *i hi*, this, it is so, right.
12. *Mel, mellis*, mead; MO., *bal*, honey; CHIN., *mit*.
13. *Magi, μάγος*, MO., *bugy*, wizard.
14. *Lacus*; MO., *nagor*. The colloquial is *nor*, as in maps of Tartary.
15. Leaf; MO., *nabchi*, leaf.
16. *Sol*, sun; MO., *nuran* (*n* to *s*).
17. Dog; MO., *nohai* (*n* has changed to *d*).
18. *Hunde*, hound; CH., *kinen*.
19. *Ventus*, wind; MA., *edun*.
20. *Peto*, seek; MO., *bederiho*, seek.
21. *Quot, quis, who*; MO., *hedun*, how many; *ked*, which.
22. *Caer*, city; MO., *hotan*, city; *grad* in Belgrade.
23. *Calor*, heat; MO., *gal*, fire.
24. *Vacca*, cow; MO., *uher*.
25. Reckon; MO., *togalaho*, reckon; *tog*, number.
26. *Vox*, voice; MO., *uge*, words.
27. Tooth; MO., *sibun*.
28. *Sacrificium, sacrifice*; MO., *taki hu*, to offer.
29. There; MO., *tende*. From thence; MO., *tende se*.
30. Weather; MO., *jada*, weather change, weather. *Jadache*,



- wizard. *Jada variho*, is to work a magical change on the weather. Hence our word weather is from the Tartar.
31. *Terra*, land; Mo., *tariya*, cultivated land; *sirai*, earth; MA., *na*, earth.
32. *Tellus*; Mo., *delehei*, world, the earth.
33. *Amor*, love; MA., *amuran*, love.
34. Water, Mo., *usu*.
35. Gate; Mo., *egude*, door.
36. *Adöpy*, secretly; Mo., *dalda*. Here the adverbial suffix is the same.
37. Linden tree; Mo., *daldu*.
38. Willow; Mo., *ude*.
39. *Oür*; MA., *ako*.
40. Wicked; MA., *che*; CH., *ok*, wicked.
41. *Ölparöber*, from heaven. In Turkish suffix, *dan* forms the regular ablative case.
42. Murky, mud; *ερραζα*, porphyry, same as Mo., *burchu*, dark; JAP., *murasaki*, purple.
43. *Videa*, to see; Mo., *uji*, see; *uj ihu*, to see. Here *j* stands for *z*.
44. *Aurora*; Mo., *urr*, day-break.
45. Egg; in Mo., *ogorög* is the white and yolk; the whole egg is *undogen*. [*ovum*].
46. *Undogen*, egg; is the Latin
47. *Odi*, hate; Mo., *uiku*, to hate; *us*, hatred.
48. *Vitis*, the vine; Mo., *ajum*, grapes.
49. *Σελήνη*, moon; Mo., *sara*.
50. *Ἀστρον*, astronomy; Mo., *oden*, star.
51. *Orb*, *orbis*; Mo., *orbogolho*, to revolve.
52. *Jus*, *justus*, jurisprudence; Mo., *yoson*, law; *yosolal*, ceremony.
53. *Orler*, *ordo*; Mo., *jerehe*.
54. *Æs*, *aris*, copper; Mo., *jes*, copper.
55. Zeal, *Ζῆλος*; Mo., *jidoger*, jealousy.
56. Sinister; Mo., *sologai*, left.
57. *Docere*, to teach; Mo., *jigaho*.
58. Year; Mo., *jil*.
59. Sanskrit *kara*, hand; Mo., *gar*.
60. *Annus*, year; MA., *aniya*; Mo., *on*.
61. *Decet*, decent; Mo., *jöhiho*, to be suitable, fit.
62. *Locus*, locality; Mo., *jug*, direction, place. Corssen rejected the derivation of *locus* from *sto*, to stand. He was right. It is pronominal.
63. *Selig*, happy; Mo., *saihan*, *min*, good; *saisiyal*, good luck.
64. *Simia-us*, ape; Mo., *samja*, ape.
65. Sow, *sero*; Mo., *sachoho*, to sow.
66. Mare; WELSH, *march*, a horse; Mo., *morin*, horse.
67. Seek, *suchen*; Mo., *siguhu*, to seek, search into.
68. Sap; Mo., *sima*, sap, essence, natural power.
69. Salt; Mo., *shor*, salt in taste.
70. *Wurzel*, root; Mo., *undu*, sun.
71. *Ort*, place; Mo., *oron* (*n* is formative here and in *olon*, 73).
72. Early; Mo., *orid*, before; *erte*, early.
73. *Viel*, many; Mo., *olon*, many.
74. *Ἀλλάσσω*, change, alter; Mo., *olariho*, change; *arajjiho*, also to change.
75. *Ira*, anger; Mo., *orin* (*n* is formative).
76. Oral, *os*, mouth; Mo., *oregol*, life.
77. *Waise*, orphan; *unuchin*, orphan.
78. Wide; Mo., *uregen*.
79. Old; Mo., *utde*, old; *utegus*, old people.
80. *Ἀνεῖμα*, to open; Mo., *nehehu*.
81. *Tame*, *zakm*; Mo., *nomohon*, honest, simple.
82. *Burgh*; Mo., *haigaton*, a city, fort.

83. *Mit*, with, by means of; Mo., *ber*.
84. Buck; Mo., *boga*, the male of the cow, elephant; *Bogo* is deer.
85. Boil; Mo., *bochutako*.
86. *Caltus*, bald; Mo., *halchagoi*.
87. Κἄσως, black; Mo., *hara*; SANSK., *kara*.
- 87A. *Kehrea*, return; Mo., *harino*, return; *harin*, back.
88. Hard; Mo., *hudan*, *hadago*, hard.
89. Who, where, when; Mo., *heu*, *ha*, *hejiye*.
90. *Cito*, quickly; Mo., *horton*.
91. *Honore*; Mo., *hundulehu*.
92. *Quer*, horizontal; Mo., *hundelen*, horizontal (*n* becomes *r*).
93. Garden, court, yard; Mo., *huriye*, *huriyeleng*, enclosure, from *huriyelehu*, enclose.
94. Horn; Mo., *hurungge*.
95. Guide; Mo., *hudulehu*, to guide.
96. *Collum*, neck; Mo., *hufugun*.
97. *Vestigium*; Mo., *ar*.
98. Anger; Mo., *agor*, *agoril*, anger *agorlaho*, to be angry.
99. *Ghiri*, mountain; Mo., *agola*.
100. Animal; Mo., *amin*, life. The Latin has transposed *n* and *m*. The Chinese is *ming*, formerly *min*.
101. *Bezahlen*, tell; Mo., *tuluku*, to count.
102. *Os*, *ossis*, bone; Mo., *yason*.
103. *Eile*, haste; Mo., *yaliya*.
104. *Ingens*, great; Mo., *yeho*.
105. *Sequor*, follow; Mo., *doguho*.
106. ἄρσεν, ἄρσεν, male; Mo., *ere*.
107. Date-palm; Mo., *dala moden* (*moden* is tree).
108. Ask; Mo., *niagoho*. Here *go* is formative, not radical.
109. Bosom; Mo., *ebur*, bosom; *eburlehu*, place in the bosom.
110. ἄπολλυμι, destroy; Mo., *et-lerchu*. Compare *per*, destroy, in *perca*.
111. *Arena*, sand; Mo., *deson*.
112. *Adel*, noble; Mo., *ejin*, lord; *ejid*, lords (*j* for *d*).
113. *Jetat*, now; Mo., *edoge*.
114. ἁρετή, virtue; Mo., *eridem*.
115. *Is*, *ea*, *id*; Mo., *cne*, this; *ede*, these.
116. Ware, *Wuare*; Mo., *ed*, possessions. [send.
117. *Lego*, send; Mo., *ilegeha*, to
118. *Vado*, go; Mo., *odeimoi*. *Moi* is the present tense suffix.
119. ἔλεος, compassion; Mo., *orosal*.
120. Witch, *witega*, a prophet, seer; Mo., *idogan*, a female enchanter.
121. *Essig*, vinegar; Mo., *izogolang*. The root is *ischu*, to be sour.
122. One, only; Mo., *encha*, lonely, alone.
123. Wash; Mo., *ohiyaho*, *ogaho*, wash; CHINESE, *yok*, wash.
124. Owl; SWEDISH, *ulga*; Mo., *ogeli*.
125. Womb; Mo., *umai*.
126. *Hinter*, behind; Mo., *hojim* (*j* for *d*).
127. Enter, *intrare*; Mo., *orohe*.
128. World; Mo., *orchilang*, world; *orchigolho*, to revolve, or cause to revolve in a circle. *Orrkin*, circle.
129. ὁδός, the way; Mo., *odoritho*, to lead.
130. Αἴτιος, *aitia*, cause; Mo., *echiru* (*ch* for *t*).
131. Well, wealth; Mo., *utjai*, blessing, good fortune.
132. *Ursa*, a bear; Mo., *utegr*. GK., ὀρεος.
133. West; Mo., *ulesi*, evening.
134. *Loch*, a hole; Mo., *nugi*.
135. Φύσις, nature; MA., *banin*, nature; *hanchimbô*, to produce.
136. Body; Mo., *beye*, body 135 and 136 may be identified.



- The root is a demonstrative. The body, through being pointed at often by the speaker in a reflexive sense, at last takes the pronoun as a name for itself.
137. Elk; CHINESE, *lak*, a deer.
138. *Galtian*, wife; Mo., *hulan*, queen, wife; *hataktai*, wife.
139. Cut; Mo., *hadaha*, cut corn; *hadogor*, sickle.
140. Chaff; Mo., *he beg*.
141. Crow; Mo., *heriya*.
142. Gather; Mo., *horiyaho*, to assemble; *horai*, assembly.
143. Cold; Mo., *heitun*, cold; RUSSIAN, *holodni*.
144. Solve, *solvo*, loose, lose; Mo., *sola*, loose; *soladgaho*, loosen.
145. *Anti*; Mo., *ta*, opposite.
146. *Ips*, self; Mo., *uberon*, self.
147. *Vermi*, worm; Mo., *utan*, worm (*t* and *r* both from *d*).
148. *Kurz*, short; Mo., *oker*, short (*t* is a prefix).
149. *Texo*, weave; Mo., *uchchu*, to weave (*n* to *t*).
150. *Ebina*, a plain; Mo., *eb*, peace, smoothness.
151. *Rhoda*, a carriage; Mo., *tereg*. CHINESE, *che* for *te*.
152. *Ensi*, Mo., *illa*.
153. *Sépe*; Mo., *jid* (*j* for *d*; *r* for *d*).
154. *Gratia*, grace; Mo., *haira* (*h* for *g*).
155. *Dilige*, to love; Mo., *tagalaho*, to love; *inaklaho*, to love.
156. *Dach*, roof; Mo., *deglebur*, roof.
157. Leather; Mo., *wor* (*s* and *t* both from *d*).
158. Nether, under; Mo., *dora*, underneath. The MONGOL has also *dogor*, under, which seems to show that *g* has been lost in *dor*. If so, it is with *low* (Sw. *lag*) that we must identify it.
159. Tapestry, *Teppich*; Mo., *debiger*; from *debisgulta*, to spread out.
160. *Tö*, earth; Mo., *gajir*, earth.
161. Prepare, *paro*, *fertig*; Mo., *baldehu*, to prepare.
162. Recumbent, *cubo*, *recubans*; Mo., *hehdemoi*, lie down.
163. *Scam*, *scando*, ascend; Mo., *ugede*, upwards (*nd* is the same as *do*).
164. Bone; JAPANESE, *hone*, a bone (*h* in JAP. is *b*).
165. Altitude, *altus*; Mo., *undur*, high.
166. *Esurio*, to be hungry; Mo., *uluhehu*, to be hungry.
167. Sweat, *sudar*; TURK, *ter*, perspiration.
168. Enough P. *nok*; TURK, *tak*; CHINESE, *tsok*, sufficient (in Chinese, *ts* is for *t*). Original root in Chinese, is *pok*.
169. Mode, *mos*, *modus*; Mo., *metu*, manner.
170. *Aul*, or, *oder*; Mo., *ese*. This word is a negative. The opposite is adverted. In Mongol, Latin, and German, the origin of these words for *or* is pronominal.
171. *Epurāo*, *ipurāo*, search for; Mo., *erihu*.
172. *Aibos*, stone; Mo., *chilagon*, stone (*ch* and *t* both from *d*).
173. Boreas; Mo., *amar*, north (*b* for *m*).
174. Satisfaction, *satis*; Mo., *ch'ataha*, to be satisfied.
175. Fortune, *fort*, *favos*, *faustus*. These words all have in them the Asiatic notion of good luck. Mo., *bazar*, joy. *Bayan*, rich. *Bayartai*, joyful. *Bayached*, rich people. *Bayalig*, prosperous.

176. Gall; Mo., *hairagana*.
177. Wise, wisdom; Mo., *sei*.
178. Computation, *puto*; Mo., *bed-aho*, to calculate, to think.
179. *Pono*, to place; Mo., *ballagot-ho*, to place in order. The Mongol is a transitive form from *buhu*, to be, which again is of demonstrative origin.
180. *Postum*, *potens*; Mo., *bolho*, *bol-omoi*, it is possible. This is an intensive or potential form from *buhu*, to be.
181. Foul; Mo., *bojar* ( and *l* both from *d*).
182. *Tentatio*, tempt; Mo., *sinjile-hu*, try, tempt.
183. *Crus*, *cruris*; Mo., *hul*, leg.
184. *Casa*, cottage; Mo., *ger*. CHINESE, *kia*, *he*.
185. Nude; Mo., *nicohan*, naked.
186. *Item*, *idem*; Mo., *adali*, the same.
187. *Statim*, immediately; Mo., *darsi dari*, just then.
188. *Turtur*, pigeon; Mo., *taktaga*, dove.
189. Indigent, *indigus*; Mo., *yadago*, poor.
190. *Verere*, to fear; Mo., *aiho*, *aimoi*, to fear.
191. *Venire*, come; Mo., *irehu* (*r* from *d*).
192. *Wenig*, small, few; Mo., *uchug*, small, few (*ch* for *d*).
193. Remain, *maneo*; Mo., *B. baihu*, to be at a place.
194. *Duro*, *dulden*; Mo., *edelehu*, to suffer.
195. *Vir*, *virer*; MA., *uri*, principle of life; Greek, *is*, *isós*, strength.
196. *Mare*, *sea*; MA., *mederi*.
197. *Post*, behind; MA., *hono*, north side of a mountain.
198. Foot, *pes*; MA., *hethu*.
199. A matter; MA., *hailu*; CHINESE, *mul*.
200. *Argo*, *ἀργός*, *ἀργυρός*; MA., *niyalma*; CHINESE, *nin*, man.
201. *Merá*, after; MA., *amala*.
202. *Ass*, *asinus*; Mo., *eljig* (*jig* is a diminutive suffix). The Chinese is *lu*, donkey, the "mill grinder." The Tartar and European languages have prefixed a vowel (*s* represents *h*). *Nur* is a formative suffix.
203. *Tibhna*, set; Mo., *tebihu*, to place in order.
204. *Securis*, axe; *seo*, to cut; Mo., *sukr*, axe.
205. Cut, LAT. *cedo*; Mo., *oktolaho*, cut. *La* and *ho* are formative; CHINESE, *kat*, to cut.
206. Out, outer; Mo., *yadagato*, outer; TURK, *ute*, outside. *Ga*, to, are formative.
207. *Primus*, first; TURKISH, *bir*, one; JAP., *hitots*. The Japanese *h* is from *b*.
208. Both; JAPANESE, *futats*, two (*ts* is suffix).
209. Six; CHINESE, *loh*, six (*l* and *s* are both from *t* or *d*).
210. Two; MA., *juwe* (*j* for *d*); TUNGUS, *tuw*, two; COK., *du*, two; Mo., *dal*, second.
211. The German *kummet*, Russian *hemush*; Mo., *hom*, the underlaying of a camel's load.
212. Signal, *Zeichen*; Mo., *dohiya*, mark.
213. Sweet; TUNGUS, *saliti*, sweet.
214. *Silpous*, iron; TUNGUS, *sala*, iron; CHINESE, *si*, iron.
215. Toil; A.S., *tagel*; Mo., *segul*.
216. *Insula*, island; TUNGUS, *aral* (*r* for *s*).
217. *Mia*, one; MA., *emun* (*n* is formative).
218. Goose; TUNGUS, *galisf*.
219. Chain, *catena*, *kette*; TUNGUS, *gindi*.
220. *Δέρμα*, skin; TURK, *deri*, skin, hide.



221. Right, dextrous, *rectus*, straight; TURK, *tagâ*, right; CHINESE, *chi*, old form, *dik*, straight.
222. *Dorsum*; TURK, *sirt*, back, mountain ridge.
223. Tight; TURK, *siki*, tight.
224. Taste; TURK, *lat*. Taste is derived by some from *tango*, but this is doubtful.
225. Hair; TURK, *kil*.
226. Origin, *origo*; MO., *orgoho*, to originate.
227. 'Opéya, to stretch; *ôpyvâ*, fathom; the length of the outstretched arms; CHINESE, *tok*. [very.]
228. *Multus*, much; MO., *ma sîda*.
229. 'Aipa, SLAVONIC, *vojati*, to blow; MO., *ulîrehu*, breathe.
230. Bow down; MO., *bagueigehu*, to stoop, bow down.
231. Elfin; MO., *albin*, enchanting, deceptive, as in *albinu gal*, deceptive light (*gal*, fire; *u*, mark of the genitive).
232. Near, nigh, touch, *tango*; CHINESE, *tok chu* (old sound, *tok*).
233. Tongue; MA., *ilenygu*.
234. King, *König*; CHINESE, *kiun*.
235. Salvator; MO., *toni tok chi*; from *tonilaho*, to save. Of this the root is *to*, which in Chinese is to let loose; *la* is intensive; *chi* is suffix for an agent.
236. Deer, *tho*; MO., *torog*, deer.
237. Rice, *ôpaça*; MO., *tedoragan* (*r* for *t*, *z* for *d*).
238. *Nutzen*, help; MO., *tos*.
239. *Niger*, black; MO., *neguresen*, coal.
240. End; MO., *echos end* (*ch* is *d*).
241. *Seiche*, urine; MO., *siceson*.
242. *Opâ*, hinder parts, tail; MA., *ura*, hinder parts, *anus*. The ANGLO-SAXON *ars*, and the Latin *anus*, are the same word. The meaning tail is only in GREEK. In MONGOL, *aru* is behind, back. It is neatly certain to be of demonstrative origin.
243. Mill, *mâlo*; CHINESE, *ma*, grind; old sound, *ma*.
244. *Taurus*; MO., *shor*, ox, bull.
245. Learn; MO., *seraho*, to learn, ask. With the causative syllable, it is *seragaho*, to teach.
246. Draw, drag, *ziehen*; MO., *sogolaho*, draw out, tear out.
247. Thorn; MO., *sonlu*.
248. Sound; MO., *sonusahu*, to hear; *sonus buri*, a thing heard, report, story. *Buri* is a noun suffix.
249. Tinder, *Anzündend*; MO., *sitaho*, to burn.
250. Spread; MO., *bederehu*, to spread abroad.

## THE AFRICAN AND ASIATIC COASTS OF THE INDIAN OCEAN IN ANTIQUITY.

It was not till the close of the fourth century before the Christian era, that the Indian Ocean became more generally known in Antiquity. There can be no doubt, that the Phœnicians knew some parts of it in very early times; but they were careful with this, as with other discoveries which they had made, not to reveal anything they knew, in order to keep their extensive trade monopoly to themselves.

At the time of *Herodotus* the Indus seems to have formed the most easterly boundaries of the then known world; and this author alludes to the so-called Erythræan Sea, by which name the Ocean beyond the Straits of Bab-el-Mandeb was understood. His knowledge of this Ocean was however very scanty. One of the points which *Herodotus* mentions is, that, by order of Darius Hystaspes, an explorer of the name of Scylax of Caryanda descended the Indus to its mouth, and navigated west to the Arabian Gulf, which is a proof that Nearchus was not the first who explored the Ocean between India and Arabia.

The campaigns of Alexander the Great and of his successors, as is well known, brought many hitherto almost unknown Asiatic countries and nations within the range of European influence; and when, after his conquest of the countries round the Indus, his fleet, under the command of Nearchus, in spite of the monsoons and other obstacles, succeeded in sailing from the mouth of the Indus to that of the Euphrates, a connection between these far-eastern countries was established which was never lost, though at times temporarily interrupted; and looking at the geography of *Eratosthenes* and *Strabo*, and comparing it with that of *Herodotus*, we find the progress very marked. The Ganges then formed the eastern limit of Asia, and India was described as the great south-eastern corner of this continent.



South of India, the great island of *Taprobane* was known, in which we easily recognise the island of Ceylon; and north of the Indian peninsula the great mountain ranges were known and described, which Alexander had, in their western parts, crossed under the greatest difficulties; and, whilst Eratosthenes was inclined to regard these mountains as a continuation of the Taurus, extending right across the entire continent of Asia, he was enabled, according to Strabo, to distinguish and particularize the great mountain ranges of the Paropamisus, Emodus, and Imaus.

Alexandria, the capital of Egypt, was in those days the commercial and scientific centre of the ancient world. Not only thousands of vessels crossed the Mediterranean in all directions and made their way to the comparatively remote ports of Western Europe, but also important towns and emporia were founded along the coasts of the Red Sea and of the Indian Ocean, in order to direct the commerce of India, Arabia, and East Africa to Lower Egypt. After Egypt had become a province of the Roman Empire, the scientific and commercial importance of Alexandria in no way decreased, and further progress was made in the geography of the unknown parts of the Indian Ocean. New sea and land routes were opened to the far and unknown countries in the south and east. Eastern Equatorial Africa became first known, and it was at this time that a navigator called *Hippalus* made the great discovery that, favoured by the monsoon, it was possible to sail to India right across the Indian Ocean, starting either from Arabia or from East Africa, for up to this time, sea communication with India consisted only in tedious journeys along the Asiatic coasts. How greatly this discovery of Hippalus was appreciated by his contemporaries, is shown by the fact that they gave to that part of the Indian Ocean to which it referred, the name of the Sea of Hippalus; and it is due to this discovery that the Indian Ocean in Antiquity became known and thoroughly explored, not only to India and the Somali coast, but much further, namely to Further

India, China, the Sunda Islands; and in Africa to Zanzibar, Mozambique, and perhaps still further south.

It is very fortunate that there still exist several valuable geographical descriptions of that time, in which the knowledge and information of geographers and travellers like Marinus of Tyre, and the unknown author of the *Periplus* of the Erythraean Sea are preserved to us; above all, the important work of one of the greatest geographers of Antiquity must be mentioned, namely, that of Claudius Ptolemy of Alexandria, who wrote in the second century of the Christian era.

In Ptolemy's time the Indian Ocean was regarded as an inland sea, similar to the Mediterranean, but of much larger extent. The ancient travellers and geographers were in the possession of a great number of land and sea itineraries which they combined and laid down on their plain or spherical maps. East Africa was believed to become broader south of the Equator, and to extend towards the east into unknown regions; and, on the other hand, navigators had discovered, south of Further India, land which stretched westward, and therefore it was concluded that the Indian Ocean was a closed-in basin of immense area, and that Africa and the most eastern parts of Asia formed an unknown continent to the south of the then known world, thus encircling the whole of the Indian Ocean.

That this was not a mere hypothetical assumption can easily be shown. Navigators and traders had sailed beyond Further India and done business with the inhabitants of the islands of Luzon, Mindoro, Palawan, Borneo, and Sumatra, and perhaps even with Formosa and Java; and as the journeys to these unknown seas were doubtless limited to the places where emporia and trading stations existed, these large islands were not recognised as such, but simply regarded as parts of one uninterrupted coast, the outline of which was determined by ascertaining the positions of the different trading-places, and connecting them on the maps



by a continuous line, which—if we trace it on our modern maps—shows a striking similarity to that laid down by the ancient geographers.

We recognise in the peninsula of Malacca the Aurea Chersonesus of the ancients; in the sea between Asia and the Philippine islands their Magnus Sinus; and in the island of Borneo and its rivers the country of the Sinæ, with the trading station of Cattigara.

Ptolemy tells us that traders navigated round the peninsula of Malacca to the important trading-place of Zaba, which was situated near Cape Kambodja, and from there they crossed the sea without difficulty to Cattigara, which was probably a little south of the Padang river, which was called by the ancients, *Cotiaris fluvius*. Thus, you see, there was sufficient reason for the ancient geographers to connect the different points of the coast line by which the hypothetical continent was formed, believing it, as they did, to extend south of the furthest territories known to them.

The coasts and the countries of Further India itself were in many respects well known in antiquity. Of course errors in details were unavoidable, if we consider the very primitive state of the instruments which the sailors of those days used for the determination of geographical positions and bearings; for we must not forget that they lived at a time when there was no compass to guide them, and when geographical latitudes could only be ascertained with difficulty by measuring the altitudes of the stars or the shadow of the sun. But nevertheless the general features of these most remote parts of the Indian Ocean were very well laid down. All the promontories, bays, and rivers beyond the Ganges can be recognised on our modern maps. The Irawaddi was known to them as the Temala, the Saluan as the Besinga, the Menam as the Sobanus, and the large Mekhong river as the Doana; along the banks of which a number of important towns and emporia were known to exist. Even the rivers beyond these localities were not unknown; and the Songka, and perhaps even the Sikiang, seem to have

been within the range of the traders and geographers of Antiquity.

The bays of *Pegu* and *Siam* of to-day are plainly discernible in the Bay of Berobe and the Perimulicus Sinus; and if we find that the Aurea Chersonesus of Antiquity is undeniably similar to, but differs in its outlines from the real shape of the Peninsula of Malacca, this is probably due to the above-mentioned absence of modern instruments, without which it was impossible to obtain correct positions and bearings, whilst the distances between the various places on the coasts were ascertained tolerably correctly. Even the interior of Further India was not unknown; and the names and positions of some towns and tribes, as well as of the principal mountain ranges, are given, which proves that the trade with the natives was not limited to the coasts alone, but extended either directly or indirectly into the interior of the country.

The peninsula of India, between the Indus and Ganges, was of course, during the later centuries of Antiquity,—much more than the hitherto described countries,—within the range of Greek and Roman influence; and that trade connections with India existed, is proved by Ptolemy, and still more by the descriptions of the before-named Periplus of the Erythraean Sea. We know from the Periplus that there was a route from the south of the Straits of Ocelis, or Bab-el-Mandeb, round the southern coast of Arabia, and along the coasts of Karmania, Gedrosia, and Indo-Scythia to the town of Barygaza in India, which corresponds to the present town of Barotch, and is described as a great trading-place, situated on the river Nammadios (our present Narmadâ), at a distance of about thirty miles from its mouth. A second route went from a port, west of Cape Fartak in South Arabia, called Kanê, right across the Indian Ocean (by means of the monsoon) to Muziris and Nelkunda, which places probably correspond to Muyiri-Kotta and Kañettri of to-day, on the Malabar coast. The third travelling route was to the same places, which were important centres of Indian commerce;



but the starting-point on this last journey was Cape Aromata, on the East African coast, of which we shall have to speak afterwards.

The most remarkable fact concerning India, is the peculiar coast-line which Ptolemy draws of this country. Instead of putting down on his map the correct triangular shape, we find India unnaturally and erroneously stretched from east to west, and the island of Ceylon, or Taprobane, much too large. Why this should be has always puzzled critics of ancient geography, as Ptolemy doubtless had much better information of this country than about Further India, which is drawn much more correctly. I am of opinion that the remarkable error just referred to is due to his tendency to stretch the *map of the world* so as to extend it to 180 degrees, or half the circumference of the globe, reckoning from the most western countries known to him to the most eastern.

No doubt he was in possession of various itineraries across the ocean to India; but as regards *bearings*, his knowledge was much more incomplete, as we have seen, and so he selected the coast line of India when stretching the continent of Asia, which, according to his calculations, extended beyond the 180th degree of his geographical longitudes. Besides, his degrees were too small, as he reckoned only 500 stadia to each degree, whilst in reality there are 600, and thus it may have happened that this comparatively well-known part of the Indian Ocean is much more erroneously laid down on the oldest map which we possess than the countries much more to the east.

Yet we have to be thankful to Ptolemy even for this great error, because this erroneous calculation of the length of Asia was one of the chief reasons why Columbus made his remarkable voyage which led to the discovery of America. Ptolemy, it must be remembered, was the chief geographical authority throughout the Middle Ages until the time of Columbus; and had Columbus known that between Spain and India there lies, not only the Atlantic, but also the immense Pacific Ocean, he would probably never have tried to reach India by travelling westward.

But he based his calculations on the erroneous statements of Ptolemy which I have just explained, and thus became the greatest discoverer of all ages.

We come now to the western shores of the Indian Ocean, viz., those of Arabia and East Africa. The former was well known, and differs but little from that known to us at the present time; but as regards the latter, it has hitherto been uncertain how far the knowledge of the ancients reached along the coasts of Eastern Equatorial Africa, which has lately played so prominent a part in the political development of this continent. The furthestmost emporia which were known in antiquity of this part of the Indian Ocean, were those of Azania, and especially a place called Rhapta. Ptolemy, in a way which he acknowledges to be unsatisfactory to himself, tried to fix the geographical latitude of these places, but without success; and critics differ vastly as to whether Rhapta must be looked for near the Jub River, or near Melinda and Mombasa, or still further down at Zanzibar, or even in the neighbourhood of Cape Delgado.

I have examined all these different statements, and I find that this great uncertainty is chiefly due to the incorrect position of another very important place on this coast of the Indian Ocean, namely Cape Aromata, which has already been mentioned as one of the starting-points for the journey to Muziris and Nelkunda in India. Cape Aromata has hitherto generally been believed to be identical with Cape Guardafui of to-day; but I have brought forward proofs that this cannot possibly be the case, although it might appear so, if we cast a merely superficial glance upon ancient maps. For instance, Ptolemy gives the position of Aromata more than five degrees nearer to the Equator than Cape Guardafui is in reality, an error which would be quite out of proportion to the other mistakes on his map of Eastern Equatorial Africa north of the Equator.

Moreover, also, the other geographers of Antiquity, who know Cape Aromata, did not regard it as the point where the coast of East Africa begins to incline towards the south.



In the *Periplus* it is said, before Aromata is reached, that the coast inclines southward; and Pliny says that, according to Juba's information, the Indian Ocean begins at the promontory of Mosylum. The *Periplus* contains another very important statement, viz., that the island of Dioscorides (Socotra of to-day) is nearer to Cape Fartak on the Arabian coast than to Aromata. But Socotra lies much nearer to Cape Guardafui than to any point of the Arabian coast; and before I commenced my investigations, Mr. McCrindle had pointed out that the distance from Socotra to Cape Fartak is nearly double the distance from this island to Cape Guardafui. Therefore it is absolutely impossible that Aromata and Cape Guardafui are identical. I have then proved by calculations which are published in another place, that Aromata is identical with the modern Ras Aswad. Furthermore, the promontory of Rhaptum on Ptolemy's map I have found to correspond to Ras Mamba Mku, south of Zanzibar; and thus having fixed the two extreme points given on the coast of Eastern Equatorial Africa on the ancient map, I easily succeeded in determining all the intermediate points on the coast which were of importance in Antiquity. I will not go into details here; but I may point out that the principal towns, rivers, roadsteads, etc., of this part of East Africa correspond to the descriptions which the ancients have given of them; and only in explanation of ancient and modern maps I will mention that, for instance, the following places are identical:—The river Rhaptus and the Pangani; Tonike and the Mangudo river; Essina and Melinda; Serapion and the mouth of the Tana; Apocopa and Marka; Phalangis and Magdishu; and the promontory of Zingis and that of Warsheik. The island of Menouthias and the Puralaoi islands, as described in the *Periplus*, are identical with Zanzibar and the islands of Wazin and Zii.

Very little was known in Antiquity of the territories south of Rhapta; but I find that the *Periplus* furnishes much better information on this matter than Ptolemy does; for in the eighteenth chapter of that work there is this most remarkable passage, that beyond the Rhapta territory an ocean, hitherto



unexplored, curves round towards sunset, and stretching along the southern extremities of Ethiopia, Libya, and Africa, amalgamates with the western sea.

Ptolemy mentions a promontory called Prasum, the position of which he could not ascertain with certainty, but which he put down considerably east of Zanzibar; and probably to this fact it is due that the African coast was erroneously assumed to bend towards the east, and to form, together with south-eastern Asia, a continent south of the Indian Ocean, as I have said before.

There can be no doubt that the unknown author of the *Periplus* was himself a navigator; and the above-named passage is the only reliable proof that the ancients had any knowledge about the actual extension of South Africa, and about the connection between the Indian and Atlantic Oceans. The circumnavigation of Africa by Phœnician sailors, as reported by Herodotus, is not sufficient and undisputable evidence, although I do not consider it impossible, and am personally inclined to think that these Phœnicians actually made the journey.

Speaking about early Phœnician enterprises, I should like to add, in conclusion, a few remarks about the still unsolved question of Ophir, the celebrated gold-land of Antiquity.

Many explanations have been offered, but none are satisfactory; and it is impossible to solve the question, so long as we try to explain the uncertain data of the Old Testament without looking for other and corresponding facts. Such facts are found in a very curious inscription on the walls of an Egyptian temple at Deir-el-Bahri, near Thebes, referring to an Egyptian sea-expedition which took place as early as the 17th century before Christ. It follows, from this report, that a maritime trade existed between Egypt and the unknown countries to the south in those very products which are mentioned in the Old Testament, namely, gold, ivory, ebony, monkeys, etc., with the only exception of peacocks, which are not mentioned. Gold was the most important article of this trade, and, as the report shows, was taken in large quantities to Egypt.



Now, it has been said that, on account of peacocks being mentioned in the Bible as one of the products, Ophir could not have been in Africa, but in India. But this is by no means a conclusive proof, as it is not at all certain what sort of birds were really meant; and it has long been pointed out that the passage may refer to the guinea fowls of East Africa, as well as to the peacocks of India. The origin of the gold cannot be ascertained; but there is no doubt that, if it is possible to determine with certainty one of the other products mentioned, a good deal would be gained for the geographical determination of Ophir.

The names of the monkeys mentioned offer this key to the question. The Egyptian report describes two species, the *Anan* and *Kafu* monkeys, and gives sketches of both, which are so well drawn that we are enabled to recognise them as two species living in Africa, namely, *Cynocephalus hamadryas* and *porcarius*. But the monkeys of the Bible are called *Kōf* (in Greek *κῆπος* or *καῖπος*), which is the same name as the old Egyptian *Kafu*; and this is therefore a proof that Solomon's report refers to an African, and not to an Indian, country. The very interesting ruins of Zimbabwe, which were discovered some time ago in South-east Africa, not far from the districts where gold has recently been found in large quantities, point to this country, as a look on the high walls of Zimbabwe, with their strange architectural decorations, shows, that these buildings were not erected by African savages. We hope that the whole question will soon be definitely decided, as Mr. Bent, who is well experienced in investigations of this kind, is at the present time at work making excavations at Zimbabwe, which will in all probability throw new light upon the Ophir question, and the navigation and trade of the ancients in the Indian Ocean.

I have tried to show you that the subject-matter of this paper contains questions of high scientific interest; and I hope that it may lead to further comparative studies in a field of science which is of equal importance for orientalists and geographers.

H. SCHLICHTER.

## EPIGRAPHY IN EGYPTIAN RESEARCH.

[*Second paper read before the Oriental Congress by Mr. Flinders Petrie, but not reported in the newspapers. "The Times" published his first paper, which will also be found farther on.*]

A BRANCH of Egyptology which has been much neglected hitherto is that of epigraphy. In the limited and arbitrary alphabets of Phœnicia, Greece, and other lands, the epigraphy is one of the most carefully and scientifically treated subjects. In Egypt, moreover, epigraphy is not merely a study of arbitrary signs, but it is of the greatest interest as throwing a fresh light on the civilization; yet it has hardly been thought about beyond the mere matter of classifying the signs by their nature. Some variations of forms in different ages are generally recognised, but the questions of the earliest forms known have hardly been touched; and this matter is what explains to us more of the condition of the earliest historic Egyptians than any actual objects that have been found.

Following the usual order of classifying signs, we find the oldest form of the *sa* sign is a squatting figure holding a stick, from which hangs a loop; and when we see the fisherman on the Medum tombs, with such a loop of withy, on which they strung their fish, and so carried them by a stick over the shoulder, we see the origin of the sign before us. The Libyan archer appears here as distinct and characteristic as in any later time. The heart (*ab*, or *hat*) is well shown, and is clearly not a vase, as it has been classified. It is remarkable that the markings on it, which are constant until late times, are exactly the same as those on the *nefer*; it rather appears that the *nefer* is the heart and trachea, and as no trace of strings is ever shown upon it, nor is the stem prolonged over the round part, as in drawings of guitars, we must feel much doubt as to the usual explanation of it.

Among animals, we note that the hog occurs at Medum;



and the lion's head, *peh*, is not a drawing from the animal, but of some object formed like a lion's head, perhaps a staff head or a draught man. The bird *ur* is unmistakably the common wagtail, which abounds in Egypt. The eagle and the owl are both painted very true to nature. The crocodile is all yellow, or yellow with black feet; it appears in the interesting title, "Chief of the lake of the crocodile," the earliest mention of the Fayum. The frog is coloured yellow. A part of an animal which has been very variously attributed, is here well shown; *kha* is certainly not a club, nor a part of the human body; the structure shows the mouths of glands, and can only be referred to the udder of some animal.

The sign *shed*, which has been classed as a whip, and described as a skin bottle, is here seen to be a skin of an animal, yellow or mottled black and white, flayed off, and rolled up raw with the fur outside; the red flaps of the inside of the legs and neck showing at the ends, and the roll being tied around the middle and at each end with a cord. The senses of *shed* (a skin bottle, to pull off, flay, lift up, save, or select) well agree with this.

Among plants, a variety of the *hen* plant is clearly a low shrub, and suggests a connection with the Arabic *henna*. The pod *netem*, which is usually called the acacia, is hardly of that form; and from its sense of "sweet," it is more likely to be the pod of the kharub, or locust tree.

A sign which has been most absurdly classed as a framework, is the road *ua*, or *her*; this is finely coloured in one case, proving it to be a red road or embankment, with a blue canal on either side, and green trees growing along the canal. It is noticeable that water is always blue, green, or black; the wavy line *n* is black; the tank *sh*, and water in a mass, are dark-blue or green with black ripples. To any one accustomed to the yellow-brown, opaque waters of the Nile, such colouring would be unnatural. It rather seems to have been fixed on by persons familiar with the clear, dark waters of the Red Sea.

Buildings are the next division; and from the hieroglyphs we learn far more of architecture in the dark period of the first three dynasties than we can learn by actual buildings until the XVIII<sup>th</sup>. Buttressed walls were used for forts; the cornices of the law courts were already crowned with a row of uraei; and in the types of columns we see the same highly advanced forms. The sign *an*, which is often called an obelisk, is seen here to be an eight-sided column, with a tenon on the top to fit the lintel, and painted black below, then white with an ornamental edge, and red above. This form is not yet discovered in the round till the XII<sup>th</sup> dynasty. Next, the sign *aa*, usually called a spear, is remarkably detailed, and is identical with the central support of the roof in *heb*. The *aa* has also the tenon on the top like *an*; from its slenderness and form it was certainly of wood, and it appears to have been the great central pole of a tent or canopy, carved into the form of a lotus plant. I have previously published a remarkable column with wide capital, apparently derived from the form of a bowl on a stand of the IV<sup>th</sup> dynasty; and another not dissimilar is seen in a painting at Kahun in the XII<sup>th</sup> dynasty. Now, on the *dad* (or *lat*) sign there is a tenon on the top, evidence of its being a column; and abstracting for a time the repeated forms of the top, we see that the main body is much like the column drawn at Kahun. What then is the meaning of the multiple top? In drawings of objects that were not in one plane, the Egyptians used the convention that parts behind others were drawn above them. Remembering this, we see that the *dad* is a row of columns, one behind the other, with the capitals shown one over the other; the line of columns to support a roof being necessarily stable and firm, according to the meaning of the sign. These various forms of columns of the IV<sup>th</sup> dynasty cannot have been introduced as familiar signs in syllabic writing, until they were well established as regular architectural members; and we are left in amazement at the fully developed architectural types which these reveal to us at so remote and unknown an age.



We next turn to weapons. The axe, *mab*, is apparently a stone hatchet bound into a handle, as both form and colour are like the blue-grey hornstone hatchets of the XII<sup>th</sup> dynasty that I have found at Kahun. The bow of the Libyan archer is of a different form from the Egyptian; and all the arrows are flat-ended, probably tipped with small flints to cut chisel-fashion. The mace is evidently the *het* sign (which has been classed as a vegetable); the yellow wooden staff, the white head, and the yellow staff end projecting are shown. Of such a mace head I found a fragment with the name of Khafra at Gizeh, and an entire head at Kahun. The particular whiteness of the stone of those I found, suggests why this was taken to express brightness. The harpoon *na* has the body red, probably of wood, the point blue for copper, and the loop is of cord.

Among the agricultural implements the sickle *ma* is always green in the body, with a projecting line of teeth, drawn black on white. This is explained by the sickles of the XII<sup>th</sup> dynasty which I have found; they are carved in wood with notched flints inserted for teeth. The obvious origin of this sickle is from an ox's jaw, with flints substituted for the natural teeth. Such was a widespread implement in the later stone age, as we see from the innumerable flints in Egypt and other lands, which are notched on the edge, and show by their polish that they have been cemented in a socket and exposed to wear.

Of tools there are several. The chisel *menkh*, which became very much corrupted in late times, is well drawn, and has the name and use of it both given: the handle is of turned wood with a copper blade inserted. The *mer* chisel varies in form, the blade being either inserted centrally or else attached at the side. The so-called "polisher," *t*, is always black. Such stones are rarely if ever found as polishers; but the black syenite heads, for holding the rotating fire drill, are very common, and exactly of this outline. The *sem* is undoubtedly a sharpening stone for whetting knives: it is represented so used on early tombs; and the material was

not metal, as it is bound round to attach it to the girdle, and not pierced, as metal would be.

The *uas* or *tam* sceptre is not carved into an animal's head, as it was in later times; it is simply the tree branch here.

Of personal ornaments three are now explained. The well-known sign of "chancellor" (*sahu*) is identical in the two forms, with the loop upright, and bent over. In well-coloured carvings it is a string of red and green beads, from which hangs a cylinder of green, with yellow ends, probably a green jasper signet cylinder with gold caps. The sign *nub* was long explained as a cloth for washing gold; but it is clearly a grand collar, with rows of beads and pendants. The shoulder fastener for a garment is here identical with the sign *retu*, and explains the origin of that.

The draught-board *men* is regularly divided into  $3 \times 10$  squares, like the actual gaming boards which I have found down to four thousand years later. The board is shown in plan, and the row of pieces in elevation on the upper edge. The pieces are of three kinds; the larger, white or green; the smaller, half red, half black.

A matter which now comes to light is, that all the Egyptian numerals were pieces of rope. The unit stroke is a piece of rope straight, with the end frayed out to show it; the ten is a curved rope, exactly the shape of the rope of a tether in the hieroglyphs; the hundred is clearly a coil of rope; and the thousand, though probably not a figure of a rope, is represented by *kha*, "to measure," and "a cord for measuring." If all the system of numeration is thus derived from rope, it points to the primitive system of reckoning having been by knotted cords. Another point of notation is, that, to express all numbers up to a limit, they wrote 1, 2, 3, 4, and then drew a line divided into many little segments, and then 100; just as we write mathematically 1, 2, 3.....100.

The symbol of life, *ankh*, is shown with a divided upright; it appears, as Professor Sayce has suggested to me, to be the girdle worn by the fishermen with pendant flaps.



The familiar sign *hotep* is now explained to us. It is constructed like the *men* board, with a plan and an elevation above it. The wide part is a mat of green rushes bound together by yellow strings; and the top is a vase piled up with white flour, apparently; which was placed on such a mat as an offering before the tomb.

We now see how much light we have gained from a study of only two tombs—light both on the sources of hieroglyphs, and on the civilization which filled the unknown age of the first three dynasties. Far more work is needed on the fine and early sculptures to secure their details; and above all to record the colouring, before it drops off in the air, or is washed off by some barbarian taking wet squeezes from the walls. Nearly all the colour is lost from the lower part of Rahotep's tomb from this misfortune; and Mariette apparently had the squeezes of it.

In laying before you a brief notice of my work at Medum I have necessarily omitted many details of interest. But we can now comprehend more than we knew before of the early condition of the oldest civilization; and as new opportunities for exploration may be obtained, I hope to trace to more remote periods the sources of the ideas which we discover so complete, so developed, so artificial, already in the earliest remains yet examined.

The following is the first Paper read before the Congress by Mr. Flinders Petrie, and reported in *The Times* of the 4th September, 1891, which we reprint in this place in order to give a full account of Mr. Flinders Petrie's remarkable work in Egypt.

#### EARLY EGYPTIAN BUILDINGS.

MR. FLINDERS PETRIE gave a *résumé* of his Egyptian explorations. He said,—For ten years past I have been engaged on a study of the civilization and products of ancient Egypt. Explorers in the past have been so largely attracted by the political history and religion of Egypt that our ignorance of the development of its arts and manufactures was surprising; the anthropologic study of the country was neglected, and it is that department which I have attempted to enlarge, not solely for the interest attaching to such subjects, but to serve as a key for comprehending the history



and character of ancient Egypt more completely. My last season of excavation has completed the series by a study of the most ancient period known—the third and fourth dynasties, at Medum. Before proceeding to describe the other results, it will be most proper to state the reasons for attributing the tombs of Medum to a period so distant. The system of decoration, the form of the false door, the groups of animals, the technique, are identical with the most ancient tombs known, those of the commencement of the fourth dynasty, published by Lepsius in the “Denkmäler.” The titles are, with few exceptions, the same as in those tombs; and even the same family may be recognised, Snefrukhaf of Gizeh being the son of Nefermat, whose tomb is at Medum. In confirmation of this we notice the pottery of this cemetery; it is dissimilar to that of the middle kingdom or later times, but it is identical with that of the fourth dynasty at Gizeh. By all the evidence of character, therefore, it is proved that the tombs of Medum are of the commencement of the fourth dynasty, as early as any dated remains known in Egypt. To this age the Egyptians themselves ascribed them. On the walls of the temple of the pyramid of Medum are numerous *graffiti*. The most ancient of these is discoloured as the walls, and does not partake of the freshness of those of the middle kingdom, which are still white. This obscured *graffito* is probably of the sixth dynasty, or more ancient; and it adores King Seneferu. The base of a statuette found in the temple is dedicated to the gods of Tatseneferu by a woman Seneferu-Khati, probably in a remote period. And in the eighteenth dynasty the various scribes who visited the place all agree in continuing to recognise it as the temple of Seneferu. The character of the edifice, the extreme simplicity of it, the absence of all original inscriptions, the sole use of calcareous stone, and absence of granite, basalt, and other more difficult materials, all stamp it as anterior to the temples of the fourth dynasty at Gizeh. On the complete accord of all these evidences, the decoration, inscriptions, and architecture, it is impossible to doubt that we here study the most remote group of monuments yet discovered. With the Pyramid of Medum you are probably familiar. It appears to rise in the form of a tower on the western desert, about forty miles south of Cairo. This peculiar aspect is due to the construction being formed in successive revetments of masonry upon a central mass; a portion of these has been removed, revealing a long face of the interior structure. The primitive centre was a mastaba tomb 100 cubits square. This was continued to a greater elevation, and a revetment of masonry placed around it, thus producing a step. The same process, of elevating the existing edifice and placing a new revetment around it, was continued seven times, until the outline became a step pyramid, or pyramid of degrees. The final process was the placing of a continuous revetment at one angle from the base to the summit, producing a pyramid which served as a model to future sovereigns, who constructed their pyramids in one design, without the intermediate stages of masonry. This is the last of the royal mastaba tombs, and the prototype of the royal pyramids. This is the genesis of the pyramid. The temple of this pyramid adjoins the eastern face; it is precisely in the middle, within two inches. It consists of a court, open to



the sky, on the face of the pyramid; in this are erected two stelæ 13 feet (4 mètres) high, without any trace of inscription; and placed in the middle between these is the altar for offerings, equally destitute of any inscription or carving. A chamber opens into this court, which is quite entire, and a passage proceeds from the front entrance to the chamber. The entire edifice is complete; not one stone of the walls or of the roof has been disturbed. In what manner has such a precious example of primitive architecture been conserved through the vicissitudes of Egyptian history, especially as it is an edifice of calcareous stone, which is seized on with the greatest avidity by spoilers of all ages? I have partly traced the history of it. In the old and middle kingdom the courtyard was yet open, with sand blown into it. The visitors inscribed their *graffiti* in the chamber lighted from the court. In the eighteenth dynasty this was changed. The court was encumbered with fragments of the revetment of the pyramid, decomposed by two or three thousand years of exposure, mixed with sand blown in. This had blocked the opening of the chamber, which was thus left only accessible from the entrance passage, and visitors brought in pieces of papyrus plant to burn, in order to view the dark chamber. They inscribed their *graffiti* in this age entirely in the mouth of the passage lighted by the front entrance. Towards the close of the eighteenth dynasty some persons appropriated the temple, then much encumbered above with *débris*, for a tomb; and a body, with beads of that period, was buried in the sand which half filled the passage. The entrance was carefully blocked with stone, and probably the *débris* was heaped over it to conceal it. These measures were only just in time to preserve this temple. The masons of Rameses II. destroyed the temple of Illahim and despoiled that pyramid for the stone, and they appear to have also partially despoiled the pyramid of Medum, as the *débris* of it was accumulated high above the temple at the time of the 22nd dynasty, when the mass was used for a cemetery. Thus the successive attacks on the pyramid, which is the quarry of the district to this hour, have rendered the small temple more and more secure. So safe was it that when I determined to excavate for it I had to remove 40 feet to 60 feet depth of *débris* (12 to 18 mètres) in order to discover it, as there was no trace of any building visible, and it was only by the force of analogy that I conceived of the existence of a temple in that situation. In the cemetery of Medum I opened a great number of tombs of the fourth dynasty which were entirely intact. These contained no ornaments or objects, excepting rarely some pottery or a wooden head-rest; but I obtained thus a series of entire skeletons of this period, which are now being prepared at the College of Surgeons, and will provide an anatomical study of importance for ethnology. The peculiar mode of interment of the greater part of these shows that a religious difference then existed. The bodies of the highest class or race were interred extended at full length, and accompanied by vases of stone or pottery and head-rests. But, on the contrary, the greater part of the bodies were interred contracted, with the knees drawn up to the breast, even where the chamber was quite sufficiently long to deposit them extended; and there is no trace of mummification. Although many of

these tombs were expensive, being cut in the rock to a depth of 30 feet or 40 feet, yet in hardly any instance was any pottery discovered, only one or two of the smallest and roughest vases in one tomb. That this treatment was not due to neglect, we see from the care and regularity with which the deceased are placed. The head is always to the north, the face to the east, the body lying on the left side. Such essential differences in the mode of interment and the provision for the deceased point to a difference of race. And it seems probable that the contracted interment is due to the pre-historic race of Egypt, while the dynastic race interred the bodies extended and with a provision of vases, etc. The skeletons were well preserved, but tender and fragile; the bones lay in their places, and the linen cloth wrapped round the body was intact. Rheumatic disease and other maladies of the bones were already well known at that period. One of the largest mastabas has demonstrated to us the very correct and elegant method by which the Egyptians delineated the foundation of their edifices when the faces were not vertical. To trace the foundation of a mastaba, with an angle of  $75^{\circ}$ , on an irregular base, partly high, partly low, is not an easy affair. The great mastabas of Medum were pillaged while the memory of their construction remained. The attack has been by cutting a forced passage direct to the chamber, disregarding the precautions of the defence of the proper passage. In other mastabas I found that the pit to the sepulchre had been opened, while other pits which had no interment below them had been disregarded. I discovered one personage of high rank in a pillaged tomb. His head had been broken off, but was particularly replaced on a block of stone in the correct contact with the body. The process of mummification is very peculiar. After the dissection of the body it was rolled in linen, over that a covering of resin was applied and moulded into the exact form of the living person, with all the muscular and fleshy parts modelled to their natural proportion. Over this restored figure a few turns of the finest gauze were rolled. Such a method has not been seen before. The magnificent sculptured tombs here were in a pitiable condition. Left exposed to all the injuries of the natives and visitors, they have suffered far more in the last 20 years than in 6,000 years before. I have made a complete copy of them all, of the full size; and then carefully buried them completely until better times shall come for the antiquities of Egypt. These copies will be completely published on a reduced scale, and the parts that retain the colours will have them reproduced.



## ASIATIC MIGRATIONS IN THE SOUTH PACIFIC.

IN a recent article on Asiatic Architecture in Polynesia, I merely touched upon the subject-matter of this paper ; and as it has a most important bearing upon the theory therein advanced regarding the origin of the Cyclopean remains in the South Seas, it may be looked upon as a rider on what has gone before ; and in like manner it will embody much of my late brother's observations, noted on the spot.\*

To take up the thread where I left off, I must briefly touch upon the religion of the Polynesians, to see how far we can trace an Asiatic origin in it. The objects of worship in Eastern Polynesia were closely linked with the character of their temples, and their deities originated in the apotheosis of heroes and sorcerers, male and female. They worshipped also Phallic stones and the constellation Pleiades, which they call "*Matariki*." This last is a curious link with the astrology of the East; and it is probable that the Aztecs and Toltecs of the New World received their reverence for this constellation from an Eastern migration through the Pacific Isles, rather than from the West. "For what reason this particular system of stars should have been specially distinguished as an object of religious veneration, more than other much more conspicuous and brilliant constellations, is not easy to be accounted for. They were prominent among the gods of the ancient Phrygians and Phœnicians, the fathers of navigation, many traces of whose religion and even language are to be found among the isles of the Indian Archipelago, with which it is certain that their mariners did in some way trade or communicate. Certain it is that, from pre-historic times, the Pleiades have been regarded by the heathen as possessing great power and influence over the destinies of man ; and it is not improbable

\* My brother's own words will be distinguished by inverted commas.

that their deification may have originated in some idea connected with the mysterious number seven of which they consist, the enigma of whose supposed importance in magic (which of old time was inseparable from religion) is as inexplicable as the question at issue.

"Although the heathen of the Northern Pacific studied the stars with attention, as the seafaring tribes among them still do, for their guidance in navigation, it does not appear from tradition that, except in the case of the Pleiades, they paid them any sort of respect or worship. In the South Pacific some tribes have now no names for the rest of the heavenly bodies, whilst, amongst others, the three bright stars in the belt of Orion are called '*Turama*,' or the torches of the '*Maui*,' the three demon fishers who went about making islands.

"In this connection I may observe, that we have here an additional proof that the civilization of Mexico was not entirely a development of the progeny of Polynesians, as the Mexicans made use of a Zodiac, of which no people of the Pacific have any conception." It is, however, I think, an accepted theory that the Polynesian migration did extend to the shores of inter-tropical America, for, as my brother observes, Easter Island, which lies about half-way between the American continent and the Marquesas, was populated by migrators from the Marquesas or Tahiti or the Paumutos; and if they got so far, then why not the rest of the way? The crew of the *Essex*, a whaler which was sunk in the *Paumutos* by an infuriated whale,—which charged the vessel twice, and stove her bows in,—made the coast of Chili in a whale-boat; and the Polynesian canoes were much larger and more seaworthy. Some are still to be met with in the South Seas, though more rarely than in former times, owing to the decay of the power of the great chiefs by whose orders they were built, and whose pride it was to keep them in sailing trim.

My brother writes: "The largest I remember having seen consisted of two canoes lashed side by side, one (as is the rule) somewhat larger than the other. Of these the



biggest was over six feet deep in the hold, and of a capacity of about thirty tons, the smaller about twenty tons. There was not an iron pin or bolt in the whole huge fabric, which was constructed (with the exception of the floor) entirely of small pieces from two to six feet long, and not more than a foot wide, strongly stitched together with plaited cord. All this sewing was on the inside, not a thread was to be seen outwardly; neither would the joints have been easily distinguishable, save for the variety in the colour of the different pieces of wood. Every piece was made with a deep flange running round its interior edges, through which the holes were bored and the stitches passed. It seemed a miracle of patient ingenuity, and could not fail to astonish the civilized spectator in the presence of the reflection that all this work had been performed with implements of stone and bone. It must have occupied a number of men for very many years. Upon the beams which connected the two canoes was erected a stage, at either end of which were long heavy oars whereby to steer; in the middle space was a large house. There was only one mast (as is the rig of all sea-going canoes in the Pacific), exactly in the middle, with a crutch at the top for the halyards of the great lateen yard. These vessels do not go about; the yard is swung from stem to stern, and the helmsmen shift in like manner. The sail is enormous, being triangular and made of Pandanus mat; and in favourable circumstances they sail very fast. This canoe carried four hundred men, with their water, baggage, and provisions; but I have heard that there were some years ago, and perhaps still are, in *Tonga* and the Windward Islands of Fiji, canoes of the same build which went to sea with twice that number on board, counting women and children. However, the one I saw was fit to cross the Pacific in any direction; and the idea of many such vessels having of old time crossed from the eastern islands of Polynesia to the west coast of America, is neither improbable nor surprising.

"There can be no doubt that the great size of their vessels and the great proficiency of the people in navigation, were mainly due to the enterprise of certain families of chiefs. Thus, upon many large and important islands, people for successive generations never seemed to wish or find occasion to go to sea; while others were eternally roving, frequently out of mere curiosity to see strange lands.

"This nomadic propensity is by no means extinct among the islands, but is still a distinguishing characteristic of many of the copper-coloured families. In this century many islands have been partially and others wholly depopulated from the mere causeless wish on the part of the inhabitants to go and see strange places. Men and women, old and young, will crowd the decks of strange ships, or swim off to passing vessels, begging to be taken away—utterly reckless as to where, or whether they shall see their own land again. It was thus that many (so-called) slavers obtained their cargoes. A vessel goes to a savage island; a crowd of barbarians come on board and ask to go in the ship—they do not ask where. 'We are going to the white man's land,' says the master; 'will you go there?' 'Oh, yes,' is the answer, 'let us all go!' A peculiarity of the Samoans is, that they are deficient in this desire; they rarely seek to leave their home. But to revert to the canoes of fifty years ago. The islanders of *Atiu*, who are now nearly extinct, sailed canoes which were seven feet deep in the hold. The Sandwich Islands I believe to have been peopled from *Ratak*. The canoes of the latter islands at the present time carry from forty to sixty men, with their baggage and provisions. They sail close upon the wind, make long voyages for purposes of traffic, and have been known to beat up home against the Monsoon from the Coquilles and Carolines, distances of over 700 miles.

"Where is the marvel then that similar expeditions, starting from the Sandwich Isles, should have reached the coast of America? Those who first found the Sandwich Isles were sailing upon chance, knowing not that those lands were



there; what is there so extraordinary in the fact of other voyagers, drifting in the same manner, passing those islands so solitary and remote, and sailing on and on in the same direction till they made the coast of Mexico? Here is a parallel case. Supposing a vessel in the hands of persons ignorant of navigation were to start from the Philippine Isles with the intention of going to Japan, but after drifting hopelessly about the seas and making no land for months, were eventually to bring up in the Society Islands, would not such be regarded as a most extraordinary accident? Yet some years ago, one William Hamilton, with two other Europeans, Davis and Lucas, started in a small schooner laden with pearl shells from Tahiti for Hawaii; they lost themselves, and were picked up in the neighbourhood of Manilla in the Philippines, a distance of some 6,000 miles from whence they started.

"A century ago, a Chinese or Japanese junk found its way to Ascension in the Carolines, 1,600 miles from Japan and farther from China. Another vessel of the latter nation drifted to the Sandwich Isles, after being eleven months at sea, and another to Puget's Sound in North America."

There is nothing incredible then in the supposition that wanderers of Asiatic origin found their way to the American continent, and were the progenitors of the copper-coloured races there. In my previous Paper, two probable migrations of Asiatics were mentioned, one a mild race, the progenitors of the Palaos, Barbados, Hombres Blancos, and other families of gentle and hospitable barbarians, visited in the early part of the 16th century by Diego de Roches, Saavedra, and Villalobos, and the other a more warlike and idolatrous people who came by way of Formosa and the Ladrones—Cannibals and Cyclopean builders—and who entered into conflict with their predecessors. "A probable result of some of their sanguinary wars was the settling of a portion of this idolatrous race in the Ralik and Radak chain, whence in course of time departed two expeditions, one to *Hawaii* (Sandwich Isles) the other to *Savaii* (Navigator's Isles), not

of intention, but going forth of necessity and reaching those points by chance. It appears that those who reached the Hawaiian group remained in undisturbed possession, unless perhaps troubled by intestinal strife, and there immensely multiplied; that the other companies who stood to the south passed through the *Tarawan* group (where it is probable they set up some singular Cyclopean monuments still existent there, most likely as a sign to such of their countrymen as they expected to follow them), and established themselves on the great mountainous island of *Savaii*, where they found or were followed by a colony of the older Malays, who had made their way thither from the *Seniavines* or *Monte Verdé*. Wars of generations in duration followed between these hostile races. The *Rataks* eventually passed on to *Upolu*, thence to *Tutuila*, and again to sea, part of them finding their way to *Hapai* and *Tonga*, where they founded a kingdom whence other rovers went forth, who conquered the Papuans of *Fiji* and exterminated the *Moa* hunters of *New Zealand*. Others, sailing eastward, reached the *Marquesas*, whence their descendants discovered and peopled *Tahiti*, and thence to the *Harvey* group, where, on the island of *Rarotonga*, they fell in and amalgamated with a family of their wandering kindred in the shape of a *Tongese* migration, who had settled there ages before them. A very beautiful theory, it may be said—not by any means difficult to construct, but not so easy to prove. Neither will I insist upon my ability to prove it, though the evidence which I am about to advance will, I have no doubt, be conclusive to many minds.

It must be premised, that in the languages of all these copper-coloured tribes the consonants H and S, T and K, F, L, N, and R are used, dis-used, or transposed in an arbitrary manner. Now let us go back upon barbarian tradition to the starting-point of this exodus. "Seven generations ago a certain *Tangtia nui* created much disturbance in the *Society Islands*, and finally, going to sea with all his followers, returned to his own land no more.



He was the seventh in descent from the first king of his race who reigned in *Tahiti*, who was the son of *Tepua*, eighth of that name in order of succession, and third king of *Iva*. *Tepua I.* was a king of *Awaiki*, and was the seventh in descent from the first of his race who reigned in that land. Behind him extends back a disconnected genealogy of chiefs, among whom the most prominent are *Onotoa Ukiroa* (also called *Ukiariki*), and *Rongo*, also called *Rongoroa* and *Rongoariki*, who was a descendant of the kings of the land of *Oura*, who had themselves come there from another land, of which the name is lost, and it is only spoken of as the "*sunset*." What we have to gather from this pedigree is, that fourteen generations ago an expedition from the Marquesas established themselves in *Tahiti*. I do not say that they were the first inhabitants, but that they came there and founded a kingdom. Why should it have been Marquesa? Because the Tahitians declare themselves to be of kin to the Marquesans by language, religion, and genealogy; and because they say that the progenitors of their kings were kings of *Iva*, which name is borne by three out of the eight islands of the Marquesas—*Nuka iva*, *Fatou iva*, *Iva oa*; and that *Nuka iva* (the land of *Iva*) is the name by which the Marquesan group was known to the other Polynesian tribes acquainted with its existence. Again, that three kings of *Iva* came from *Awaiki* or *Hawaii* is in accordance with universal Southern Polynesian tradition. Here we encounter the difficulty which has attended the hypothesis of Mr. Williams—Why should this *Awaiki*, which by the soft-speaking races is termed *Hawaii*, be presumed to be the Navigator's Isles, when there lies in the North Pacific an immense and populous group of this identical name *Hawaii*? Again, the name *Maui*, which occurs in that group, is conspicuous throughout the mythology of all copper-coloured Polynesia. There are demons, stars, heroes, and in New Zealand a great island of that name. This is a formidable difficulty; but in my mind it disappears before one conclu-



sive fact. In addition to the circumstance that all the Southern Polynesians had a legendary knowledge of the names of the three great Samoan isles and of *Vavao*, in all their languages are the same two words signifying north and south, namely, "*Apa-tokerau*" and "*Apa-tonga*." Look at the position of the island of *Savaii*; it lies just half-way between *Tokerau* (the Union group) to the north, and *Tonga* (i.e., *Vavao*) a like distance to the south. This decides me that *Savaii* was the *Awaiiki-metua*, as they say, the fatherland of all the races which use the words *Apa-tonga* and *Apa-tokerau*. In the language of Samoa the letters H and S are transposed thus: *Samoa*, *Hamo*a; *Savaii*, *Havaii*. The name of *Apolima*, the famous fighting fortress, *Savaii*, and *Upolu*, was known on many distant islands, as also that of *Tutuila*, the land of lightning. For the balance of my argument I find, among the mythological and disconnected pedigree which precedes the founding of the kingdom of *Awaiiki*, the name of *Onuploa*. There is an island of this name in the *Tarawan*, or Gilbert group, which is in the direct line of the migration which I have supposed between *Ratak* and *Savaii*—*Ukiroa*, also called *Ukiariki* (one name with different terminations, signifying respectively *Uki*, the tall man, or *Uki*, the king). *Ukiroa* is the name of the chief town of the great atoll of *Tapituea* (also in the Gilberts and on the equator), where are some very singular pyramidal structures of coral; also *Rongo*, *Rongoroa*, or *Rongariki*, who was a chief of the kingdom of *Oura*. The island of *Oura*, or *Aur*, is in *Ratak*, and is now the place of residence of the king of that and the Ralik chain. Near by is the island of *Ukiriki*, or *Utirik* (the Ralik language terminates with consonants equally with vowels; and the word which in the Carolines is *Anii* is with them *Arik*, as with the Samoans *Alii*, Tahitians *Arii*, and other southern groups *Ariki*), and close beside in the Ralik chain is the island of *Rongarik*—i.e., *Rongariki*—and it is a self-evident fact that, as tradition declares, from some other land towards the setting sun—i.e., from the Caroline group—



were this *Oura* and the neighbouring isles originally peopled.

"Upon the lapse of time it were useless to speculate—we have here 29 generations leading back to the first settlement of *Savaii*, which might represent 1000 years; but Polynesian generations do not seem to correspond with European chronology, as I know some islanders among whom the memory of Fernando Quiros has been preserved to reckon but five generations back to his visit in 1606.

"It may be objected too, that the island of *Aur*, though large, is but a low coral atoll, and could not have supported a large population; but the Archipelago to which it belongs shows signs of having been once a land of greater extent.

"In the whole course of these migrations from the Ralik isles to the farthest of the *Paumutos*, the distances from land to land for half the way are very short, seldom exceeding 200 miles, which in these latitudes are nothing for good canoes. I have myself travelled four times that distance in a boat constructed out of the rudest materials; and have seen it done by a white man and four natives in a flat-bottomed punt used for loading vessels at a guano island. The longest stage is between Samoa and Marquesa; but there are no less than ten islands between, and almost in a line with one another, eight of which have been inhabited to man's knowledge, and four still are. Two of them, as likewise some dangerous reefs in the same vicinity, are not upon the charts, but exist nevertheless. The relics of early inhabitants upon some of the solitary isles of these latitudes are interesting: either old buildings, idol stones, buried canoes, weapons, or bones are to be found upon all, even the most remote.

"Quiros Isle (N. of Samoa) seems to have sunk down considerably, as it contains in the middle a lagoon of brackish water, in the bottom of which is a submerged forest of trees.

"Maldon Island, now a barren mound of guano and sand, was once peopled, as their skeletons and the remains of

their works plainly show. It must then have possessed vegetation and water. So also Swallow Island, which is distinguished by some huge Cyclopean ruins."

These notes of my brother's are interesting for the details he is enabled to give from his intimate knowledge of the South Sea Isles and their people. There is nothing new in the theory of Asiatic migration across the Pacific; though some recent ethnologists disbelieve in the Asiatic origin of the North Americans; but in Mexico the traces of Asiatic priestcraft in their religious observances are still very striking. In their human sacrifices the rites were very similar to those practised in the worship of *Kali*. The cannibalism of the South Seas is also of Asiatic origin. Whether the copper-coloured races got the propensity from the Papuans, or whether both derived it from Asiatic ancestry, is difficult now to decide; but the fact remains that both practised it, with this distinction, that the Papuan devoured men from motives of appetite, whereas with the red Polynesian there was more of a religious or superstitious ceremony involved in the performance.

The Papuans were probably spread over a wider area of Polynesia than they are now—traces of them exist in various isles of the low coral groups. My brother found amongst the Kingsmill islanders many Papuan customs, and the use of many words which belong to the New Hebrides and Solomon groups. My space is, however, too limited to indulge in any further speculations as to how these more degraded races first spread over the Pacific Isles, as they were apparently not skilled navigators like those who followed them. To enter into the theory of the gradual subsidence of various chains of now submerged mountains which then connected what are now isolated groups, would be too much to attempt at the end of this paper, so I will conclude in my brother's own pathetic words:—

"In the consideration of this question, one terrible conviction obtrudes itself upon the mind. It is this—that the peopling of New Zealand, the Chatham Isles, Rapa, and



Pitcairns (for Christian and his companions found there relics of former inhabitants) was effected by wandering savages who discovered them by chance while running to the southwards, and who, had they missed them, would assuredly have never found land upon this globe unless they could have kept on till they struck the frozen coast of the great Southern Continent, while countless numbers of unfortunate barbarians must in the course of ages have so drifted away to perish in that illimitable stormy sea! Sailing on, still on, into the region of chill blasts and mountainous waves, perhaps slaying and devouring one another until but one remained, to meet even a more doleful end than his murdered companions; or lying down in sullen despair whilst the skeleton steersman forsook the ponderous oar that had hitherto guided the great canoe, which the next rolling surge should swamp and fill, and there be an end of all things. Wars, and wanderings, and worship of false gods, and love of many wives, and feasts and dances of ogres among Druid stones—of all these nought remaining but white frames of bones picked by the fishes, lodged softly upon sand and shells or banks of tangled weed down in those unmeasured depths, where tempests reach not, neither storms disturb the solemn stillness of the remorseless main. That great Southern Sea has borne upon it during unknown generations more living horrors than would have been the ghostly presence of Vanderdecken and his spectre crew."

R. A. STERNDALÉ.

## THE HISTORY OF TASMANIA.

THE reminiscences of Tasmania, recounted in the November number of the *Nineteenth Century*, under the title of "Australia Fifty Years Ago," may very well be followed up by a paper giving some account of the first occupation of that colony by England, and such later particulars as will show what her progress has been, and her present position is.

Especial interest attaches to the early history of Tasmania, not only because of the especially English character of that colony, but because it was in this part of Australasia particularly that the race for possession between the English and the French was closest. If, as may be presumed, La Pérouse was despatched in 1785 by the French Government to annex the eastern portion of New Holland (as Australia was then styled), his vessels, the *Boussole* and *Astrolabe*, only reached Botany Bay five days after the arrival of the British fleet, and on the day—the 26th January, 1788—when the city of Sydney was founded. But, as will be shown hereafter, the French had the start of the English in their designs upon Tasmania, and might have been in the Derwent many days before their rivals could have hoped to reach that port.

When England, by virtue of her occupation of New South Wales, proclaimed her title to the whole eastern territory, from Cape York to the extreme south of Tasmania, the fact that Tasmania was an island, separated by some 200 miles of sea from the continent, was unknown. The discovery of Bass' Straits was made in December, 1797, by the adventurous doctor from whom it takes its name. This change in the order of things as previously conceived may have stimulated the French in their designs upon Tasmania, to which, however, they had devoted con-



siderable attention for many years prior to the discovery of Bass' Straits. As to that western portion of New Holland which was excluded from the proclamation above referred to, that was deemed to be subject to a more or less nebulous claim of the Dutch.

After the discovery of Tasmania by Tasman, in 1642, the first European who visited it was the French navigator, Marion de Fresne, with the vessels *Mascarin* and *Castrien* (in March, 1772). He remained in Frederick Henry Bay six days; and it was during his visit that the first encounter between Europeans and the aborigines took place, and the first native fell under the fire of European muskets. "After Marion, the English navigators Furneaux (1773), Cook (1777), Cox (1789), and Bligh (1788 and 1792), paid passing visits." But the first survey of the Derwent was made by Admiral Bruny d'Entrecasteaux (1792), who was sent out by the French National Assembly to search for La Pérouse—for La Pérouse, after leaving Botany Bay, had been heard of no more.

D'Entrecasteaux, with his ships *Recherche* and *Espérance*, cast anchor in the channel now known by his name on the 21st April, 1792. Here he remained a month, his boats exploring and surveying the channel and the various inlets on the coast, while the scientists of the expedition took stock of the land, and collected specimens of the new *flora* and *fauna*. He then explored the channel, and after a fortnight thus employed, set sail for New Caledonia. But he returned in the following year, 1793, and spent a period of five weeks in completing the surveys commenced in the previous autumn, and conducting further exploration. During this second visit, he explored Norfolk Bay and Frederick Henry Bay, and ascended twenty miles up the Derwent (or, as he named it, *Rivière du Nord*).

Upon the visits of d'Entrecasteaux, Mr. James B. Walker, the author of a paper styled "The French in Van Diemen's Land," etc. (material for which was obtained by Mr. James Bonwick, F.R.G.S., from the English Record Office, the

Admiralty, the Foreign Office, the Privy Council, and the British Museum), thus writes: "The lengthened stay of d'Entrecasteaux, the minute and elaborate nature of his surveys, and the space his historian devotes to a description of the country and its advantages, indicate some further object than mere geographical research." Speaking generally, Mr. Walker says: "But the French had never ceased to turn longing eyes towards the Southern world. If the mind of France had not been so fully occupied in the desperate effort to maintain her naval power against the English in other seas, it is quite possible that to her, and not to England, would have fallen the dominion of Australia." And doubtless this was the view taken by the early English settlers in Australia, notably of Governor King of Sydney—a view which, as Mr. Walker observes, had the effect of hastening the action of England.

For my own part, I think there is reason to doubt the seriousness of French intentions in this direction. In 1772, when Marion de Fresne visited Tasmania, France was misgoverned by a king (Louis XV.) who was a tool in the hands of the reigning favourite, Madame du Barry, and to whom it was only a matter of mild regret that the French navy could not be established on a proper footing. The Government of France was wholly selfish and absolutely unpatriotic. The Duc d'Aiguillon and Meaupeu (Meaupeu of the 60,000 *lettres de cachet*) on the one hand, and Richelieu and Choiseul on the other, intrigued for office, not in the interests of France, but for their own aggrandisement. That was not the time when those who directed French affairs could have been expected to throw themselves heart and soul into the work of colonial extension and conquest even if the means for conquest had been available.

And for the period dating from the 10th of May, 1774 (when Louis XVI. succeeded to the throne), on to the time of the Revolution, there were always more than enough internal difficulties to draw the attention of France's rulers from the antipodes—an ever-increasing deficit and diffi-



culty of raising revenue. "That is the only history of that period," says Carlyle, "a period during which a succession of Treasurers,—Turgot, Necker, Calonne, Cardinal Lomaine, De Brienne, and others,—vainly tried to make both ends meet:—when, as in the preceding reign, France could not get her navy established. That period of 'King Popinjay with Maurepas Government, gyrating as the weathercock,' was not such a one as lends itself to extension of empire." It was remarkable in many ways—in the shifts adopted to stave off the inevitable collapse of monarchy in France, the Beds of Justice, Plenary Court, Convocation of Notables, Veto, Assembly of the three Estates, and what not; in dramatic incidents, such as the diamond necklace affair; in the new and last social splendour of the *Œil de Bœuf* and Little Trianon: but it was certainly not remarkable for the vigour of its policy, home or colonial.

In 1788 (the year in which Sydney, the capital of New South Wales, was founded) the troubles in France were culminating in Revolution. The Plenary Court had expired; the provincial Parliaments were in a state of revolt; the Treasury was in a state of insolvency—the proclamation of August 16th, decreeing that henceforth payments be made three-fifths in cash and two-fifths in paper. Treasurer Lomaine was dismissed, and Necker recalled to be, as Treasurer, saviour of France, only to fail again. A second Convocation of Notables, assembled to decide how the States General were to be held, also met with no success; and, lastly, the people were very much in the frame of mind of the provincial Parliaments. That clearly was not a time in which the French Colonial Office would have had its hands free to compass designs upon the other end of the earth.

And in 1792-93, when d'Entrecasteaux visited the Derwent, France more than ever had its full occupation in home affairs. In 1792, war was declared by France against Austria and Prussia; and the Duke of Brunswick issued his manifesto threatening France with condign punishment if the King were misused. In June, 1792, a mob had

forced its way, not without bloodshed, into the Tuileries, and exacted audience from Louis XVI. Two months later, the King, Queen, and Dauphin, forced from the Tuileries by the armed population of Paris, sought refuge in the Legislative Assembly, leaving that insecure asylum for the Temple; and, in January, 1793, the King left that prison to die on the scaffold.

In 1793, France, at war with Austria, England, and Holland, had its internecine strife of even more exhausting character. The Republicans, broken up into hostile camps, the Girondins and Jacobins, were fighting for dear life. The Revolution was "eating its own children," and the year ended in the reign, not of the Republic, but the Terror.

Neither in 1792 nor 1793 could French statesmen have given much attention to antipodean affairs.

That the English Government did not regard with any great degree of suspicion the French operations in Australasian waters, may be assumed, I think, from the fact that, although England was then at war with France, she granted to Baudin, the commander of the expedition of 1800, a safe conduct for a voyage of discovery round the world. This was done on the ground that scientific expeditions ought to be exempt from hostilities. As to this, Mr. Walker observes, "Notwithstanding these courtesies of the English Government to the French commander, it was shrewdly suspected that the real design of the expedition was to spy out the state of the English possessions in New Holland, and, if practicable, hoist the standard of Bonaparte at some convenient point of the coast, and establish a French colony. Certain it is, that Baudin's instructions—afterwards published in Péron's account of the voyage—give colour to this belief. They direct the captain to proceed direct from the Mauritius to the southern point of the *Terre de Diémen* (Tasmania), double the South Cape, carefully examine the *Canal d'Entrecasteaux* in every part, ascend all the rivers in this portion of the island as far as they were navigable, explore all the Eastern Coast, carefully



survey Banks' Straits, sail through Bass' Straits, and, after exploring Hunter's Islands, proceed to the continent of New Holland, and search for the great strait which was supposed to separate the eastern part, occupied by the English, from the western portion, claimed by the Dutch. "All this certainly," says Mr. Walker, "looks very like some further object than geographical discovery." The French expedition doubtless stirred the English to renewed activity; and through the influence of Sir Joseph Banks, Earl Spencer (then at the head of the Admiralty) consented, early in 1801, to despatch the *Investigator*, a sloop of 334 tons, to make a complete survey of the coast of New Holland. The command was given to Lieut. Matthew Flinders, who had already distinguished himself by some daring explorations in company with Dr. George Bass; and with him, serving as a midshipman, was one John Franklin, thereafter to be known and admired as Sir John Franklin, the great Arctic explorer, and one time Governor of Tasmania. The *Investigator* sailed from Spithead on the 18th July, 1801, and reached the coast of New Holland on the 6th December of that year; while Baudin, who, for one engaged in the seizure of new territory, took things in a very leisurely way, only arrived off the south coast of Tasmania on the 13th January, 1802.

Having arrived, Baudin proceeded to carry out his instructions. He made a complete survey of the d'Entrecasteaux Channel, the River Huon, Port Cygnet, Frederick Henry and Norfolk Bays, and carefully explored the Derwent nearly as far as Bridgewater. He examined Maria Island, visited the Schoutens and Freycinet's Peninsula, and surveyed Banks' Straits. In short, he surveyed the whole coast line of Tasmania, with the exception of as much of the West Coast as lies between Cape Grim and Port Davy. He, with his two ships, the *Naturaliste* and the *Géographe*, had undisturbed possession of Tasmanian waters for more than three months; and albeit Péron, the naturalist of the expedition, wrote rapturously of the beauty

and capability of the country, no effort whatever was made to hoist upon any part of that coast the flag of France.

Baudin's ships separated in April, the *Naturaliste* to survey Banks' Straits and explore the islands in Bass' Straits, the *Géographe* to search for the channel which was supposed to divide New Holland; but on the 25th April and 20th June, the *Naturaliste* and *Géographe* respectively made Port Jackson.

In very ill case were the crews of these vessels. Scurvy had made dire havoc amongst them, killing many, and so weakening the survivors that it was as much as they could do to make the harbour. In fact, the *Géographe*, which out of a crew of 170 had only 12 capable of doing duty, had to be assisted in by hands sent by Governor King. It goes without saying that the colonists behaved as good Samaritans, and lavished kindness and such material aid as they possessed upon these unfortunate Frenchmen.

It happened at that time that Port Jackson was by no means a land flowing with milk and honey. "Floods on the Hawkesbury had destroyed the wheat harvest, salt meat was exceedingly scarce, and fresh meat almost unprocurable; yet so soon as the strangers' necessities were known, Government oxen were killed, and by common consent the ration of wheat issued to the garrison and inhabitants was reduced one-half, so that the scurvy-stricken crew might not want what was so essential for their recovery. This statement is made on the authority of a letter written by Baudin himself. Both he and Péron handsomely acknowledged the kindness they received, the affectionate care of Governor King, the courtesy and unremitting attention of the inhabitants, the generosity of the Government, and the absolute freedom accorded to their movements."

Mr. Walker contrasts this with the treatment Flinders received from the French authorities. In December, 1803, on his way to England in the *Cumberland*, Flinders was obliged to put into Mauritius in distress. He had a safe conduct given by the French Admiralty; but, notwith-



standing this, his ship was seized as a prize, and, on one pretext or another, he was kept a prisoner for some six years after that seizure.

Some idea of the vicissitudes through which the pioneer colonists of New South Wales had to struggle, may be gained from the foregoing description of the shortness of provisions in Port Jackson in 1802. Where now stand the mansions of millionaires, and where exist at this day luxury and plenty not to be surpassed in any part of the world, there were in 1802 a short allowance of breadstuffs and (except for the unfortunate foreigner) no meat but salt junk.

These were very primitive days indeed, and days when money, as well as provisions, was apt to fall short. In default of specie, goods and service—even service to the State—had to be paid for in produce, or whatever substitute might be to hand. Mr. Walker mentions how, on one occasion, Governor King desired Governor Collins to pay for the despatches sent to him by a sealing ship, by giving the skipper thirty empty salt-meat casks. Fortunately for those who kept the Government accounts, the days of rigid audit had not set in; but had there been a severe Auditor-General existing, one cannot but vaguely speculate as to the method of account which would have been adopted when the medium of exchange was indifferently an empty cask, or a bullock, or any other commodity that happened to be forthcoming.

On the 18th November, 1802, the two French vessels, after a stay of six months, sailed from Port Jackson, the *Naturaliste*, as it was understood, bound for France with the sick, the *Géographe* for further exploration in the southern seas. According to the evidence discovered by Mr. Bonwick, Governor King had before this been subject to some misgivings as to the purposes of the French, and had reported this to Lord Hobart some few days before the departure of the French vessels from Port Jackson. His suspicions at that time were only those excited by the long stay of the French in Tasmanian waters during the early part of the year. "Moreover," says Mr. Walker, "the recent

discovery of Bass' Straits, by proving Van Diemen's Land (Tasmania) to be an island, had given cause to a new apprehension, since it might now be fairly contended that the island could not form part of the territory of New South Wales."

"But a few hours after the French ships were out of sight, a piece of gossip reached the Governor's ears which fairly startled him out of his equanimity. This was a report that some of the French officers had stated in conversation with Lieut.-Colonel Patterson and others, possibly in a convivial moment, that a principal object of their voyage was to fix on a place at Van Diemen's Land for a settlement. The alarmed Governor sent off forthwith to Colonel Patterson for more precise information, and the answer he received more than confirmed his worst fears. Not only had the talk among the French officers been so general that the Colonel could not understand how the Governor had not heard of it; but one of the officers had sent him (Colonel Patterson) a chart in which was pointed out the spot selected for establishing a colony, *i.e.*, the *Baie du Nord* (now Frederick Henry Bay), in Storm Passage, or, as the French called it, *Le Canal d'Entrecasteaux*.

It is not pretended that Governor King feared at the moment any occupation in force of Tasmania; but he thought the French might take formal possession of that island at once, leaving it for a properly equipped expedition to plant a settlement there; and being a man of action, ready to do too much rather than too little, he took it upon himself, without authority from the Home Office, to prevent what Mr. Walker terms the invasion of Tasmania.

But if New South Wales was in straits as to her commissariat, she was not much more favourably circumstanced as to her naval resources. "His Majesty's vessels in those seas were few in number, small, and often unseaworthy; and there was a constant difficulty in finding vessels that could be spared for any special service. Of those under his orders, the *Buffalo* was essential at Port Jackson, the *Lady Nelson* was off north with Flinders, the *Porpoise* (the



only other ship of H.M.) was away at Tahiti, salting pork for the necessities of the colony. But there was in Port Jackson a little armed schooner called the *Cumberland*, which had been built at Sydney a few years before for the purpose of pursuing runaways: she was only of twenty-nine tons burden, it is true, but she would do to check French designs. This little craft was therefore hastily prepared for sea, a crew was selected, Lieut. Charles Robbins, master-mate of H.M. ship *Buffalo*, was put in command, and in four days she was ready to sail."

It does not appear that Governor King had it quite clearly in his own mind what Robbins was to do when he had sailed in pursuit of the French, or that he entertained any decided opinion as to the absolute necessity for making Tasmania. "Robbins received several sets of instructions, indicating the uncertainty into which the Governor was thrown. His general instructions required him to proceed without loss of time to Storm Bay Passage,—“the dominion of which and all Van Diemen's Land being,” says King, “within the limits of His Majesty's territory and my government,”—and to fix on the most eligible places in Frederick Henry Bay and the river Derwent for settlement. If, however, he met with southerly or westerly winds, he was to go to King's Island and Port Phillip (for the examination and survey of which places he had separate instructions), and afterwards proceed to Storm Bay Passage. He was to hoist the English flag whenever on shore, and place a guard at each place, who were to turn up the ground and sow seeds. As the *Porpoise* was intended to follow with soldiers and settlers immediately on her return from Tahiti, he was to keep the King's colours flying, to indicate the intended settlement. Captain Robbins was also charged with a letter from King to the French commander, to be delivered if he should overtake him, and with very precise instructions regarding the action he was to take for the assertion of English rights if the French ventured to infringe them.

Having thus made his disposals, the Governor went on

to report his proceedings to Lord Hobart, the Secretary for War (who was at that time Secretary for the Colonies also). But it is somewhat significant, that in his despatch he admitted that there was no immediate risk of a French invasion of the territory claimed to belong to the English, "for whatever might be in contemplation, it could not be performed by Baudin in his present condition; it was only necessary to guard against any action of the French Government that Baudin might have recommended."

Robbins made for King's Island, and on the 8th December, fifteen days after leaving Port Jackson, anchored there alongside the French vessels. The *Naturaliste* was on the point of sailing for France. Captain Robbins boarded the *Géographe*, announced his mission, and delivered Governor King's letter to the Commodore. This letter, as it is found in the English Record Office, ran as follows:—

"SYDNEY, November 23rd, 1802.

"SIR,—You will be surprised to see a vessel so soon after you. You know my intention of sending a vessel to the southward to fix on a place for a settlement, but this has been hastened by a report communicated to me soon after your departure, 'that the French intended to settle in Storm Bay Passage, somewhere about what is now called Frederick Henry Bay, and that it was recommended by you to the Republic,' as a proof of which a chart, pointing out the situation (Baye du Nord), was, as Colonel Patterson informs me, given him a short time before you sailed by a gentleman of your ship.

"You will easily imagine, that if any information of that kind had reached me before your departure, I should have requested an explanation; but as I knew nothing of it, and at present, totally disbelieving anything of the kind ever being thought of, I consider it but proper to give you this information. In case the *Cumberland* should fall in with your ships, the commander of that vessel has my directions to communicate to you the orders he is under.

"Myself and family join in the kindest good wishes for



your health, and shall long remember the pleasure we enjoyed in your society. We request you will offer our good wishes to Captain Hamelin and all your officers.

"I have the honour, etc.      " PHILIP GIDLEY KING."

"To Commodore Baudin, Commander-in-Chief  
of the French Expedition of Discoveries."

Péron gives another account of this communication. According to his version, the Governor wrote: "A report having reached me that you entertain a design of leaving some people either at Van Diemen's Land or on the south-west coast of New South Wales, to found a French colony there, I deem it my duty to declare to you, Monsieur le Commandant, that by virtue of the proclamation of 1788, whereby England formally took possession, all these countries form an integral part of the British Empire, and that you cannot occupy any part of them without breaking the friendly relations which have been so recently re-established between the two nations. I will not even attempt to conceal from you that such is the nature of my positive instructions on this point, that it will be my duty to oppose by every means in my power the execution of the design you are supposed to have in view. Accordingly, H.M.S. *Cumberland* has received orders not to leave you until the officer in command of her is convinced that your proceedings are wholly unconnected with any attempt at invasion of the British territory in these parts."

It is urged by Mr. Walker, that the wide difference between these two versions of King's missive may be due to the fact that Péron confounded the letter itself with the verbal messages of which the bearer delivered himself. But there is a point in each of these versions which is certainly noticeable: (1) If General King totally disbelieved, as his letter states, that the French Commander had such designs as were attributed to him by rumour, why did he send the *Cumberland* in pursuit of him? and (2) the intimation conveyed in Péron's version, that the *Cumberland* would not leave the French vessels until it was certain that there was

no design of the sort reported, was strictly carried out, for it was only when the *Géographe* hoisted sail for the Gulf of Carpentaria (31st December), that the *Cumberland* parted company with her.

But Robbins was not satisfied with frustrating French designs upon Tasmania: more regardful of England's rights and prestige than of the *entente cordiale*, he landed on King's Island with a handful of men, and, marching to the rear of the French encampment, took formal possession of that Island in King George's name. It mattered nothing to this honest sailor that the French were present, and, as appeared, in occupation—that they had set up an observatory there—and that they outnumbered the English. It was no part of his business to humour French susceptibilities; so "he marched his little party to the rear of the French tents, hoisted His Majesty's colours on a large tree, posted at the foot of the tree his guard of three marines with loaded muskets, fired three volleys, gave three cheers," and no doubt felt that he had shown the Frenchmen as much politeness as they deserved. The French, whatever their intentions may have been in regard to King's Island, accepted the situation, but not without remark, for Péron criticizes the affair in the following terms: "Such proceedings may probably seem childish to people unacquainted with the English policy, but to the Statesman such formalities have a more important and serious aspect. By these repeated public declarations England continually aims at strengthening her claim and establishing her rights in a positive fashion, and uses these pretexts to repel, even by force of arms, all nations who may desire to form settlements in these lands."

Baudin's reply to Governor King's letter is consistent with the terms of that letter as it appears in British archives. It is as follows:—

"MONSIEUR LE GOUVERNEUR.—L'arrivée du *Cumberland* m'auroit surpris par le contenu de la lettre que vous m'avez fait l'honneur de m'écrire si Mr. Roben qui le commande



n'avoit par sa conduite fait connoître le véritable motif pour lequel il a été si précipitamment expédié : mais peut-être il est venu trop tard, car, plusieurs jours avant qu'il arbora sur nos tentes son pavillon, nous avions laissé dans les quatre points principaux de l'Isle, à laquelle je conserve votre nom, des preuves de l'époque où nous l'avions visitée.

" L'histoire qu'on vous a fait et dont on soupçonne Mr. Kemp, Capitaine Régiment de la Nouvelle-galles du Sud, être l'auteur, est sans fondement. Je ne crois pas non plus que les officiers du *Naturaliste* qui sont à bord puissent y avoir donné lieu par leur discours, mais dans tous les cas vous deviez être bien persuadé que si le gouvernement français m'avait donné ordre de m'arrêter quelque part au Nord ou Sud de la terre de Diemen découverte par Abel Tasman j'y aurais resté, et sans vous en faire un secret.

" Le dix-sept le *Naturaliste* a mis à la voile et doit se rendre en droiture en France. \* \* \*

" J'ai l'honneur d'être, avec la plus parfaite considération,

" M. le Gouverneur, votre serviteur, W. BAUDIN."

Governor King wrote in the margin :—

" If M. Baudin insinuates any claim from this visit, the island was first discovered in 1798, by Mr. Reed, in the *Martha*, afterwards seen by Mr. Black, in the *Harbinger*, and surveyed by Mr. Murray, in February, 1802."

So the French left those southern seas and sailed away to the antipodes. Robbins, with his hand free, did not carry out that part of his instructions which directed him to proceed to Tasmania. He made leisurely inspection of King's Island and Port Phillip, and after an absence of three and a half months, returned to Port Jackson.

But Governor King still appeared to dread a French descent upon Tasmania, and was stimulated to immediate further action by the unfavourable report brought by the *Cumberland* expedition as to the suitability of King's Island and Port Phillip for settlement. Yes, Port Phillip—the port of Melbourne (Victoria) was thus reported of less than a century since, and so reported of not long after the

Home authorities had determined upon it as a place for a settlement, and appointed Colonel David Collins Lieutenant Governor thereof. King reported his intention to the Admiralty, and the following paragraph occurs in his despatch: "My reasons for making this settlement are, the necessity there appears of preventing the French gaining a footing on the east side of these islands; to divide the convicts; to secure another place for obtaining timber, with any other natural productions that may be discovered and found useful; the advantages that may be expected by raising grain; and to promote the seal fishery."

But the English Admiralty anticipated this later despatch, for acting upon that of 23rd November, 1802, wherein King had informed the Home authorities of the rumoured designs of France upon Tasmania, Lord Hobart (24th June, 1803) instructed the Governor to remove part of the establishment at Norfolk Island to Port Dalrymple, "the advantageous position of which upon the *southern* coast of Van Diemen's Land, and near the eastern entrance of Bass' Straits, renders it, in a political view, peculiarly necessary that a settlement should be formed there." The error committed by Lord Hobart in locating Fort William on the wrong side of the Island, and in by no means the right part of the waters surrounding that Island, is not the only or the worst exhibition made by the Colonial Office of ignorance in Colonial affairs.

But before this despatch of Lord Hobart's was written, Governor King had (28th March, 1803) commissioned Lieutenant John Bowen as Commandant and Superintendent of a settlement to be established on the Derwent, about Risdon Cove. The newly-appointed Commandant was "to begin immediately to clear ground and sow wheat and other crops, and to furnish full reports on the soil, timber, capabilities, and productions of the country. He was to have six months' provisions, was to employ the convicts in labour for the public good, to hold religious services every Sunday, and to enforce a due observance of religion and good order. No trade or intercourse was to be allowed with



any ships touching at the port. Arrangements were to be made for laying out a town, building fortifications, and appropriating land for cultivation on the public account. The free settlers who accompanied him, in consideration of their being the first to volunteer, were to have a location of 200 acres for each family, and be allowed rations, the labour of two convicts each for eighteen months, and such corn, seed, and other stock as could be spared. Bowen also received sealed orders with respect to any French ships which might arrive: he was to inform them of His Majesty's right to the whole of Van Diemen's Land, and was to repel any attempt to form a settlement, if possible, without recourse to hostile measures."

On the 31st August, 1803, the new Commandant of Tasmania set out from Port Jackson with his staff, his army, his civil service, and his population for the new colony. Governor Bowen's army consisted of a lance corporal and seven rank and file of the New South Wales Corps. His civil establishment numbered three persons, including himself. His subjects were six free persons and twenty-four convicts.

The fleet in which this Cæsar with his fortunes sailed, were the brig *Lady Nelson*, of 60 tons, and the British whaler, *Albion*, of 326 tons burden—the latter a tried and especially fast craft, that had made the passage from Spithead to Port Jackson in the then unprecedented time of 108 days. But on this occasion the *Albion*, carrying Her Majesty's representative, did not sustain its reputation, for it arrived at Risdon Cove on the 12th September, 1803, five days after the *Lady Nelson* had dropped anchor there.

So there, at Risdon Cove, in September, 1803, was the Colony of Tasmania founded, boasting at that time of a white population of forty-nine souls, six months' provisions, one horse (the Governor's), ten head of cattle, about fifty sheep, and a few goats, pigs, and fowls.

Up to this point I have drawn my material mainly from Mr. Walker's paper, "The French in Van Diemen's Land, and the First Settlement at the Derwent," which was read in 1889 before the Royal Society of Tasmania, and laid upon

the tables of both Houses of Parliament, as paper No. 107 of 1889. Mr. Walker's work contains many interesting historical features (collected by the indefatigable energy of Mr. Bonwick for the Government of Tasmania), which now are for the first time made public, and I gratefully acknowledge their value, and my indebtedness for them. I shall now make use of some new matter, similarly collated by Mr. Walker in a sequel to "The French in Van Diemen's Land," styled, "The English at the Derwent and the Risdon Settlement."

The selection of the banks of the Derwent for the new settlement in Tasmania was due to the exploration and surveys made by Lieutenant John Hayes, of the Bombay Marine, who was sent by the East India Company in 1794, to explore the coast of Van Diemen's Land and its harbours, and to return to India by the South Sea Islands and the Malayan Archipelago. Hayes was occupied in this work for over two years. Blissfully unconscious that d'Entrecasteaux had preceded him, he examined the Derwent as far as Bridgewater (naming that river by the style it now bears) and other places, including Risdon Cove. But the results of these surveys were lost, the ship taking home his charts and journals being captured by the French, and Haye's papers never seen again. But a rough sketch of the Derwent, made by Hayes, reached Sydney, and this was turned to some account. The results of d'Entrecasteaux' surveys were, it is almost unnecessary to say, not disclosed to the English.

The *raison d'être* of this expedition of Hayes may come as a new revelation to many Australasians. The East India Company sent this expedition, because it claimed sovereignty over those seas, "their royal charter securing to them an absolute monopoly of trade, not only with India and China, but with the entire East, including the whole of the Pacific Ocean. So exclusive were its privileges, and so jealously maintained, that the colonists of New South Wales could not trade with England, except by permission of the Company." Even in 1806 the Company successfully re-



sisted the sale in England of the first cargo of whale-oil and seal-skins shipped from Sydney in the *Lady Barlow*, on the ground that the charter of the colony gave the colonists no right to trade, and that the transaction was a violation of the Company's charter, and against its welfare. It was urged on behalf of the Court of Directors, that such "piratical enterprises" must be at once put a stop to, as the inevitable consequence of building ships in New South Wales will be an intercourse with all the ports of the China and India seas, and a population of European descent reared in a climate suited to maintain the energies of the European character, which, when it becomes numerous, active, and opulent, may be expected to acquire the ascendancy in the Indian seas." It was decided by the Lords Commissioners of Trade that the action of the colonists was an infringement of the East India Company's charter; but Sir Joseph Banks interested himself on behalf of the colonists, and represented to the Court of Directors that in future cases the Lords Commissioners "are disposed to admit the cargo to entry, in case the Court of Directors see no objection to this measure of indulgence towards an infant and improving Colony; and further, that their Lordships intend, without delay, to prepare instructions for the future government of the shipping concerns of the Colony on a plan suited to provide the inhabitants with the means of becoming less and less burdensome to the mother country, and formed in such a manner as to interfere as little as possible with the trade, resources, and prerogatives of the East India Company."

To Hayes in the first instance, then, and to the confirmation of Hayes' observations by Bass and Flinders, was the selection of Risdon Cove due. Here Bowen pitched his tents; and from this centre he proceeded with all possible vigour to make something out of the colonizing material in his possession. "Within a fortnight he got quarters built for his soldiers and prisoners, and had located his free settlers on their five-acre allotments up the valley about a quarter of a mile from his tent." But the human material



he had to deal with was of a very inferior character ; the soldiers were little short of mutinous, and " his prisoners were ill-behaved, useless, and lazy." It was possibly because of this, that at a very early period of his government he asked for reinforcements. These arrived towards the end of October, and consisted of fifteen additional soldiers, under Lieut. Moore, and forty-two more prisoners, of whom twenty were volunteers, who, in the event of their behaving themselves well for two years, were to have the choice of settling at the Derwent or returning to Sydney. A surveyor accompanied this party, who for four months was employed in making the first surveys on Tasmanian shores.

But notwithstanding this accession of strength, the affairs of the Risdon settlement made little or no progress. The convicts did not improve in their behaviour ; some of them made their escape, and ceased to trouble the sorely-tried Governor ; the others remained only to trouble him. The soldiers were discontented and more or less mutinous as before ; and one of them, having been proved to be an accomplice in a robbery, was taken to Sydney to be tried by court-martial. Bowen took the extraordinary step of going to Sydney with this offender, and left his charge in Tasmania for this purpose on the 9th of January, 1804. The utter failure of Bowen's administration is shown by the fact that when Collins arrived at Risdon, a few weeks after Bowen's departure, there was not one single acre of land prepared for grain on Government account, and not much more done by private enterprise.

Collins, as I have said above, was appointed Lieutenant-Governor of Port Phillip by the home authorities in January, 1803. He sailed with his staff for his appointment on the 24th April 1803, from Spithead, and arrived in Port Phillip on the 9th October. But he reported to Governor King that Port Phillip was unsuited for settlement, and as a consequence was directed to take charge of the Risdon settlement ; on the 15th February, 1804, he landed at Risdon under a salute of 11 guns from the *Ocean*.



Five days later Collins had fixed upon Sullivan's cove, the site of the present Hobart, as his capital; but Bowen, in spite of the failure of the Risdon settlement, was left in charge as Commandant of Risdon, apparently with little else to do than, as the Chaplain of the settlement puts it in his diary, "shooting, hunting, excursionizing, and exchanging frequent visits with the officers of the new camp."

Collins reported most unfavourably of Risdon. He pronounced it unsuitable for settlement. "The indifferent capabilities of the place had not been made the most of. No grain had been sown; the five months' occupation had been wasted; there was nothing to show but a few wretched huts, cottages somewhat better for the officers, and a few acres of land roughly cleared. The people were in a miserable condition, having been for some time on two-thirds of the standard rations, so that Collins had to supply them with food, and even to remove their starving pigs to his own camp to save their lives."

Bowen's infelicitous career as Governor closed on the 9th August, 1804, when he sailed for Sydney, taking with him his whole civil and military establishment. "Of the convicts, fifty in number, there were only eleven men and two women whom Collins deemed it expedient to keep;" and the only free settler who remained was one Clark, superintendent of stone-masons, who was transferred in the same capacity to Sullivan's Cove, and subsequently endowed with some sheep and a location of 200 acres.

Unfortunately, the Risdon settlement was characterized by something more serious than failure to accomplish any good. Its history is blemished even more by the fact that positive harm was done, in that during the Risdon days the first conflict took place between the English and the natives.

The accounts of this most unhappy incident vary. Lieut. Moore, as the officer in charge, wrote the following report (a copy whereof is preserved in the Record Office) to Governor Collins.

“RISDON COVE, *May 7th, 1804*

“SIR—Agreeable to your desire, I have the honour of acquainting you with the circumstances that led to the attack on the natives, which you will perceive was the consequence of their own hostile appearance.

“It would appear from the numbers of them and the spears, etc., with which they were armed, that their design was to attack us. However, it was not until they had thoroughly convinced us of their intentions, by using violence to a settler's wife and my own servant—who was returning into camp with some kangaroos, one of which they took from him—that they were fired upon. On their coming into camp and surrounding it, I went towards them with five soldiers. Their appearance and numbers I thought very far from friendly. During this time I was informed that a party of them was beating Birt, the settler, at his farm. I then despatched two soldiers to his assistance, with orders not to fire if they could avoid it. However they found it necessary, and one was killed on the spot and another found dead in the valley.

“But at this time a great party was in the camp, and on a proposal from Mr. Mountgarret to fire one of the carro-nades to intimidate them, they departed.

“Mr. Mountgarret, with some soldiers and prisoners, followed them some distance up the valley, and have reason to suppose more were wounded, as one was seen to be taken away bleeding. During the time they were in camp a number of old men were perceived at the foot of the hill, near the valley, employed in making spears.

“I have now, sir, as near as I can recollect, given you the leading particulars, and hope there has nothing been done but what you approve of.

“I have the honour, etc.,

“W. MOORE,  
Lieut. N.S.W. Corps.”

As to the other versions, Mr. Walker writes : “The only other eye-witness of the affair whose account we have, directly contradicts Lieut. Moore ; and his story looks pro-



bable. This witness is one Edward White, who was examined before Governor Arthur's Aborigines Committee in 1830. In considering his evidence, it should be remembered that at the time he gave it the exasperation of the whole colony against the blacks, on account of their brutal outrages, was at fever heat, and the witness had every inducement to represent their conduct in this affair in an unfavourable light. White came to Risdon with Bowen, and was an assigned servant to the settler Clark. He was the first man who saw the approach of the natives while he was hoeing ground on the creek near Clark's house, about half a mile up the valley behind the camp. He saw 300 natives, men, women, and children, coming down the valley in a semi-circular form with a flock of kangaroos before them. They had *no spears*—were armed with waddies only, and were driving the kangaroos into the valley. On catching sight of him they looked astonished, paused, and, to use his own expression, 'looked at him with all their eyes.' White had very probably been accustomed to the Port Jackson natives: at any rate, he says that he felt no alarm at the approach of the blacks; but he thought it advisable to go down the creek and inform some soldiers. He then went back to his work. On his return the natives were near Clark's house. They did not molest or threaten him in any way. Birt's house was on the other side of the creek some hundreds of yards off, and White was very positive that, so far from attacking Birt or his house, they never even crossed over to that side of the creek, and 'were not within half a quarter of a mile of the hut.' He knew nothing of their going into the camp; but they did not attack the soldiers, and, he believed, would not have molested them. When the firing commenced there were a great many of the natives slaughtered and wounded, how many he did not know."

The Chaplain of the Risdon settlement also gave evidence before this Committee, not as an eye-witness, but as one nigh at hand at the time of this encounter. "He

stated that he had heard different opinions as to the origin of the attack ; that it was said the natives wanted to encamp on the site of Birt's hut, half a mile from the camp, and had ill-used his wife, but that the hut was not burnt or plundered. They did not attack the camp (where the witness presumably was at the time), but our people went from the camp to attack the natives. He thought *only* five or six were killed. The general opinion was, that the blacks had gone to Risdon to hold a corrobbery."

The evidence preponderates in favour of the theory that Lieut. Moore was hurried into indiscretion of a grave kind, and that, whatever the ultimate design of the natives may have been, they were attacked before their action had given a warrant for such extreme measures.

It is, of course, greatly to be deplored that this fatal collision should have occurred ; but it may be very well questioned whether, considering the character of the aborigines and our later experience of their treachery, the English occupation of Tasmania could have been effected for any lengthened period without a collision between the two races. The Tasmanian natives, numbering only 4,000 to 5,000, were of the lowest type of humanity. Those few were divided into tribes who could not live at peace with one another. No kindness or tact could win them from their savagery ; no benefit bestowed upon them could ensure him who befriended them from cowardly and murderous attack when opportunity offered ; and when the remnants of the scattered tribes were gathered together in an asylum provided for them by the Government, and treated with the utmost consideration, these untamable and untrustable people succumbed to the restraints of the simplest form of civilization.

E. BRADDON,  
*Agent-General for Tasmania.*



## OFFICIAL RELATIONS WITH ORIENTALS.

SIR RICHARD MEADE, President of the Section of "Relations with Orientals," which had been formed in connection with the last Oriental Congress, read a paper on "Official Relations with Orientals" (considered chiefly with reference to official intercourse between European Administrators and their Indian Assistants and Subordinates, as viewed from the administrative and historical side). He said,—

The subject that has been assigned to this Section for consideration, is one of much general interest, and of growing importance, and merits very careful thought by all Europeans who are directly associated with Orientals—either commercially, politically, or as administrators—and who conscientiously desire to maintain with them the good relations that are essential for the successful performance of the duties entrusted to their charge.

Looking back at the great events in the distant past that have affected the mutual position and destinies of the European and Oriental nations and peoples, it must, I think, be admitted that the general character of those events has had a certain influence in determining the tone of European feeling towards Orientals, and has so, more or less, affected their mutual relations.

The progress of events in India and the far East during the two last centuries has probably made little change in the general tone of feeling I have referred to, so far as the masses amongst European nations and people are concerned; but this tone has undergone considerable modification amongst Europeans of all classes who have been brought into direct association with the peoples of those distant countries, and especially India; and the object of the present discussion of one branch of the general subject we have to deal with, is, to consider, with the aid of the knowledge derived from such association, what ought to be the official

relations and intercourse of Europeans with their Indian subordinates and fellow-subjects generally.

And here I would observe, that it must not be supposed that the views put forward by me in this paper will be found to be of a novel or previously unthought-of character, for such will assuredly not be the case. The views I now put forward will be based on the principles and practice of the highest class of Indian administrators, who have themselves practically solved this question, and have set an example to their fellow-officials, of the relations that should be maintained and encouraged between European Superiors and their native Subordinates and the people generally.

It is essential that Europeans who have to control and direct the important work of administration in India, shall be gifted with temper, patience, a large and warm sympathy with the people they rule over, and the good sense and judgment that are needed to keep men straight, and to inspire confidence and respect amongst those with whom they are brought in contact. They should be able to converse with freedom in the language of their people, and should be always accessible and ready to hear every one, but should at the same time be decided and firm. They should encourage their Subordinates to take an active and warm interest in everything that concerns the welfare of the people, and should themselves set an example to all around them in this and every other respect. The acceptance of favours from Subordinates is forbidden by Government, and is so obviously wrong, that no right-minded European Superior would stoop to such a practice. Natives are proverbially quick in gauging the character of their European Superiors, and are prone to say and do what they think will please them. They are themselves naturally courteous and polite, and appreciate courtesy and thoughtful kindness on the part of their Superiors. Where these are wanting, and they are treated with rudeness and bad manners, the influence of the Superior with them is at once more or less lowered, to the great injury of their mutual relations.



In their social intercourse with their native Subordinates, European Superiors should do all in their power to encourage a habit of friendly intimacy, and to lead their Subordinates to take an interest in instructive general conversation and social meetings. The great importance of good social relations between European officials and natives of all classes cannot be over-estimated. Such relations tend to remove prejudice, and to beget kindly feelings on both sides.

The effects of English education have already made great changes in the character and habits of the natives of India who have benefited by it; and there is no denying that the results have been in some respects disappointing. But it could hardly have been otherwise under the circumstances; and European Superiors will do well to recognise this fact, and to adapt their official relations with their native Subordinates, and what are termed, "the educated classes," to the changes in this respect that have occurred and that are in progress. It should not be regarded as a reproach to an educated native, that he aspires to higher employment in the service of the State than has heretofore been open to his class; but extravagant claims, improperly preferred, should be temperately but firmly resisted; and a thoughtful and sympathizing European Superior will be better able to do this effectively than any one else.

As regards the possession of administrative ability by the natives of India, many of them have shown a marked capacity in this respect; and it must be remembered that, while the work of direction has lain with European Superiors, the great bulk, indeed, I may say all, of the actual details of administration have been, and are carried out by native Subordinates. I could at this moment name several of my own native assistants, Hindoos and Mahometans, who were employed by me in independent positions,—as administrators of native States whose ruinous disorder compelled interference,—and who performed their duties most creditably and successfully. I am just reminded of a case that came

to my notice when Governor-General's Agent in Central India, nearly thirty years ago, of a small tribe in the province of Bundelcund, in which it was said no female children had ever been born from the time Bundelcund became a British province, fifty-five years previously. I entrusted the duty of making the requisite arrangements to put a stop to the practice of habitual female infanticide in this tribe to a Brahmin native Assistant; and he carried out my instructions in this delicate matter with great tact and judgment, and the most perfect success, with the result that within a year, more girls than boys had been born, and that at the end of seven years, the surviving female children were nearly double the number of surviving male children.

I have also had considerable experience of the work of native Deputy Commissioners in charge of districts, and native Assistant Commissioners, and found them perform their administrative and judicial duties, on the whole, well and satisfactorily. European superiors should protect their Subordinates of these classes, and especially the former, from certain temptations of office to misconduct, which are apt to press on them at the hands of relatives or former associates, and which it is no doubt very difficult to resist. Well-to-do native officials are regarded by their relatives as bound to assist them in some way or other, by public employment, grants of land on favourable terms, etc., and it is not easy for Europeans to understand how great is the pressure that may thus at times be brought to bear on employés of this class. In all matters of this nature, a European Superior should carefully consider the circumstances of a native Subordinate's position, and help him, as far as he can, in keeping free from entanglements that might sooner or later bring him into trouble. He should also recognise and encourage good and faithful service on the part of native Subordinates, and mark such of them as show special fitness for further advancement in the public service.

While on the subject of the administrative capacity of



natives of India, I must briefly refer to the three most eminent native administrators of modern years, viz., Nawab Sir Salar Jung, Minister of Hyderabad; Raja Sir Dinkur Rao, Dewan of Gwalior; and Raja Sir Madhava Rao, Dewan of Travancore, Indore, and Baroda—with all of whom I had the honour of being intimately officially associated for many years.

Sir Dinkur Rao had received no English education, and was the only one of these three great men who had had any practical administrative training before he was called to high office. He is undoubtedly entitled to the first position among them as an Administrator. He had studied the work and the wants of the people in a subordinate capacity and as Soobah of a district, and was well acquainted with the defects of the native system of government, and of the reforms that were demanded to remove those defects; and when advanced to the office of Dewan of Gwalior, he introduced those reforms with skill and courage. His great and loyal services during the Indian Mutiny can never be forgotten by those who were in a position to know them; but it is as a most able and practical administrator, wholly self-taught, that I bring his name forward on this occasion.

Nawab Sir Salar Jung was a Shiah nobleman of Arab descent, and of high position at Hyderabad, where the office of Minister had been filled by members of his family, though not continuously, for many years. He succeeded his uncle as Minister when only twenty-four years of age, at a very critical time for Hyderabad. He had no personal training in the work of administration; but his great natural ability and perception made up, to a great extent, for the want of this; and his enlightened and liberal intelligence and earnest efforts to establish a good system of government, and to benefit the people of Hyderabad, have greatly changed the character of the administration of the Nizamut, and laid the foundation of a new order of things in that important country. His sudden and lamented death from cholera eight years ago was a grievous misfortune for Hyderabad.

Sir Madhava Rao was trained for educational work, and had a most excellent knowledge of English, which he wrote and spoke in a style that was rarely met with in a native of India twenty-five years ago. When he became Dewan of Travancore, he applied his great abilities to the administrative and other duties of that office, and speedily acquired for himself the good opinion of the British Government, and the confidence and respect of the people. His measures were based on principles of justice and humanity, and he was actuated by an earnest desire to remove the abuses which exist in all native Governments, and to introduce and foster all reforms that were calculated to benefit the condition of the people. As Dewan of Indore and subsequently of Baroda, he followed the same course; and, though there were differences between him and some of the chiefs he served, some of whom thought him too much the slave of laws and regulations, he established his credit as an able, upright, and fearless administrator, whose aims were high and deserving of respect and recognition.

I have ventured to introduce a reference to the careers of these three great native administrative leaders, though it is somewhat outside the subject we are considering, because I wish to bring their names forward on this occasion. Raja Sir Dinkur Rao is now the only survivor, I greatly grieve to say.

I fear I have already far exceeded the time allowed for the reading of papers; but it is difficult to compress into moderate limits the subject I have been asked to deal with. I will, in conclusion, sum up by saying that European officials of all grades, but especially of high position, in India, have special duties of the most responsible nature, which cannot be made the subject of rules and regulations, to fulfil towards their native subordinates of all grades and classes, and the people generally under their rule. The duty of training, watching over, and elevating the characters of their native subordinates, is one of the most important of their responsibilities; and failure in realizing what I may term



the *sacredness* of that duty, means failure in one of the greatest obligations they are under to the State. India is now passing through a crisis, which requires the exercise of the most thoughtful judgment on the part of all European superiors who are in a position to influence the educated classes of the country; and they cannot turn that influence to better account than by applying it in aiding the establishment of a well-trained, loyal, and efficient body of native officials, who are contented with their service, and who, being themselves of "the educated classes," ought to influence beneficially those classes generally, and all with whom they are brought in contact.

R. MEADE.

• 7th September, 1891.

## HINTS FOR THE CONDUCT OF BUSINESS IN A POLITICAL RESIDENCY, UNDER THE INDIAN FOREIGN OFFICE.

THE paper which I have had the honour of being invited to read before this distinguished Congress of Orientalists, is headed, "Hints for the Conduct of Business in a Political Residency, under the Indian Foreign Office." It was written, I would beg to premise, within the last decade, at the personal request of a friend who had been for some years a member of the Government of India, and was at the time a member of the Home Government—for the guidance of his son, who had but just then been appointed to the Political Department in India. The successive rapid promotion of the officer in question to the highest offices of the department may be held, perhaps, to afford a presumption in regard to the soundness of the principles and judiciousness of the modes of procedure advocated in the paper. In now venturing to read it before this Congress, I am actuated by the hope that it may prove equally useful in the future, in promoting a good understanding between the rulers of States and the officers accredited to them—not only in India exclusively, but throughout the East at large: wherever, in short, the officers of our honoured neighbours, the several Governments of Europe, who have so cordially deputed their representatives to this international Congress, shall be brought into contact with native States within the bounds of their respective dominions. I am glad to have been thus privileged to offer, which I do with all humility and deference, an international application to precepts derived from experience in an exclusively Indian field.

On assuming charge of his office, a Resident will often find a prince of but mediocre capacity and of indolent habits, served by a Minister whose great ability, force of character, and practised administrative skill have raised him to the



commanding position he holds in the State, relatively to his weak sovereign. In such circumstances, the Resident, if new to the work, and seeing much, perhaps, in the administration of the State to which he is accredited that seems susceptible of improvement, will be under great temptation to move in furtherance of reforms through the capable Minister, rather than through the less capable chief, and, practically, to the ignoring of the latter. But it will be a fatal mistake to do so. And it is the most common error for inexperienced political officers to fall into, the unfortunate results of which might be illustrated by numberless instances in the history of the native States. It is, naturally enough, sure to excite the jealousy of a chief, to have his servant placed, as it were, over his own head, and calculated therefore to provoke his secret opposition—instead of enlisting, as is most desirable, his cordial concurrence and co-operation. All the subordinate officials of the State, sympathizing with their slighted sovereign, will oppose their *vis inertiae* to the administrative action of the too-ambitious Minister, both from loyalty to their chief, and also from individual jealousy of their late equal in office, who had outrun them in the race of public life. Thus, the Resident will find his best-intentioned plans for reforms, unaccountably failing *in toto*, or at least, falling far short of their proposed ends. On the other hand, if he will work with and through the Sovereign of the State, all will be changed. Willing obedience will be rendered throughout the remotest branches of the administration; and general co-operation succeed to the dead weight of obstructive *vis inertiae*. And the consideration that it is with the Sovereign, as the representative head of the State, that the British treaty entrusted to his hands has been concluded, will show that it is the Resident's duty to support his authority as supreme within the State, and if necessary to aid him with his counsel. This is a point demanding great delicacy, to avoid the risk of humiliating the chief before his subjects. Hence advice on State affairs should only be tendered in strictly private conference; or, what is far better than formal interviews, which

attract observation and excite surmise in regard to their objects, chance occasions may expediently be improved for that purpose. Thus, hunting excursions and other festive occasions, when it is the etiquette for the Resident and the chief to ride together on the same howdah, or, if on horseback, side by side at the head of the cavalcade, afford favourable opportunities for confidential conversation. On advice thus unobtrusively tendered, orders may be subsequently promulgated by the chief as ostensibly from his own initiative, whereby his dignity and authority are maintained, and the due execution of the orders fully ensured. The personal attachment which a Resident will conciliate to himself through the naturally grateful appreciation on the part of the chief, of such disinterested friendship and delicacy of conduct, will enable him unobtrusively to introduce and watch the realization of his best-considered measures for the welfare of the State, and the improving of the condition of the people, while upholding concurrently on behalf of his own Government the imperial objects of his embassy, in thus riveting the attachment of the head of the State.

Another important point of conduct has reference to the granting of interviews. As a rule, all receptions should be more or less public. No one should be admitted to an absolutely private interview, or danger will be incurred of having what passed misrepresented by the designing, in furtherance of their selfish ends, based on the presumption of having acquired influence with the "Sahib." More especially, the Resident should never allow any of the office establishment of chobdars and chuprassées, least of all the Jemadar, to accompany him alone in his walks or rides. Besides the risk of misrepresentations, as above indicated, such escort will hopelessly bar free access to him, or the free speaking out their minds by any with whom he may converse.

Except during periods of minority in States, when, as head of the Council of Regency, the Resident's duty is to intervene, there should be an absolute abstention of authoritative interference in the internal administration of the State, against



which, indeed, the States are guaranteed by treaty. If anything glaringly wrong should come to the Resident's knowledge, his bringing it unobtrusively under the notice of the chief in the manner above indicated, will be the best means of getting it corrected.

In all important cases, the head of the Office should not trust to any *précis*-writer to prepare a *précis* of the correspondence for his decision, but go through the file himself. The person who prepares the *précis* may by design, or at all events will unconsciously, suggest the conclusion to be arrived at from his own point of view. The parties whose interests are affected by a decision will always be better disposed to acquiesce in it, even when adverse and believed by them to be wrong, if known to spring from the unbiassed judgment of the head of the Office, "*Hakim ka rai !*"

C. L. SHOWERS,

Major General,

*Late Political Resident,  
Rajpootana and Gwalior.*

## MISCELLANEOUS NOTES OF THE LATE SIR WALTER ELLIOT.

### I.

[The following Note on a peculiar custom prevalent in the Southern Mahratta country under the native Governments forms the earliest entry in Sir Walter Elliot's "Miscellaneous Book," vol. i. It was probably written about the year 1830. R. S.]

#### TULLEE.

The institutions of native Governments, regulated by no fixed rules or systems, are naturally of a lax and variable nature, depending chiefly on the individual character of the ruler, or of the officers employed under him. The latter, when employed in distant provinces, and particularly without a superintending control, are easily induced to turn the powers of the Government into sources of their own advantage, by selling or withholding justice, and showing favour only to those who can purchase it. Such was particularly the case in the Southern Mahratta Country, especially during the latter part of the Peshwa's Government, which, added to other causes of misrule and oppression, destroyed the ties which hold society together, and left every man dependent on his resources for the preservation of his rights, and even of his life. Such was probably the origin of the custom of *Tullee*, by which an injured individual strove to compel attention to his grievances by inflicting the greatest portion of evil on the community at large. Retiring from the village, he posts a written statement of his grievances on some conspicuous place, and then proceeds to plunder, assault, and even murder every one he meets with, till the amount of injury inflicted and the degree of terror inspired compel the inhabitants, unsupported by the executive authorities, to come



to terms with the desperado, and purchase his forbearance at any price.

The zemindars and other experienced persons say, that originally a more legitimate and proper system of *Tullee* prevailed, particularly among the Wuttundars, who had permanent interests to preserve in the village. Such a one would plunder the passenger of his clothes on the highway and restore them in the town, or would take a handful of corn and burn it, instead of setting fire to the stack. But such instances were probably rare, and latterly have been altogether disused. In all the numerous cases that have come to my notice, the aggression has been of a more malignant and cruel description, slaying and carrying off cattle, with wanton injury to the person, infliction of wounds, firing corn-stacks, cutting down plantain-trees, etc.; at each act of violence the outlaw shouting, "I am so-and-so! I seek reparation from my enemy!" Where the injury complained of is loss of reputation, or disgrace arising from the misconduct of women, the revenge assumes a yet more atrocious character. The man writes no notice, nor, when attacking, shouts out his name as above, but rushing on the defenceless passengers he puts them to death without regard to age or sex, at the same time doing all the injury in his power. This is called "dumb Tullee."

[Then follows an account of an actual case, beginning with one of the Tullee notices, which was posted on the 24th January, 1828.]

"To . . . greeting. Your friend . . . has a cause of complaint against you. Though I have already caused much confusion and disorder, you will not attend to it. Very well. Let it be. If in three days you come and arrange our dispute, and carry me to the village, all will be well. If not, some injury will befall His Highness the Maharajah in his capital at Kolapur, and the consequences will be important. If I should not succeed, I will set fire to the village and utterly destroy it. No need for more words."

[On the 8th February of the same year the following

notice was sent by the same man to the local representative of the British Government.]

"To . . . greeting. The petition of . . . (A.) and (B.) having conspired together and deceived the Government, seized upon my house and property. This exaction was made under the Kolapura Government, and much tyranny and oppression were employed, at which time I practised *Tullee*, but no one listened to me. Understanding that the English Government is now in force, I send this petition. Please inquire fully."

In consequence of this being reported to the magistrate, orders were given to tell . . . to return to his village, that no notice would be taken of his acts under the late Government, and that his case should be inquired into; but warning him not to continue such conduct. He, however, remained in the exercise of *Tullee*, and is now under trial for three murders committed subsequently. He says the above communication never reached him.

He was at length condemned and executed in 1830.

## II.

### SKETCH OF THE EVENTS IN THE SOUTHERN MARATHA COUNTRY CONNECTED WITH THE INSURRECTION AT KITTŪR BETWEEN SEPTEMBER AND DECEMBER, 1824.\*

Having in the India Office accidentally met Mr. Jardine, B.C.S., who had formerly been employed in my old District in the Southern Marātha Country, he requested me to give him some account of the insurrection at Kittūr in 1824, of which I am now probably the only survivor. And although my memory does not allow me, after the lapse of sixty-one years, to recall the more minute incidents connected with that affair, the main features of the event are so deeply impressed on my recollection that I am able to do so with

\* See an account of the further consequences of this affair in the *Ind. Ant.* xiv, p. 293; *Bom. Gaz.* (Belgaum), p. 581; *Hist. Account of Belgaum Dist.*, by H. T. Stokes, M.C.S., p. 82.



the assistance of a memorandum, only now accidentally discovered among my papers. It was written a few months after the event, with the view of exculpating the principal actors, both civil and military, from the blame which was freely attributed to them.

On the subjugation of the Peshwa's territory, that portion of it known as the Southern Marátha Country, or, according to native usage, the Carnatic, was placed under the Administration of a Principal Collector and Political Agent. It originally comprised the three present Collectorates of Belgaum, Dhârwar, and Sholapur, in which Canarese was the vernacular dialect. The native Government had conferred extensive possessions in this province on a number of feudatories, who were bound to render military service when required. At the conquest the possession of these lands was confirmed on hereditary tenure by the British Government, but with the special reservation that on the failure of the direct male descent, no claim to continue the succession would be recognised without the previous sanction of the ruling power. The practice of adoption being so general among Hindus, it was considered necessary to make it clearly understood that the performance of this rite, however valid with reference to family ties, conveyed no political right unless confirmed by the State.

One of these chiefs, the *Deṣāī* of Kittūr, remarkable as being the only one belonging to the Lingáyat, or Jangam, sect, had rendered some service to General Monro at the conquest, in recognition of which his claim to a considerable tract, yielding from two to three lākhs of rupees (the exact value I do not remember), had been favourably recognised.

Sivalinga Rudra Sirje, the late *Deṣāī* or *Sir-Deṣāī*, was, at the time of this narrative, in a declining state of health. He had been twice married, but both his wives had died without children, and he was betrothed to a third, the daughter of the Setti of Homenābād (? Mominābad), but the marriage had not been completed. The *Deṣāī's* only brother had also died without heirs, and there was no



collateral branch, or other connexion of the family, that was known to have claim to the succession. As, however, the *Deşâi* was still in the prime of life, and hoped to recover from his malady, he was very averse to provide an heir to his estate by means of adoption. In consequence of this feeling and the precarious state of the *Deşâi's* health, Mr. Thackery took several opportunities of reading to the assembled vakils, including the Kittûr envoy, some of the proclamations of Government affecting Sardârs, among which he purposely included that which requires all adoptions to be previously submitted to, and sanctioned by, the Governor in Council, before they could be deemed valid. This was specially intended for the Kittûr case, and was repeated several times.

In the month of September, whilst on a shooting party at Teygoor, five miles from Kittûr, a party of Sardârs from the latter place waited on Mr. Thackery (on the 12th). They stated that their chief was then so dangerously ill that he was not expected to survive many hours longer, and that he was anxious to procure the sanction of Government for the adoption of a boy originally of the same family, and son of the *pâtil* of Mastmaradi, and a letter was delivered from the *Deşâi* himself to the same purport, bearing his signature. Mr. Thackery replied that he must refer the matter to higher authority, and in the meantime proposed to send the Surgeon, Mr. Bell, to see the *Deşâi*. To this they somewhat unwillingly agreed; and Mr. Bell, who was of the party, immediately rode over to Kittûr. He returned in about an hour, and reported that he had found the *Deşâi* already dead; that he saw the body decked with flowers, seated in state in the *Dîwân-i-Aâm*, or reception-hall; that from its appearance he must have been dead a considerable time, and that in his opinion he had expired the day before (the 11th). The letter, however, was dated the 12th; but as the signature did not resemble the *Deşâi's* usual handwriting, this fact, coupled with Mr. Bell's information, induced considerable doubts of its authenticity.



The following day Mr. Thackery, accompanied by Messrs. Stevenson and Freese (the first and third Assistants) repaired to Kittūr, and two days afterwards (on the 15th) returned to Dhárwār. Having reported the above circumstances, together with the want of any legitimate successor to the *Samasthān*, Mr. Thackery appointed a Brāhman named Venkat Rao, a *Kārkun* in his own *Kachert*, who in conjunction with Kūnur Malapa, the person most trusted and favoured by the late *Desāl*, and generally called Diwān, were to manage affairs till the decision of Government should be received. This choice was afterwards found to have been an unfortunate one, Venkat Rao, though an excellent *Kārkun*, being of low, vulgar extraction, and elated with the insolence of office, conducted himself with such disregard to the popular feelings as to excite much disgust in the minds of the principal Sardārs. Mr. Thackery hesitated between appointing this man or Antaji Punt, Munsiff of Dhárwār; but decided against the latter as being a Kokanist and a man of the country, qualities that would have rendered him unpalatable to the Lingayat chiefs,—whilst the former was a stranger, free from these objections, and more likely to remain unbiassed by any party.

Kūnur Malapa had many enemies in men whose power had been abridged through his influence with the late chief. One of these, named Auradi Virappa,—who had been removed from the superintendence of the Kátak, or village militia, in favour of a dependent of Kūnur Malapa's named Sardār or Hudkadli Malapa,—came secretly to Dhárwār, and informed Mr. Thackery that the *Desāl* had died the day before the visit of the Sardārs; that the letter, adoption, etc., were inventions of Kūnur Malapa to retain his influence; that he abused the trust so reposed in him, and had abstracted large sums of money from the treasury. On the 25th September, Mr. Thackery returned to Kittūr, taking with him Messrs. Stevenson and Elliot (first and second Assistants). Kūnur Malapa, being called on, admitted the truth of Auradi Virappa's information, and



stated that the signature of the letter had been effected by placing the pen in the hand of the corpse. He was there-upon suspended and ordered to confine himself to his house. Gurusiddapah, the head of the *pâgâ* or Irregular Horse, who had the greatest influence after Kûnur Malapa, and with whom he was at enmity, was appointed Manager on the part of the *Samasthân*, and Auradi Virappa became head of the Kâtak.

Meantime, an answer from Government arrived, directing inquiries to be made into the genealogy of the family, with a view to discover whether any one possessed claims on the *Desgatti*; but no one could be found, either collateral with the founder or within the seven generations that followed. The Mastmaradi pâtil traced his descent from an ancestor of the person who founded the Kittûr family, and the Khudavindpur pâtil and others were his illegitimate descendants. This result also was duly reported to Government, but for a long time no answer was received. In consequence of this failure of heirs Mr. Thackery doubted that the adoption would be allowed. The only other person who had the slightest claim on the estate was the young wife of the late *Desâi*, still a mere child. She had no immediate friends or relations of her own, having been transplanted into her husband's house alone, and from a distant land. She was surrounded by the relatives of her late husband, who looked only to their own interests, and who attached themselves rather to a mother-in-law of the late *Desâi*, named Chinama, a woman of violent and intermeddling disposition, who had been carefully secluded from affairs by the *Desâi* on that account. If the Government should not be disposed to sanction an adoption, the *Desgatti* lands would either revert entirely to the Sarkâr, or they might be bestowed wholly, or in part, on the younger *Desâini* during her lifetime. In either case, Mr. Thackery felt that a considerable degree of responsibility attached to him; and, to see that the interests of neither party suffered, he commenced an inquiry into the resources of the *Samasthân*, taking an account of



the treasury, *págás*, etc., a course which created some anxiety in the minds of the people.

On the 29th September, Mr. Thackery went into Dhárwár during the Dassera week. Stevenson and I remained and distributed the presents and *poshaks*, or honorary dresses, according to custom. We were a little alarmed by reports of collections and assemblies of the people, but attributed it to the occasion of the feast. On the 2nd October, Mr. Thackery returned. No answer had yet arrived from Government regarding the final adjustment of the succession. Mr. Thackery expressed considerable anxiety at the delay. The conviction in his own mind seemed to be, that Government would consider the bulk of the *Desgatti* lands to have lapsed; and, anxious that in the event of such a determination, no further obstruction should occur to the revenue arrangements of the year, the season for which had already commenced, he proceeded sedulously in the preparation of the village accounts, and even nominated Amildárs, Sarishradárs, Ziladárs, etc., to facilitate the attainment of this object. This inquisition into the internal resources of the country augmented the distrust and jealousy already felt by the people at the continued silence of Government regarding their final condition; and even at this period they appear to have meditated resistance, as is proved by certain facts afterwards brought to light, but which the ignorance or incompetence of the native Manager prevented our learning at the time. It appears that, after mustering the different *págás* from the country, instead of returning them to their separate villages, they were kept at Nandihali, within two miles of Kittúr, and actually came and participated in the affair on the 23rd.

Many of the best Kátaks who came to the Dassera were likewise retained, and acted a conspicuous part on that day. A little circumstance occurred to myself which marked the temper of the people. We were beating a jungle near Kittúr with some of the Sardárs, when Gurusiddapah, taking an opportunity when I was quite alone, came up and

asked me when the Government would come to some decision regarding the Samasthân. I said, when the answer from the Sarkâr should arrive. He rejoined that the people were in a state of great excitement and alarm; that they were of a martial character, and strongly attached to the Samasthân, and again dwelt on their warlike disposition, describing the country as "*Kâlak-ka-Mulk*." This I repeated to Mr. Thackery. About this time it was determined by Government to do away with the Cantonment at Kaladgi, the force being divided between Sholapur and Belgaum. Mr. Thackery represented to Colonel Pierce the excellent supply of forage and water at Kittûr, and recommended part of it being sent thither; but whether he specified the Troop of Horse Artillery I do not know. However, on the 18th inst. the C Troop of Native Horse Artillery arrived at Kittûr, under command of Capt. Black, with Lieuts. Sewell and Dighton. This was not considered a military measure; for Mr. Thackery repeatedly expressed an opinion that the country would be settled without the interference of an armed force.

Still no answer was received from Government regarding the final disposal of the place. The people daily showed more distrust and jealousy of our proceedings; and Mr. Thackery evinced much solicitude at the state of suspense in which he was placed, and I believe wrote in urgent terms to Mr. Chaplin on the subject. The elder *Desâini*, too, and Gurusiddapah, in whom she chiefly trusted, finding that day after day passed in this uncertainty, exhibited much impatience, and even talked of setting out for Bombay to lay their claims before the Governor himself.

They became more determined in this plan, which at first they had mentioned as a mark of discontent; and at length they actually made preparations, and proposed to carry the money in the treasury (to the amount of nearly 9 lakhs of rupees) with them. This Mr. Thackery declared he could not allow, as he was responsible to Government for the money, the amount of which he had already reported; and finding that they persisted, he, on the 25th Oct., ordered his



escort to take possession of the two gates of the fort, 30 men at each, and to suffer no one to go out without his permission. He then proceeded to take measures for the security of the public property of the Samasthán, such as sealing up the treasury, etc., the people manifesting increasing symptoms of anger and discontent; but having been very unwell for two or three days previous, I did not myself observe what passed. On the 22nd, as I went into the Fort to the Kacheri with Messrs. Thackery and Stevenson, the most unequivocal marks of bad feeling were shown; and, indeed, all intercourse seemed broken off. Mr. Thackery, in the evening, sent for the principal Sardárs to expostulate with them; but they distinctly refused to come, alleging that they were not treated with respect. Mr. Thackery, though always kind and attentive in his intercourse with the people, had, on one or two occasions, among his frequent interviews with Gurusiddapah, requested him to be seated on the ground, as there was no chair present. This, it was afterwards discovered, had given great offence. Mr. Thackery now wrote a few lines to Capt. Black, stating shortly the temper that had been displayed, and desiring him to send down a division of guns to the fort for the purpose of overawing the people. Capt. Black came down with them himself; but on arriving at the gates, he found them locked and entrance refused; for though Mr. Thackery had placed his escort there, the gates (3 in number) were not all in our possession, the men being posted at the innermost, while the two outermost were entirely under the control of the inmates of the Fort. The unwillingness of the people, however, to resist, and Capt. Black's firmness in demanding entrance, induced them to open the way, when we all left the Fort; the division of guns, with its usual complement of non-commissioned officers and troopers remaining within. Stevenson and I dined at the troop mess; but Mr. Thackery went to bed. The incident at the gates led to a conversation about blowing them open with guns. I don't recollect whether the question was settled by the younger members of the party alone; but this I know, the impression produced on my mind was, that in

such a case the doors would fly open at the first discharge. The evening passed pleasantly ; and no presentiment came over us of the impending catastrophe of the morrow. Early the following morning, Capt. Black came to Mr. Thackery and stated that the party sent to relieve his men had been refused admittance. When I entered the tent, I found Mr. Thackery, Capt. Black, and Stevenson there (Thackery and Stevenson in their dressing-gowns). Capt. Black was urging the necessity of relieving his men ; and Mr. Thackery replied that if he thought he could do so by forcing the gate, it had better be done. Capt. Black then ordered down another division of guns ;\* and, without waiting for them, rode down to the gate of the Fort to see what was going on. (After this he never saw Mr. Thackery again.) I went with him. We were quite alone, and sat under the gate nearly an hour (from 8 to 9 a.m.). When the guns arrived—the Artillery Camp was about half a mile distant ; our tents were within three or four hundred yards of the Fort—the people within, who had till then been quite quiet, began to show themselves along the walls, others appeared on the high ground in front of the upper Fort ; and confused rumours were heard of men having been marching into the place all night ; of guns having been brought out from the *Topkhana*, or arsenal ; and of every preparation having been made for resistance. Capt. Black had written to Mr. Thackery to know what time he was to allow the people to wait after having demanded the release of his men, and received a written answer specifying 20 minutes. On the arrival of the guns, about 9 o'clock, the head Brâhman Kârkun, named Dafterdâr Timapa, appeared through the postern or *diddi* in answer to our summons, and I think it was Stevenson (who had now joined us) who addressed him, and demanded the release of the guard. This he flatly refused, except on condition of the *Desâini* and her party with the treasure departing also. On being threatened with force, he answered that they also could use force, and

\* The troop, when it arrived at Kittûr, consisted of 200 or 250 men, and 4 or 6 guns, the others (2 or 4) having been left at Belgaum for some repairs.



retired. His manner was very agitated and disturbed. At the expiration of the 20 minutes, Capt. Black requested Stevenson to ask Mr. Thackery if he was to fire. Stevenson returned in a few minutes with an answer in the affirmative; and about 20 minutes past 9 o'clock the first gun was discharged. While preparations were making, Stevenson addressed all the Shetsanadis, etc., who were within hearing, and warned them that they would be treated as rebels if they resisted; but they did not appear to pay attention. Meantime, Mr. Thackery, after I had left him, had superseded Gurusid-dapah in his authority, appointing the younger *Deşâni's* father as guardian and manager,\* and putting Kânur Malapa at the head of the Katak: but it was then too late. The father-in-law was a timid man, without influence. Both were unable to get inside the Fort, or to make their new authority known.

Capt. Black and Lieut. Dighton with one gun and twelve men stood at the gate, Lieut. Sewell with the other gun and the same number of men, was posted on the glacis to keep down fire from the wall. I expected to have seen the gate fly open at the first gun; but it stood unshaken and continued immovable after two discharges more. A few shots now began to fall from the walls which Sewell's gun, unable to command both sides, failed to check. Some men were wounded, and Sewell himself shortly afterwards fell, shot through the breast. Stevenson and I got him on his horse, and took him by a short cut to the tents, where the surgeon of the troop was waiting. Hardly had we lifted him in, when two or three shots penetrating the tent showed that this was no safe place in which to dress his wounds, and Dr. Turnbull at once carried him out to his own camp. Thence he was carried to Dhârwar in the evening, where he died on the 5th Nov. Inquiring for Mr. Thackery, we learned that he had gone in his palanquin by the principal road to confer with Capt. Black at the gate. Stevenson

\* He had been sent for from Homenâbâd, and arrived only a few days before.

and I ran down to join him, but on reaching the esplanade we found that a sortie had been made, and the gunners were flying for their lives. Two men of the party of Irregular Horse, always in attendance on the Political Agent, who had ridden down with him, reported that Mr. Thackery had been killed, and wished to carry us off to the camp while there was yet time. I was inclined to follow their advice, but Stevenson thought we ought not to desert our chief, and we were left alone. In a very few minutes the approach of the enemy, who were giving no quarter, forced us to take refuge in a house, where we remained for some little time, uncertain what might happen. A dependent of the Rājā named Baslingapa Teli,\* a respectable man, with whom we had some acquaintance, hailed us through the door, and advised us to give ourselves up, promising to protect us from the excited soldiery outside. We complied, and surrounding us with a compact body of his own followers, he carried us into the fort, not, however, without difficulty, as several onslaughts were made on us, and a blow with a sword over the heads of our defenders cut through Stevenson's hat. Near the glacis, we passed Mr. Thackery lying dead on the ground, and descending to the gate found Lieut. Dighton, who had been early killed, with two or three of his men. Capt. Black lay inside the gate also dead. On reaching the third gate, the sepoys and the gunners were standing to their arms, the walls all round swarming with matchlock men ready to fire on the slightest movement. As further resistance would only entail their destruction, we halted, and advised them to yield themselves prisoners, with which they somewhat unwillingly complied. The like course was pursued with the other party posted in the court of the *mahāl*; and Sergeant Denton, a fine old soldier, gave up his arms on our assuming the responsibility of the order. The prisoners were all well treated, and were sent out to the camp on the following day, each man receiving a rupee. We were then conducted to a large upstairs house, belonging,

\* I am not quite sure of this man's name; I should like to know it.



I believe, to Kûnur Malapa, where we remained till our release. Here we were carefully watched, three men being always on guard in the same room with us, day and night.

During the afternoon several of the leading men came to visit us, and whilst talking over the events of the day among themselves, Stevenson, who understood Canarese, learned among other things, that Auradi Virappa, the chief of the Katak or Shetsanadi militia, had caused Kûnur Malapa, the late Diwân, to be murdered. This Virappa was a rough violent man, who, supported by the local soldiery, thenceforward took a leading part in the insurrection.

Our tents having been sacked and everything plundered and destroyed, we were for some days without even a change of clothing; but afterwards received a few necessary articles of dress, books, papers, etc., from Dhârwar, though our servants were not allowed to join us. In all other respects we were well treated and comfortably lodged; we wrote and received letters without hindrance. Meanwhile the insurgents continued to press their demands on the Government, and showed no intention to submit. It was therefore determined to reduce the place by force. Mr. Chaplin, the Commissioner, proceeded to the District, and issued a proclamation offering pardon to all who would submit before a certain date, except the ringleaders, and even promising to spare their lives if they gave themselves up. Troops began to arrive from different quarters, and by the 26th Nov. a sufficient body had assembled under Colonel Walker to invest the place; and Mr. Chaplin soon after joined the camp. Frequent communications then passed between the leaders and the Commissioner, who sternly refused to listen to any proposal based on conditions connected with our safety, and referred them to the proclamation as his ultimatum. That there might be no mistake Mr. Chaplin wrote several replies, through us, in Hindustani, with his own hand, which we rehearsed carefully to Gurusiddapah in the presence of the other leaders, to whom he translated them. Every now and then cannon-shots were fired on the troops



from the walls, which, however, did no harm. We pointed out the folly of this proceeding if they really wished to enter into terms, and again and again orders were sent by one party to discontinue the practice, but after an interval it was resumed by orders of another, the garrison in fact being under no efficient control. At length, on the morning of the 2nd Dec., the leader came to us and offered, if we would intercede for them, to carry us out to the camp. To this we readily agreed, premising that we had no influence, and could hold out no hope of success.

After some further hesitation and a delay to us of much anxiety, whilst they alternately adopted and again rejected the plan, they at last determined to deliver us up; and, accompanied by two vakils and preceded by a flag of truce, we hastened to the outposts, which were commanded by Colonel Trewman, who conducted us to the Commissioner's tent. There we introduced the vakils to Mr. Chaplin, and in their presence fulfilled our promise, which, as we had told them, proved of no avail, and they returned to the Fort. The same day the last detachments required to complete the force arrived from Haidarabad under Colonel Deacon, C.B., the officer appointed to conduct the final operations against the place. A summons for surrender within twenty-four hours was sent to the inmates, and the interval was employed by Colonel Deacon in reconnoitering the place and forming his plan of attack. On the expiration of that time (on the evening of the 3rd), no signs of submission being shown, a fortified hill called *Kempan maradi*, or *Kamanmati*, which commanded the Fort, and was garrisoned by a strong party, amongst whom were some Sikh mercenaries from Nandair, was stormed and carried without the loss of a man, the only casualty being that of Mr. John Monro, the Sub-Collector, who had accompanied an intimate friend of the 23rd Light Infantry, and, led away by his ardour in the pursuit, received a wound of which he died at Dharwar some days later.\* During the night, a battery to breach the

\* On the 13th December; he was a nephew of Sir Thomas Monro.



Fort was constructed on this point, which opened with effect next morning. In the afternoon a message was received, requesting permission to send a *vakil*, who, on repairing to the Commissioner, was referred to the officer commanding, by whom he was told that if they were ready to surrender the Fort, to lay down their arms, and to deliver up the persons specified in the proclamation, they should hoist a white flag, when orders to cease firing would be given. By-and-by a white flag was seen on the ramparts; but some hesitation was evinced in fulfilling the conditions, owing apparently to the conflicting counsels and the want of unanimity which had prevailed among the leaders from the first. Preparations were therefore made for resuming the attack, and it was not until eight o'clock next morning (5th inst.) that the gates were thrown open and the prisoners delivered up. During the night many of the Shetsanadis quietly evacuated the Fort, being allowed to pass through the investing pickets without hindrance. Order was soon restored, liberal terms were granted to all except Auradi Virappa, who was tried and sentenced to transportation for life.\*

Gurusiddapah received back his estate, and I saw him repeatedly in after years comfortable and contented. He was a man of excellent natural disposition, and was much respected. Baslingapa Teli received a special grant for the protection he had afforded us.

On breaking up the force, the 7th Cavalry, which had come from Sholapur, was ordered to return by way of Scindago, a village in Hungund Taluk, which had been occupied by a party of Arabs from the Nizam's country, invited by the *pdtll* of the place. They were easily expelled, and the *pdtll* was seized and tried for high treason. This was in Mr. Munro's Sub-Collectorate, to which I was at the same time sent in temporary charge, while Mr. Stevenson went to his own Sub-Division at Ránibennur. Soon afterwards, Mr. T. H. Baber was appointed Principal Collector and Political Agent; and so ended the Kittúr tragedy.

\* I forget if any others were tried.

## THE ANCIENT PELASGI AND THEIR DESCENDANTS.

(BY H. E. WASSA PASHA AND THE LATE SIR P. COLQUHOUN.)

*(Continued from our last issue.)*

THE arts and culture of the Tyrrhenian branch of the first immigration were evidently derived from Egypt.

The second phase of this immigration occurred after the Greek settlement in stations along the coasts of the Pelasgic area. First the Archipelagos Islands were occupied; and thence colonization extended to the coasts of Asia Minor, where they arrived among their compatriots as a foreign race. The intervening period had rendered their once common speech reciprocally unintelligible, while the Græcicizing element widened the breach. These colonists took to wife the women of the country, and a species of confusion of tongues arose; indeed it is probable that the Pelasgian speech had become, by admixture, unintelligible.

From the Ionian Sea other Pelasgic colonists passed to Southern Italy, driving their predecessors to Sicily, settling permanently in those countries.

The third emigration from the Peloponnese took place at a comparatively recent period, or about B.C. 443, when the thoroughly Græcicized Pelasgians settled in Thurium, under Lampon, an expedition to which Herodotus and other eminent men attached themselves.

Language is obviously no test of race, since the speech of people will change without the element of foreign admixture, nay, even without quitting the same country; much more so when both those elements are combined with a great lapse of time. Divesting legend and fable of its obvious exaggerations, it is nevertheless clear that the area above alluded to was from time to time invaded by tribes from Asia, and that the more remote was the Pelasgic. The myth is as follows:—In the nineteenth century before our era, a certain Pelasgus I., son of the earth (*αὐτόχθων*), established himself in Arcadia, and was



followed by Pelasgus II., who reigned in Ætolia, while Phaeton governed the Molopi, a people of Epeiros. In the sixteenth century B.C. an Egyptian called Danaus, whom Pelasgus or Gelanor had hospitably received, treacherously slew his host, and assumed the sceptre of Argos. All that this myth indicates is, that until the ninth century B.C. the continent of Greece was occupied by Pelasgians and other races who came into collision with them; hence it may be deduced that these Pelasgians, fabled to be descended from Pelasgus, were sons of the earth or autochthons, in other words, the oldest known inhabitants, and that subsequently other races intruded on them. It may be that in some of these raids, the invaders, being unsuccessful, were driven back, and in others supplanted the Pelasgic element; but whom the Pelasgi supplanted, whether Iberian-Turanian, or of the Greek-speaking race, it has been impossible as yet to prove.

In later times the Pelasgians who asserted that generic designation, assailed by Æolians, Ionians, Dorians, and others, who it will nevertheless be seen were also Pelasgians, were forced to relinquish the seaboard and low-lying plains, and take refuge in the hilly country and other regions difficult of access. And now the question arises whether these were of a different race: did this constitute a second invasion, since there is no record of such in the earlier times, or between that epoch and the Persian expedition? Thus the mythical Pelasgus and Phaeton were therefore manifestly held to be Pelasgic chiefs settled in Ætolia and Molopia, and driven out of Argos and other territory originally occupied by the Ætolian and Ionian and Hellenic irruptions; but it by no means follows that these were not also Pelasgic tribes, while Danaüs is represented as an intrusive foreigner.

It is not possible that this second invasion was of a Greek race, there being no trace of such in history; nor is it possible to suppose another race of immigrants, sufficiently numerous and powerful to dispossess the former

settled and warlike Pelasgi, forthwith drive them from their country, and supplant them in race and language, or totally extirpate and supersede them. It seems more probable that they were of the same race, and took their designation as a tribal name from the country which they inhabited, or the particular country whence they originally came.

In the ninth century the mythic begins to fade before the historic age and authentic history; for Karanos, a descendant of Hercules, is found establishing himself in Emathia; but whether he was driven from Argos and founded the Macedonian empire, being a descendant of those Pelasgi whose origin is lost in legend, is uncertain. Previous to this epoch there was no trace of Macedonia, of which Emathia was, according to all ancient historians, the primitive denomination, the cradle and kernel of that empire, which subsequently became the most powerful and glorious of the world. Emathia must have been that district situated in the Albanian mountains between Debré Kpōia and the Merdite clan, called "Math" and Mathia to the present day, from the river Mathia discharging itself into the Adriatic between Epidamnē (Durazzo) and Scodra (Scutari). This part of the country abounds in ancient ruins and the remains of an old tower called Pella, presumably the central town or capital of the district. It is the well-known custom of ancient as well as of modern nations to perpetuate in their new seats the names of their former abodes: nor is this more strikingly followed out than in the American continent, of which it is needless to multiply examples: London, New York, Cambridge, Boston, and innumerable others.\* Thus the Pella placed by geographers near Thessalonica was but a modern representative of the ancient city of the same name.

In the seventh century B.C., Philip I., probably a direct descendant of Karanos, ruled Macedonia, and was succeeded by Europus. Towards the end of that century Alkon was

\* Pococke, in his *India in Greece*, applies this analogy to the nomenclature of classical Greece.



king of the Epeiros, and at the beginning of the sixth, Alexander son of Amyntas, who slew the Persian ambassador for having attempted the chastity of the women.

In the fifth century, the age of Pericles, Perdiccas, the then king of Macedonia, made war on Sitalce, king of Thrace; and at this epoch Macedonia was a considerable and powerful State. During this period the so-called Greek nationalities combined in defence of their independence; but neither the Epeirots nor the Macedonians joined them against Xerxes, and Herodotus relates that their only non-Greek allies were on the Greek frontier of Theaprotia; that on the contrary, Thracians, Macedonians, Epeirots, and Gauls served in the army of Xerxes.

In the fourth century Perdiccas III., king of Macedon, was slain in the war against the Illyrians, while Alexander beat the Athenians and subjugated the Phocians, which ended in his admission to the Amphictyonic League: not that he was entitled to that position, but because, as a matter of policy, it was judged prudent to secure the aid, or at least the neutrality, of a powerful and dangerous neighbour. On the other hand, Philip would be flattered by admission within the pale of civilization, and escaping from the uncomplimentary designation of barbarian; and in other respects it suited his ambitious views. Thus his admission favoured the policy of both parties.

During the interval which elapsed between the fabulous age and that of Alexander, no important personages appear among the kings of the Epeiros, nor does reliable information exist. In the fourth century B.C. the kings of the Epeiros first began to make themselves a position. A certain Alexander, king of the Epeiros, passed over to Italy, conquered the Samnites, and formed an alliance with the Romans, while Alexander the Great conquered Asia. This leads to the inevitable conclusion that the Epeiros not only formed no part of Greece, which Alexander dominated, but that it was not even the political ally of these States, and took no part in the movement of the



Macedonian against Greece and Asia. The Epeiros remained perfectly indifferent and neutral.

In 376 B.C. the Epeiros placed itself under Cassander, king of Macedonia, but three years later revolted and was defeated. Notwithstanding this reverse, yet still in the third century, the Epeiros produced a great man in the person of Pyrrhus, who having passed into Italy, declared war against the Macedonians and the Greeks on his frontiers. It was on this occasion that the soldiers, astonished by the rapidity of his movements, said that he rivalled the eagle. Pyrrhus answered that it was true, but that it was their javelins that furnished the eagle with wings. Plutarch, who records this characteristic circumstance in his *Life of Pyrrhus*, knew not (remarks Wassa Pasha) nor ever conceived that this was the origin of the generic appellation of the Albanians, *viz.* Skypetâr. It is, however, more probable that the term had an earlier origin and that the expression in question was only the reflex of a far older conception.

The eagle is constantly mentioned in Homer, and appears to have been the Epeiot or Pelasgian national emblem; and this rapidity of military movement was the characteristic of the race, a point of which the importance will be seen hereafter in the second part of this treatise. Plutarch, who was unacquainted with the Pelasgic language, considered as barbarous in the age of Herodotus, and who was personally unacquainted with the Epeiros and its people, would be unable to supply an explanation worthy of the consideration of savants and philologists. The eagle is termed *shkypë*; Shkypëre, or Shkypëni, signifies the land of the eagle, and Shkypetâr the son of the eagle, showing conclusively that the Epeirots were a people distinct from the Greeks, had always their own language, that of the ancient Pelasgi, of which tongue the Græcized Pelasgi were ignorant; furthermore that it is the same which is spoken in the present day in Epeiros, Macedonia, Illyria, in some of the islands of the Ægean Sea, and



in the mountains of Attica, namely Albanian, or *Shkypetârë*. The importance of this explanation is demonstrated by the fact that the Greek terms "Epeiros," "Macedonia," and "Albania" are wholly unknown to the Albanians, nor do these words find place in their tongue, or any other than *Shkypetârë*, *Shkypère*, and *Shkypëni*.

Those names were given to them by Europeans in the fourteenth and fifteenth centuries, and convey no signification whatever in their tongue; whereas the terms *Shkypère* and *Shkypetârë* are recognised as the national nomenclature from Scutari (including the districts of Opek, Pristena, Wrania, Katchanik, Uskup, Perlepé, Monastir, Floresia, Krebena, Calurites, and Janina), down to the Gulph of Prevesa, and the whole country included geographically between these points and the sea. Such will be the reply of every peasant of whom the traveller may inquire, and who would consider himself offended if called otherwise, deeming it to be an insult in some foreign tongue which he did not understand. Not only does the *Shkypetâr* language bear no affinity with the various dialects of the Greek, but their manners and customs and military organization have nothing in common.

A curious instance in support of this allegation is found in Plutarch, who, in recording the murder of Clitus by Alexander, says: "He broke from them and called to his guards in the Macedonian language, which was the signal for a great tumult." Alexander had been educated in Greece, and was an accomplished Greek scholar; but it would have been futile for him to address his subordinates in a language unknown to them, or in other than *Shkypetârë*. Moreover, a drunken man would naturally express himself in his mother tongue; hence it is patent that the mother tongue of Philip and Alexander was none other than *Shkypetârë*, the language of the ancient Pelasgi. Many ancient authors record that the Æolians of the Greek frontier spoke a mixed language, half Greek and half Pelasgic, which they term barbarous. The Greek language was only known to the higher grades



of society, who studied it as they do at the present day in some of the Albanian districts. It is moreover clear that the courtiers, generals, and statesmen in the days of Philip and Pyrrhus conversed in Greek, wrote in Greek, and cultivated Greek literature. The court and official language has been, and in many countries is, distinct from that of the nation. In Scotland at one time it was French, though Gaelic and English were the languages of the people. In Russia, and Sweden, and Wallachia till recently it was also French. In Denmark and Greece it was German. Gaelic and Russian were, apart from dynastic influences, non-literary languages; and *Shkypetàre* had, until lately, not been reduced to writing in any practical form, and was devoid of literature. Thus Greek, as a more cultivated language and possessing a literature, was adopted then, as now the Romaic, as a general means of intercourse. It however by no means follows that those who in the age of Alexander spoke Greek were Greek of race, any more than that all diplomatists are Frenchmen. At that time Greek was the common tongue of Asia, Africa, Rome, and Italy. Attic and Ionic Greeks, or Græcicized Pelasgi, had ceased to have aught in common with the Pelasgians, except their Theogony; and for the best of reasons, that they continued to worship the Pelasgic divinities originally derived from Egypt, which they had made their own.

The Pelasgi, according to Herodotus, gave their deities no special names, nor did they make to themselves graven or molten images, nor teraphim. They adored nature in its benevolent phenomena, which was the faith they brought with them. Their Theogony, probably refined upon and perfected by Greek culture, was but the result of the observation of the physical movements of nature, the cycle of seasons, and the relation of the elements respectively. In a word, it consisted in a series of logical deductions or primitive explanations of the mundane system, which is, in fact, the first essay of the human mind in philosophy.

Chaos, *χάος*, signifying "empty," "shapeless," or "de-



vourer," is derived from the Pelasgic words *ha hao*, "I eat," and *hás háos*, "eater" or "devourer;" or the words *haap*, *haapsi*, *haopsi*, "open," "void." The translation in Genesis is, "the earth was without form and void."

Of Chaos is born *Erebe*, *Ερεβος*, the root of which is *erh*, *erhem*, *erheni*, or *erhesi*, sombre, dark, obscurity. In Albanian, *u-êrh* is to make dark, *êr-hêt* he makes dark, *erheni*, a dark place. Erebus is the abode of eternal darkness.

Gea, *Γέα*, *Γῆ*, is the earth. In the Dorian dialect *γ* becomes *δ*; *δᾱ*, *dha*, *erdtha*; in Albanian it becomes *dhe*, *dthê*. *Uranos*, *οὐρανός*, *uran-urant*; *i-urant* is "cloudy"; and adding the Greek suffix, *i-uran-os* is obtained, which is the Albanian word for the region of the clouds.

The union of *Ghea* with *Uranos*, heaven and earth, produced *Rhea* and *Chronos*.

*Rhea* signifies "naked" and "cloud." *Χρόνος* in Albanian is *Koh*, and *k* and *r* are interchangeable in some districts; and *koh* would become *roh*, *Kohn* *Rohn*, the time. The addition of the Greek suffix makes *rohnos*, *χρονος*. *Rhea* is born of *Zee*, Jupiter. *Zaa*, *Zee* means voice. *Rhea*, the cloud, could not be impregnated but by the lightning giving out a "sound" or "voice." Thus thunder and lightning is the *Zaa* or *Zee* of the Pelasgi; and it may be remembered that the oracles of Dodona were given by a voice, and that *Zee* was the god of the Pelasgi. In some districts of Albania *Zet lirona sot se gek* is, "Voice deliver us from evil." The word has undergone modification into *Zaan*, *Zoon*, and *Zoot*, signifying "God"; and they swear *per Zoon*, *per Zoot*.

## TEXTUAL CRITICISM OF PIRKE ABOTH.

IN the work, *Sayings of the Jewish Fathers*, of which a copy has been presented to the Congress, I announced as in preparation a catalogue of manuscripts of *Pirke Aboth*, with especial reference to doubtful readings. The subject is a large one, but I purpose now to say only a few words upon it. My list comprises, beside manuscripts of London, Oxford, and Cambridge, a number which were examined by me in Paris, Hamburg, Berlin, and St. Petersburg on the occasion of the third international Congress of Orientalists which met at St. Petersburg in 1876.

No. 1 is a well-written copy, belonging to the British Museum, of the valuable commentary on *Aboth* by R. Isaac ben Shelomoh, of the Israeli family of Toledo. He tells us that he wrote it at an early age for his own improvement, and that it was extracted from "the great and wide sea" of the commentary of his ancestor, R. Israel, who explained *Aboth* at length in the Arabic tongue. From R. Isaac I pass on to remark that his ancestor R. Israel's work was supposed to have perished, when a commentary of unknown authorship, defective at beginning and end and at two places in the middle, was purchased for the Bodleian library; and this proved on examination to be the lost commentary of R. Israel. This result is briefly stated in Neubauer's *Bodleian Catalogue*, with a reference to my *Aboth* catalogue [No. 90] for a proof of the statement. The proof consists in an agreement everywhere of the Bodleian manuscript with the above-mentioned commentary of R. Isaac, of a kind to show that this is the work of his ancestor, out of which his own commentary, as he tells us, was made.

R. Israel's commentary is rich in illustrations from the ancient Jewish literature, and also contains many allusions to mediæval works on *Aboth* and other subjects. He was evidently a philosopher, as well as a man of letters. He goes



fully into the discussion of ethical points. In one place he has an excursus of twenty-six pages on the principles of almsgiving. He refers to Rabbenu Shemuel, Rabbenu Jonah, R. Meir Hallevi, Rashi, Rambam, Plato, Aristotle, and others. He has critical notes upon the readings in cases of doubt.

No. 20 is the British Museum "Machazor of R. Simchah of Vitry, originally compiled about 1100 A.D.," as it has been called in reliance upon the authority of Luzzatto. But the truth is, that it is a fine Machazor compiled by some one who had access to the Machazor Vitry, and used it more or less, in some cases expressly quoting it by name. It should apparently be regarded as the Machazor of Isaac ben *Dorbelo*, as he calls himself, or *Dorbel* as the name is written elsewhere. He had visited Russia in his travels, and the late Dr. Schiller-Szinessy identified him with "Isaac of Russia." This Machazor contains one of the principal rabbinic commentaries on *Aboth*, which I am not without hope of being able to edit some day. The author of the commentary, which is quoted under various names, seems to have been R. Jacob ben Shimshon, or R. Jacob Shimshoni, the abbreviated form of which, ר"י, would have been easily corrupted into רש"י, "Rashi," to whom (among others) the work has accordingly been falsely attributed:

No. 158 is copy of this R. Jacob's commentary, in the possession of the London Ashkenazic Jews' College. The scribe in one place remarks that he has had recourse to another commentary to supply a defect in that from which he was copying. Many of the rabbinic commentaries on *Aboth* are of this composite character; but this note, explaining how a part of one has come to be embodied in another, is quite exceptional and of great interest. In other cases, especially in short marginal commentaries, the writer, while following one *perush* on the whole, will frequently work into it notes from another which seem to him more edifying or to the point, till the distinctive features of the original are more or less completely obliterated. This makes it difficult or impossible in some cases to determine the authorship of a rabbinic commentary.

As regards the text of *Aboth*, it is well known that it consists properly of five chapters only, although a sixth is appointed to be read as part of the tract. It is not so generally known that there are different forms of the sixth chapter, while some manuscripts even give seven chapters. In some Yemen codices the sixth chapter contains a series of beatitudes; one such codex is in the possession of the Chief Rabbi, Dr. Adler.

No. 20, as stated in *Sayings of the Jewish Fathers*, p. 109, makes *Aboth* end at the words, "to do the will of thy Father which is in heaven." Other manuscripts confirm this indirectly; but I have not, as yet, found it expressly stated, except in Isaac Dorbel's recension of the commentary of ר"ש. He places the sayings of "ben Hé Hé" and "ben Bag Bag" at the end of Perek VI.

It would be out of place to discuss a multitude of various readings in detail on an occasion like the present; but I may be allowed to illustrate by three cases the variations which are found in the manuscripts.

In Perek II., of the five disciples of Rabban Jochanan ben Zakkai, it is related that they said *three* things, just as it is said of the men of the Great Synagogue, that "they said three things." But the meaning, of course, is, that the five disciples of R. Jochanan said *three things each*; and accordingly the reading "three, three," for "three" is to be preferred, and we should read in the Hebrew, with good manuscript authority, that they said,—

שלשה שלשה דברים.

In Perek III., there is one of the most difficult sayings in *Aboth*, which is usually read,—

הוי קל לראש ונחל לתשובה.

In *Sayings of the Jewish Fathers* (p. 66) I have defended and adopted the paradoxical reading, הוי קל ראש, "be light of head;" understanding "lightness of head," which usually has a bad meaning, to have a good one also, as is the case with some other expressions. I wrote in this sense fourteen years ago. Now I have to add that Mr. S. Schechter, Lecturer in Rabbinic in the University of Cambridge, and



editor of the *Aboth de Rabbi Nathan*, has pointed out to me in one of his texts of that work (p. 68), a passage confirming this curious reading, namely:—

נ' דברים מאהבין את האדם לבריות  
יד פשוטה וישולח ערוך וקלות ראש.

"Three things (that is to say) endear a man to his fellow-creatures: an open hand, a spread table, and lightness of head," or liberality, hospitality, *geniality*. Two of the three things being meritorious, the third must be taken to be so. Thus we have a good sense for *kalluth rosh*; and we need not doubt that the reading *kul rosh*, which has the support of good manuscripts, is the right one. It is easy to see how it came to be corrupted into its present form.

In Perek IV., we read, "This world is like a *vestibule* before the world to come," the Greek word for "*vestibule*," which occurs twice in the saying, being commonly written פרוודר, with *resh* at the end. But it is expressly stated by R. Jacob ben Shimshon, and again by R. Israel, that the word should be written with *daleth*, instead of the second *resh*; and this reading is supported by so many good manuscripts that there can be no doubt of its correctness. It may seem a small thing to restore a *daleth* to its rightful place, which has been usurped by a *resh*; but he who learns from the careful scribe, "אפילו אות אחת," even one letter," is bound, in the words of Perek R. Meir, "to do him honour." It is not labour lost which enables us to remove even slight blemishes from the text of a writing of the intrinsic excellence and wide-spread popularity of *Pirke Aboth*.

C. TAYLOR.

ST. JOHN'S LODGE, CAMBRIDGE.

13th August, 1891.

## ON THE TRANSLITERATION OF ORIENTAL LANGUAGES.

A PAPER COMMUNICATED BY SIR M. MONIER-WILLIAMS, K.C.I.E.,  
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EVER since the publication of "Original Papers illustrating the Application of the Roman Alphabet to the Languages of India," which I edited for the late Sir Charles Trevelyan about thirty-two years ago, I have been deeply interested in the question of the possibility of a uniform system of transliteration for Indian languages. It is scarcely necessary for me to express my conviction—a conviction which so many Orientalists share with me—that the Latin alphabet, notwithstanding its deficiencies, is admirably simple, practical, and pliable; and that by the addition of a few marks or points—like those already employed over the letters *i* and *j*—it may be rendered capable of the most regular, methodical, and scientific adaptation to every purpose of Oriental transliteration.

I myself make no claim to be what is called an "all-round Orientalist," and therefore restrict my present remarks to Indian languages. But the growing importance of this subject in connection with all Oriental studies ought to impel Orientalists generally to extend their view over the whole linguistic field, and to consider the applicability of the Latin symbols to the graphic systems of all the languages of the East.

Indeed, most of us are aware that important Oriental texts—such as the *Rig-veda*, part of the *Yajur-veda*, the *Aitareya-Brahmaṇa*, the *Dīvyāvadāna*, important portions of the *Pāli Tripitaka*—not to speak of *Zend*, *Arabic*, *Persian*, and *Hindūstānī* texts—have been already effectively transliterated and printed in the Latin alphabet, for the benefit and convenience of scholars, who are nevertheless quite conversant with Oriental graphic systems and have



no desire that they should be superseded by any European system :—

Also, that many excellent translations of Oriental works have been published, involving constant transliteration of Oriental words :—

Also, that numerous Oriental Societies—such as those of the United Kingdom of Great Britain and Ireland, India, Ceylon, America, France, and Germany—constantly put forth valuable papers, the utility of which is much enhanced by the free employment of equivalent Latin letters as a substitute for, or in conjunction with, the more complicated Oriental characters :—

Finally, that in all popular works on Eastern subjects proper names have to be transliterated for the benefit of general readers.

No wonder, then, that the question of how far it may be practicable to bring about among Orientalists of all nations more harmony of practice in carrying out the detail of transliteration, has for some time been a burning question which has not yet burnt itself out. I have myself urged the discussion of this question, with a view to the settlement of controverted points, at two International Oriental Congresses, as well as at a special meeting of the Royal Asiatic Society of Great Britain and Ireland, held in the spring of last year. As a result of the Paper which I read at the Berlin Congress of 1881, a Committee was appointed, which, however, so far as I am aware, has never formulated any scheme or drawn up any report. The Royal Asiatic Society has also appointed a Committee, of which I am Chairman ; but, owing to accidental circumstances, we have hitherto been prevented from holding more than one meeting. I trust that this last Committee may meet again next November, and that some definite conclusions may be arrived at and laid before a general meeting of our Asiatic Society, and subsequently, I hope, promulgated in its Journal.

Meanwhile I wish to take every opportunity of repeating

the expression of my own individual satisfaction, that, independently of the action of Societies and Committees, the practice of Oriental scholars appears to be gradually settling down into a general acceptance of Sir William Jones's principles of transliteration, as propounded by him in the very first paper of the *Researches of the Bengal Asiatic Society* in 1788. And this result is being brought about, as it seems to me, by a simple process of natural selection and survival of the fittest. Doubtless Sir William Jones's scheme has been considerably improved upon and modified. The Oriental scholars of each nation have shown a predilection for the employment of special forms of diacritical marks. Moreover, to this day isolated variations are being tentatively put forward by individual scholars in different countries.

To me, as an Englishman, the great merit of Sir William Jones's scheme appears to be, that while it renounces the chaotic vowel-system which prevails in the spelling of English words, it preserves the English value of certain important consonantal symbols.

This is more especially conspicuous in its giving the usual English sounds to the symbols *ch* and *j* in our words "cheer" and "jeer"—sounds equally common in Indian languages.

Its conformity, as far as practicable, to English usage is also conspicuous in its adhering to the Latin practice of adding the symbol *h* to represent the aspiration of certain consonants—a practice which, although it offends against the rule that every single distinct sound, simple or aspirated, should be represented by a single symbol, is now adopted by the majority of European Orientalists (e.g. in *kh*, *ph*, etc.).

And, in regard to these points, it seems to me, that all Orientalists, of whatever nationality, will be ready to admit that we Englishmen are bound, as rulers of India, to give our Indian subjects a form of transliteration which shall, as far as possible, bring it into harmony with our own alphabet. This cannot be done with the vowels, but it is more possible



with the consonants, and Sir William Jones has wisely taken this into consideration in his application of *ch*, *j*, *th*, *sh*, etc.

It might, of course, be fairly urged by French Orientalists that, as their general pronunciation of the Latin vowel symbols was followed by Sir William Jones, he ought also to have respected the French use of *ch* (in words like *cheval*), and of *j* (in *je*, etc.).

German Orientalists, too, might have put in a plea for their own use of their own *ch* and *j* (in *ich*, *doch*, *ja*, etc.). And it is well known that it was for a long time the practice of German Orientalists to represent the English and Indian sounds of *ch*, *j*, and *sh* by combinations representing these sounds in a way suited to themselves, e.g. by *tseh*, *dseh*, and *sch*, while the French (e.g. Burnouf) represented the same sounds by *tch*, *dj*, and *ch*. Bopp, too, adopted the practice of placing the Greek symbol for the hard aspirate above an aspirated transliterated Sanskrit consonant, thus, *t'*, *d'*, for *th*, *dh*.

Then, in 1855, Lepsius of Berlin published the first English edition of his Standard Alphabet applicable to all languages. His scheme corresponded to that of Bopp. It must be borne in mind, however, that he afterwards (in 1863) published an important modification of his original method. Nevertheless his original method of transliterating the palatals has been followed by Böhtlingk and Roth in their great Sanskrit-German Dictionary, as well as by Böhtlingk in his own special Dictionary, and by Lassen in his great work called "Indische Alterthumskunde."

These scholars, however, follow the usual German method of employing *j* for our *y*, as well as the French *ç* to represent the palatal sibilant ञ *ś*. Moreover they differ from Lepsius in employing *sh* for the cerebral sibilant and adding *h* for the aspiration of the consonants (as in *kh* instead of *k'*).

Unhappily, the Editor of "The Sacred Books of the East," published at the Oxford University Press, has promulgated in that long series of works a scheme which he calls "a missionary alphabet," in which the transliteration of

the Nāgarī palatals conforms to the original method of Lepsius. Hence, in these generally important books, intended for the use of English-speaking Orientalists—including natives of India—throughout the civilized world, we have our common sounds of *ch* and *j* (equally common in Indian languages) represented by Italic *k* and *g*. The consequence is, that such names as Chandra-gupta, Sachchid-ānanda, are spelt *K*andra-gupta, *Sak*-kid-ānanda, while Jaina is *G*aina, and—the Italics being often omitted by printers in quotations from these works—a false pronunciation of important proper names is being everywhere propagated. Moreover, he marks the cerebral letters by italics (which are always slippery when single or isolated), instead of by dots underneath.

Clearly, then, very regrettable variations still exist in the present practice of Oriental scholars of different nationalities. Still, I think that these differences might be discussed in a spirit of mutual harmony and concession, with a view to the eventual attainment of nearly complete international uniformity in the transliteration, not only of Āryan, but of Semitic languages.

Whether it would be wise to enter upon the discussion of the possibility of such an eventuality in regard to Turanian languages having ideographic systems—such as the Chinese—I leave to be decided by others. I merely observe that the existence of about 45,000 distinct ideographic symbols (though not more than 8,000 are said to be used by the most highly educated writers) makes the uniform transliteration of Chinese—if possible at all—a question which seems likely to glow with incandescent heat.

As to Japan, I understand that a Japanese New Testament transliterated into Latin or Roman characters is already in existence.

I need scarcely add, that I leave wholly untouched the difficult question of deciding upon the best alphabet for *unwritten* languages such as the African.

I now give the scheme which I have adopted for the



transliteration of the Nāgarī alphabet, in the second edition of my Sanskrit-English Dictionary.

#### VOWELS.

अ *a*, आ *ā*; इ *i*, ई *ī*; उ, *u*; ऊ *ū*; ए *ṛi*, औ *ṛī*  
(इ *lri*, उ *lri*): ए, *e*; ऐ, *ai*; ओ, *o*; औ, *au*.

Anusvāra, *ṁ* or *m*; Visarga, *ḥ*.

#### CONSONANTS.

Gutturals, क *k*, ख *kh*; ग *g*, घ *gh*; ङ *ṅ*.  
Palatals, च *c*, छ *ch*; ज *j*, झ *jh*; ञ *ṇ*.  
Cerebrals, ट *t*, ठ *th*; ड *d*, ढ *dh*; न *n*.  
Dentals, त *t*, थ *th*; द *d*, ध *dh*; न *n*.  
Labials, प *p*, फ *ph*; ब *b*, भ *bh*; म *m*.  
Semivowels, य *y*, र *r*; ल *l*, व *v*.  
Sibilants, श *s*, ष *sh*, स *s*.  
Aspirate, ह *h*.

Compounds, क्ष *ksh*, and about 500 others transliterated on the same principle.

The following, then, are a few of the points which it seems to me desirable to discuss, and in respect of which some definite conclusions ought to be arrived at—assuming of course that the desirability of employing *c*, *j* and *y* as equivalents for the Indian palatal letters is already generally admitted.

1. Whether the saddle-back-shaped circumflex (^), or the horizontal mark (—), or the acute accentual mark ('), should be employed for long vowels? In my Dictionary we keep the first to denote the blending of vowels by Sandhi, and prefer the second for ordinary long vowels, as enabling us to use accents.

2. Whether the Sanskrit vowel sound *ṛi* should be expressed by *r* (as some German scholars hold) or by *ṛi*?

3. Whether *e* alone or *e* with some diacritical mark (such as *ĕ*), should stand for the Nāgarī च, and for our sound of *ch* in *church*?

4. Whether the guttural nasal ॠ should be represented by *n*?

5. Whether *ś*, or *ṣ*, or *ṣ*, or the French *ç* should stand for the Nāgarī palatal sibilant ॡ? (Note that the use of *ç* is common in Germany and America, and that Professor Cowell of Cambridge, Professor Weber of Berlin, and Professor Whitney of America support it). My own objection to *ç* is, that printers (especially in India) sometimes leave out the cedilla. For example I have met with *Vicva* and *Calya* for Viçva and Çalya, which leads to such words being pronounced Vikva and Kalya.

6. Whether a simple symbol, such as *ṣ* rather than *śh*, should stand for the cerebral sibilant ॢ?

7. Whether *x* should be adopted (as it has been by Lassen, John Muir and others) for the common compound *kṣh*?

8. Whether some formal protest might not be made against the Bengālī system of transliterating the inherent short *ā* by the symbol *o* (e.g. Brahmo-Somaj for Brāhma-Samāj), and to the Burmese system of transliterating *s* by *th*, etc.—practices which result from mixing up the question of scientific transliteration with that of mere local varieties of pronunciation.

9. Whether, at least, some authoritative transliteration of common names, both Āryan and Semitic, could not be drawn up and recommended to be adopted by those who write books on Oriental subjects for general readers?

10. Whether in certain of the commonest names (especially of places) scientific accuracy should not be sacrificed to time-honoured usage (as in the name "Benares," etc.)?

M. MONIER-WILLIAMS.



## THE STUDY AND TRANSLITERATION OF HEBREW.

I HAVE been asked to contribute a short paper to the Semitic Section of the Congress; but I fear it is out of my power to add much to the interest of the discussions. I would wish to urge the importance of real sound and practical study of the Semitic languages, for I am persuaded that the tendency of the present day, in scholarship no less than in theology, is to theorize and to seek after novelty in speculation, rather than to secure a firmer grasp upon the facts of language and the treasures of literature. In Hebrew the very paucity of the Biblical standards has given scope to the desire for speculation, while the records and monuments themselves have been treated with a degree of liberty and even violence which would not be tolerated or be possible in classical fields. When scholars consider themselves at liberty to dismember the received literature at will, and to assign the most arbitrary dates to various portions of the same book, one is surely warned to consider whether it is impossible that deferential study of the documents as we have them and have received them may be expected to yield more certain and satisfactory results. And it is an indisputable fact, that a knowledge of any language which can vary to the extent of eight centuries in the date assigned to the same documents must for ever forego the claim to be regarded as fixed and certain. At all events we may safely predict that its conclusions will not be final. Sound and honest investigation of the facts, with painstaking induction based upon them, is the only safe and trustworthy course likely to lead to enlargement of knowledge or to a correct understanding of the received phenomena.

There is, however, one point in which I think it may be possible to submit something that may be worth the attention of members of the Congress, and that is, the best method of

expressing Hebrew in English letters. Some of our best modern Sanskritists have altogether abandoned the Devanagari alphabet, perfect as that method of writing must be regarded in comparison with the Hebrew ; and if this is permissible in the case of Sanskrit, there is no reason why it should be proscribed in Hebrew. I am not an advocate for the general abandonment of the Hebrew alphabet, or for the printing of the Hebrew Scriptures in Roman type ; but I think all scholars must have felt the want of a uniform method of writing Hebrew in English characters, as occasion may have demanded. And to the attainment of this end it seems that the chief desideratum must be the selection of a method which would be most easy for the printer and most readily recognisable for the reader. And the method I would suggest as most serviceable to this end would be the combination of Roman and Italic type when requisite. This would at once serve to distinguish at sight, in the great majority of cases, Hebrew and English words, even when occurring in juxtaposition. It is surprising how readily the Roman alphabet would thus lend itself to the requirements of the Hebrew language. The Hebrew alphabet may be reckoned as containing twenty-five letters, of these not more than seven are incapable of being expressed accurately by the Roman or English alphabet without modification. And these are the letters : Aleph, Hheth, Ain, Zade, Koph, Shin, and Taw. Every other letter is accurately represented by the ordinary letters of our alphabet. What then is to be done with these seven letters ? Aleph and Ain are the only two which have no equivalent. Aleph I propose to represent by a comma or soft breathing, and Ain I would express by an italic *g*, thus suggesting its supposed approximation in sound to *ga* or *ng*. While Hheth is at once distinguishable from He by making the *h* italic, Zade from Zayin by writing for it Italic *z*, Koph is readily distinguished from Caph by writing Italic *k*, Sin from Sameh by Italic *s*, and Taw from Teth by Italic *t*, while Taw, when aspirate, would naturally be represented



by *th*. This is sufficient for the consonants. The five vowels, when short, would be expressed by *a*, *e*, *i*, *o*, *u*, and when long by the same letters Italic; thus, Pathach would be *a*; Kametz, *a*; Segol, *e*; and Zere *e*, and the like. Sheva would be *ē* with the short mark over it, and the compounds of Sheva would be *ā* and *ō*, except Khateph Segol, which we should be obliged to express by *ē* shortened and italicized. The Dagesh forte would naturally require the consonant to be doubled, while Dagesh lene in the case of *b*, *p*, *t*, would make the letter *v*, *f*, *th*. In the case of Gimel, Daleth, and Kaf, the soft Dagesh would be expressed by a dot under the letter, while the hard Dagesh, as in the other cases, would double the letter. This method, which is the simplest that has been devised, has the merit of being able to express accurately every Hebrew word; while its use of those forms only which are already employed by every printer serves to recommend it as needing only a slight modification of our ordinary alphabet to make it the exact equivalent of the somewhat cumbrous though defective Hebrew alphabet.

STANLEY LEATHES.

## THE ENCOURAGEMENT OF ORIENTAL RESEARCH AT THE UNIVERSITIES.

THE Oriental Congress now assembled has been convened not only for receiving Papers and Reports on various subjects of Oriental research, and listening to Summaries of the results achieved in that wide field of investigation, but also with the distinct object of stimulating the prosecution of studies in the languages, literature, and Sacred Books of the East.

I have therefore been requested to lay before the Congress suggestions on the Promotion of Oriental studies in the Universities of Great Britain and Ireland. I accede to the request in the hope that the ventilation of the question in the Congress may perhaps attract attention to the subject, and may ultimately lead to some practical improvement.

Although Great Britain possesses an Eastern Empire of enormous extent, little has been done to encourage the study of Oriental languages and literature in her home Universities. The British Government has done much towards the encouragement of such studies in India; and much has been effected by the efforts of the Royal Asiatic Society and other kindred Societies, as well as by the Indian and Oriental Institutes in London, Oxford, and elsewhere. But the Universities, which ought to take the lead in promoting all kinds of learning, have given comparatively little attention to Oriental studies.

Considerable efforts have indeed been made in recent years to remedy this state of things. An interesting paper might be written on what has been already done to encourage the prosecution of such studies among the students of the various Universities. I do not propose here to enter upon such a survey, but rather to point out how Oriental studies may be further stimulated and original research encouraged, without any material alteration of the system of University teaching adopted in these islands.

The foundation of scholarships and prizes for the en-



couragement of learning in the Universities is by no means to be despised. More satisfactory results might however be attained in another way. The multiplication of honours and prizes at the Universities has in many cases tended to deteriorize University students. Honours are frequently obtained by men who have no real interest in the special subject of study, and no intention of following it up. Clever students not unfrequently take up special subjects solely with the object of obtaining monetary rewards or University position, too often bestowed mainly as the result of some successful competitive examination. When their object has been attained, such men too often cast their books to the moles and to the bats. If the University lists of successful prizemen were carefully examined, it would be found that only a small percentage of students prosecute in after life the studies for which they attained University distinction.

If, therefore, the encouragement of research in Oriental literature is to be seriously promoted in connection with the Universities, some other plan must be adopted than the foundation of well-endowed University scholarships or fellowships. All such honours are bestowed upon comparatively junior students. The Universities offer to advanced scholars but little encouragement in the prosecution of Oriental researches. The Professorships and Lectureships which exist in that department are but few. The prosecution of Oriental studies requires, generally speaking, no little expenditure of toil and money, while such studies do not repay, financially or otherwise, those who devote themselves to them.

Generous benefactors have, no doubt, liberally endowed a few Chairs of Oriental Languages at Oxford, Cambridge, and Edinburgh. It would be Utopian, however, to expect to see the Universities of our country provided by such means with anything like the required number of well-endowed Chairs in this branch of study. Hence one may be excused for suggesting a scheme whereby at least some increased encouragement may be afforded to Oriental research.

What I suggest is, the adoption of a modification of the Continental system of Professors Extraordinary. The German University system is wholly different from that of our Universities, and it would perhaps be impossible to incorporate their system of Docents and Professors Extraordinary into the arrangements adopted in our country. With us, as a rule, the University Professors monopolize, more or less, the teaching in their special departments, so far as such teaching is recognised by the University. In the Continental Universities, Professors Extraordinary are in many cases rivals to the ordinary Professors. The latter system possesses certain important advantages of its own. But it would be easy to prevent all interference with the status, privileges, and emoluments of the ordinary University Professors, and yet obtain very substantial advantages from the creation of Professorships Extraordinary of a somewhat restricted kind.

Let, for instance, two or more Professorships Extraordinary of Oriental Languages in each University be founded on the following plan :—The Professors to receive small salaries, of £100 a year or even less, and to hold office for five or seven years, being ineligible for re-election. No persons save those who had already given proof of their interest in Oriental studies by the publication of some one work of merit should be admissible for election. As it would be practically impossible to create even such Professorships in all departments of Oriental literature, the arrangement might be made that the Professors on election should be permitted to select for themselves the special subject to which they would devote their attention, and then be designated Professors Extraordinary in that special subject. In order to make such appointments encouragements to scholars resident throughout the country, these Professors might be exempted from the obligation of residence or of teaching at the University to which they were attached, although they should be granted facilities for so doing if disposed to take that course. They should, however, be required to carry on researches in the line selected at appointment.



and to deliver two or three public prelections every year before the University, or at least at some centre approved of by the University authorities. The arrangement should be made that the Professors should publish their prelections (or in lieu thereof some other work of research in their department) every three years ; half the amount of the stipulated salary being paid every six months, and the remainder on the publication of the required volume.

The advantages of such a plan are obvious. It would provide encouragement to scholars engaged in Oriental research in various parts of the United Kingdom. The Professors would be brought into connection with the Universities, while their public prelections at University centres would awaken the interest of University students in such studies.

The religious denominations in our country ought to exhibit more interest in Oriental studies. Missionary Societies ought especially to be alive to the importance of everything connected with the study of the Oriental languages and literature. Missionaries have in the past done much to promote Oriental researches, and might easily be induced to do more. At home, the Missionary Societies, while engaged in the prosecution of their own objects, might in no small degree encourage scientific research in this department of learning. It would be of the greatest benefit to the Societies themselves, if they would, even occasionally, attach missionaries of known ability as Professors Extraordinary to the Universities. Missionaries of linguistic acquirements could not be better employed, when compelled to remain at home for periods of several years in succession.

The study of the Eastern languages and creeds possesses peculiar interest for theologians of all denominations ; and the comparative study of religion and ethics is now coming into prominence. In the light of such investigations, no language spoken by man, and no religion, however degraded it may be, is devoid of interest. Such studies ought not to be monopolized by Agnostics.

The study of the Sacred Books of the East is becoming



of very great importance, even to the Biblical student. The study of the Koran in the light of the Arabic commentators would of itself cast interesting side-lights on not a few Biblical questions. Even the methods of exegesis adopted by Mussulman theologians and lawyers present in themselves interesting subjects of investigation.

It is unnecessary to remark that the study of Semitic languages and literature is of surpassing interest to all theologians, owing to the fact that the oldest Sacred Records have been composed in Semitic.

The extent of the field of research in which the student of the Old Testament is interested is now enormous. But the study of Hebrew, not to speak of the other cognate languages or dialects, a knowledge of which is required for higher research, is, even in the Universities, almost in a rudimentary condition. In most of our Universities, a single Chair of Hebrew is regarded as sufficient to meet all the requirements of the students. In some cases a few lecture-ships in the same language are superadded; the latter posts being generally occupied by men who impart only the most elementary instruction. But additional posts in our Universities are needed to stimulate the higher study of Hebrew, and might be profitably filled by scholars carrying on investigations in the numerous subjects connected with such studies. The cognate languages and literatures open also an important field of research. The study of Assyriology and of Egyptology ought to find a place among University studies. In this particular, Oxford has set a good example by the endowment of the Chair of Assyriology, so worthily filled at present by Professor Sayce.

If the Christian Churches were only duly awake to the importance of the present crisis in theological investigation, new Professorships in these and other subjects would at once be founded in all the Universities. The endowment of such Chairs would do more for the real interests of religion than many other objects on which money is now lavishly expended.

It should not be altogether forgotten, that, from time to



time, cases occur in which scholars of the highest eminence are deficient in the art of teaching, or of inspiring enthusiasm into their pupils. Hence there should be more than one Professor in a University able to instruct the students; and hence, also, it is a matter of considerable importance that the students in our Universities should possess that *Lernfreiheit*, or liberty of selecting their subjects of learning and teachers, which characterizes the Universities of Germany.

If the scheme thus imperfectly sketched were adopted, men of all creeds would find profitable employment. Jewish scholars, filled with enthusiastic love for Talmudic or Rabbinic researches, would be usefully attached to Christian Universities, where their very presence would tend to check the onesidedness of Biblical study. The true ideal of the University is, not that of a high school for boys or young men, but a centre of all kinds of learning, where even men of maturer age might find the means to carry on researches of all kinds. Hence, though fully persuaded of the truth of my own theological views, I would rejoice to see Biblical studies prosecuted by men of different religious opinions. All those who believe in the Divine inspiration of the Books of the Old Testament ought to rejoice to see such studies pursued from every point of view. We may confidently expect that the final result of all such investigations will tend to the higher appreciation of the Sacred Records of the past.

Hence from the platform of this Congress I venture earnestly to remind the Christian Churches of their responsibility, and to press upon them the necessity of seeing that candidates for the sacred ministry are duly trained in the knowledge of the languages of the Old Testament. This object can be most readily attained by the appointment of Professorships Extraordinary attached to the Universities of our land.

CHARLES H. H. WRIGHT, D.D., PH.D.,

Bampton Lecturer (1878), University of Oxford,

Examiner in Hebrew and New Testament Greek, University of London.

## CORRESPONDENCE.

SPRINGBANK, INNERLEITHEN, PEEBLES-SHIRE,

*August 31, 1891.*

THE following is an extract from a letter by Prof. D. L. Adams to Dr. Leitner, the Organizing Secretary of the recent Oriental Congress, with regard to Oriental Studies at the Scotch Universities.

" . . . I am very grateful for the action taken by Section *b* (1) in regard to the omission of Semitic Languages from the M.A. Honours Courses in the Draft Ordinance of the Scottish Universities Commissioners. I shall be very glad, indeed, should the Congress send a strong remonstrance to the Commissioners on the matter.

As they have rightly included Semitic Languages among the optional subjects for the Ordinary Degree (M.A.), it seems logically to follow that these languages should also be included among the Honours subjects, as is the case at other Universities, such as Cambridge (where there is a Semitic Tripos), London, and the Royal University of Ireland.

To omit Oriental Languages from the Honours Courses, as is done by the Commissioners in their Draft Ordinance, is to put these languages on a lower footing than that of other subjects not more important for general culture; is, in short, to discourage the study of these languages, seeing that the student can get no Academic Stamp or recognition of any kind in respect of his proficiency in them. This has been found to be a great hardship under our existing system. I have had several excellent students of Semitic Languages,—my own Assistant is an instance,—who have left the University *without taking a degree at all*, because they had not the aptitude or inclination,—or perhaps could not spare the necessary time or money,—for the study of those subjects for which alone our Degrees are given.

We have in Edinburgh a Doctorate in Semitic Languages



(I enclose a slip containing the regulations); but Candidates for this Degree must first have taken M.A.; and unfortunately, as matters stand, no amount of Oriental knowledge will help in the very slightest to take M.A. I don't know whether the Commissioners will continue this Doctorate or not. If they abolish it, Oriental Studies will be in a far worse plight than ever. If they continue it,—as I hope they will,—then M.A. *with Honours in Semitic Languages* would be a natural stage towards the Doctorate.

To handicap Oriental Studies, which are daily rising in importance, would be a blunder on the part of any University, and doubly so on the part of a *British* University, considering our intimate relations with Orientals, and the many millions of them who are among our fellow-subjects.

I hope, therefore, that the Congress will give no uncertain sound on the matter; and I think I can trust to you for that.

There is another matter I may mention. Prior to 1853, *all* Professors in the Scottish Universities had to subscribe the Westminster Confession and be Members of the National Church. This is still the case with the Professors of Divinity, Ecclesiastical History, and Biblical Criticism, who must be *Clergymen* of the National Church, and with the Professor of Oriental Languages, who must be a Member (not necessarily a Clergyman) of the National Church. With regard to the other Chairs in the Universities, there is now no ecclesiastical or doctrinal restriction whatever. The Commissioners have been taking evidence with regard to the removal of "tests" (so called) from the four Chairs I have mentioned, and have to present a Special Report on the subject to Parliament. I am very strongly of opinion—and have expressed it—that *at least* the Chair of Oriental Languages (a *purely linguistic* Chair, where denominational or sectarian teaching is simply an impossibility) should—in the interests of scholarship—be open to men of any religious persuasion, like the other linguistic and scientific Chairs. Though in the Theological Faculty, the

Professor has nothing to do with, and is not supposed to know anything about, Theology. In Edinburgh, the Chair was originally and for a very long time in the Arts Faculty; and was not very long ago put along with the Theological Chairs *by the Senatus*, merely for the sake of convenience.

If the Congress take the same view that I hold in regard to the removal of doctrinal and ecclesiastical restrictions from the Chairs of Oriental Languages, it would be well if they said so to the Commissioners, who will welcome any expression of opinion on the subject.

I may mention that the most eminent Clergymen (including Professors) have advocated the removal of "tests" from ALL the Chairs—I mean Clergymen of the National Church; for, of course, that is the prevailing view among the other religious bodies.

I enclose some papers which may interest you and perhaps some of the Members of the Congress.

1. Draft Ordinance (part of) of the Commissioners.
2. The Regulations for Graduation in Arts with Honours, drawn up after much consideration by the Senatus of Edinburgh University, and sent by them to the Universities Commission—including proposed Scheme for Honours in Semitic Languages. (This last merely a general outline.)
3. Pamphlet containing programme of the work of my Classes next Session. This work varies from year to year.

The same pamphlet contains the Regulations for B.D., and the subjects of Examination in Hebrew for that Degree, which last also vary from year to year.

4. Print containing the Regulations and the subjects of Examination for the Doctorate in Semitic Philology.

Believe me, yours very truly,

D. L. ADAMS."

The Congress has, in principle, accepted all the recommendations of Professor Adams, after their careful consideration in the Sections concerned, and their approval by the Fifth General Meeting of Signatory Members.

G. W. LEITNER.



PROPOSED SCHEME IN SEMITIC STUDIES, FOR THE  
HONOURS IN ARTS COURSE.

The Candidate to attend a full course in Latin or in Greek, and to pass the examination in one of these languages on the Standard of the Ordinary Degree.

To attend at least three Semitic Classes, viz., a Class of Hebrew, a Class of Aramaic (or Syriac), and a class of Arabic, of which *two at least* are Advanced Classes; and otherwise in regard to Class attendance to conform to the General Regulations for Graduation in Arts with Honours.

The Examination to include :—

1. HEBREW.—Hebrew Composition, and Critical Reading of prescribed Books of the Old Testament. (*Two papers.*)
2. ARAMAIC.—Translation into Syriac, Reading of the Aramaic parts of the Old Testament, and Translation of prescribed portions from Syriac Prose and Poetical Writers. (*Two papers.*)
3. ARABIC.—Translation into Arabic; Translation of prescribed Sûras of the Kor'ân and of Selections from Arabic Authors. (*Two papers.*)
4. SEMITIC LITERATURE AND PHILOLOGY. (*One paper.*)

In addition to Grammatical, Critical, and Philological questions contained in the first *six* papers, a special paper to be set on Semitic Literature and the History and Comparative Philology of the Semitic Languages.

5. SEMITIC HISTORY. (*One paper.*)

The Candidate to select, and at least six months before the date of the Examination to intimate, some definite portion, period, or department of Semitic History in which he proposes to be examined.

One of the following might be taken up :—

- (a) The History (as derived from the Monuments) of Ancient Babylonia and Assyria till the Capture of Babylon by Cyrus.
- (b) The History of Israel till the Captivity.
- (c) The History of the Phœnicians and Carthaginians.
- (d) The History of Chaldean, Assyrian, and Phœnician Art.
- (e) The History of Palestine and Syria under the Persians, Greeks, and Romans, including the History of the Jews from their Return from Exile to the Christian Era.
- (f) The History in outline—or during some definite period in detail—of the Christian Church in Palestine, Syria, and Mesopotamia.
- (g) The Rise of Muhammadanism, the Life of the Prophet, and the Muhammadan Conquests under the Earlier Caliphs.
- (h) The Period of the Crusades, with that of the Mameluke Sultans of Egypt.
- (i) The Moorish Rule in Spain.
- (j) The History of Philosophy and of the Arts and Sciences among the Syrians and Arabs prior to the Renaissance in Europe.
- (k) The Rise of the Ottoman Empire, and the History of the Semitic Peoples under Turkish rule.

A Scheme on similar lines, *mutatis mutandis*, can be framed for the Aryan Languages.

The requisite *Linguistic* instruction for the above Course of Study might continue to be given—as the same instruction is given at present—by the Professor with the help of a properly qualified Assistant; but the salary at present allowed to the Assistant would require to be largely increased.

Further aid might be secured by assigning Tutorial or other duties to the Vans Dunlop Scholar in Semitic Languages, as a condition of the tenure of his Scholarship, giving him at the same time some remuneration for his work.

As regards the *Historical* knowledge required from Candidates for this Degree, this knowledge might be largely left—as is the case with many of the subjects prescribed for our Degrees now—to be acquired by the reading and research of the students themselves, the guidance of the Professor and his Assistant being, of course, always available.

It would be necessary from time to time to appoint an Examiner or Examiners to act along with the Professor in conducting the Examinations.

As the standard aimed at in this Honours Degree is a *high* one (implying a working knowledge of Latin and Greek as well as Semitic acquirements), in order that this standard may reasonably be attained at the end of an Undergraduate course of three or four years, during which other subjects will necessarily demand attention, it is important that a Semitic Language (say Elementary Hebrew) should be admitted as one of the *Optional Subjects* in the PRELIMINARY EXAMINATION IN ARTS.

D. L. ADAMS.

The subjects of examination for the degree of Bachelor of Divinity are as follows:—

#### DEPARTMENT. L

##### I. *Hebrew*—

- (1) Questions in Grammar.
- (2) Translation into Hebrew Prose.
- (3) Book of Judges.\*
- (4) Psalm cix. to cxxiv. inclusive.\*
- (5) Joel and Amos.\*

Some critical knowledge of the text of the books prescribed is required.

#### COURSES IN THE FACULTY OF DIVINITY.

##### HEBREW AND ORIENTAL LANGUAGES.

PROFESSOR ADAMS.

A.—HEBREW.

*Junior Class*—1 & 2.

\* Grammar and Exercises (Davidson's Hebrew Grammar). Translations into Hebrew Prose.

Reading and Explanation of easy Prose and Poetical Passages in the Old Testament. During Session 1891-92 a portion of the Book of Genesis and selected Psalms will be read.†

Oral and Written Examinations.

In connection with this Class there is a *Tutorial Class*, conducted by the Class-Assistant, which meets at an hour found most convenient for the Students, on three days weekly during the Session, and which members of the Ordinary Class may attend without additional fee.

There is also a *Preparatory Class in Elementary Hebrew*, which meets during the SUMMER Session, and for which the fee is £1 11s. 6d.

\* The books prescribed vary from year to year.

† The extracts read vary from year to year.



*Senior Class—2 to 3.*

Grammar (Davidson or Gesenius). Müllet's Hebrew Syntax. Hebrew Prose Composition.

Reading and Explanation of portions of the Historical, Poetical, and Prophetic Books of the Old Testament. During Session 1891-92: Psalms cxx. to cxxiv. inclusive, and the Books of Judges, Joel, and Amos will be read critically.\*

Discussion of *Critical and Historical Questions* regarding the Text, Date, Authorship, and Contents of the Books read.

Occasional Lectures on the Hebrew Language and Literature may be given.

Oral and Written Examinations.

## B.—ARABIC AND ARAMAIC.

This Class meets at eleven o'clock on Mondays, Wednesdays, and Fridays.

The work consists of—

Instruction in Arabic and Syriac Grammar; Readings from Arabic and Syriac Authors; Easy Translations into Arabic and Syriac; Oral and Written Exercises and Examinations.†

*It is intended that SYRIAC should form the subject of study in this Class during Session 1891-92. A separate Class may also be formed for ARABIC, should a sufficient number of students present themselves.*

*Books recommended:*—Socin's Arabic Grammar; Wright's or Forbes's Arabic Grammar; Flügel's Edition of the Kor'ān; Nestle's Syriac Grammar, or Nöldeke's Syrische Grammatik; Turpie's Chaldee Manual; Röhliger's Chrestomathia Syriaca; Syriac New Testament, with Gutlin's Lexicon Syriacum (Bagster & Sons).

For the Regulations of the Jeffery Scholarship in Hebrew and Oriental Languages,—value about £80,—see in CALENDAR under "SCHOLARSHIPS IN DIVINITY."

For the Regulations of the Vane Dunlop Scholarship in Hebrew and Oriental (Semitic) Languages,—value about £100 annually for three years,—see in CALENDAR under "SCHOLARSHIPS IN ARTS" and "SCHOLARSHIPS IN DIVINITY."

*The Vane Dunlop and Jeffery Scholarships will both be competed for at the close of Session 1892-93.*

## DOCTOR OF SCIENCE IN PHILOLOGY.

4. The Candidate must send to the Dean of the Faculty of Arts, at least one month before proceeding to Examination, a Thesis, giving evidence of original research, on some subject in Philology or Archaeology, approved six months before the examination by the Science Degrees Committee. Mere compilations will not be accepted. The Candidate can be admitted to examination only after this Thesis has been found satisfactory by the Examiners.

5. The Candidate may then offer himself for Examination in any one of the following branches:—

(2) *Semitic Languages.*

The following are the subjects of Examination for the Degree in this Department:—

- (a) Hebrew.—The Books of Samuel, Kings, Psalms, Amos, Micah, and Zechariah to be known critically. Hebrew composition.
- (b) Aramaic.—The Aramaic portions of the Old Testament. The Chrestomathy in Nestle's Syriac Grammar. The Biblical Extracts and the Selections from the Chronicle of Bar-Hebraeus and from Ephraem's Hymns in Röhliger's Chrestomathia Syriaca. The First Gospel and the Book of Acts (Peshitā Version). The Fourth Gospel (Philoxenian Version). Translation into Syriac.
- (c) Arabic.—The Kor'ān, Sūras I.-vi., x.-xv., xvii.-xxi., xxv., xxxvi., and lxxvii.-lxxx., with Sale's Preliminary Discourse. Reading of easy Arabic Prose. Translation into Arabic.

\* The books read vary from year to year.

† The instruction in Syriac and Arabic varies according to the stage of advancement of the Students.

In accordance with the preceding correspondence and the Resolutions of the Sectional and General Meetings, the following letter has been addressed to the Commissioners for the Scottish Universities on behalf of the Statutory Ninth International Congress of Orientalists :—

“TO R. FITZROY BELL, Esq.,

“Secretary to the Scottish Universities Commission,  
18, Duke Street, Edinburgh,

“Sir,—I have the honour of making through you the following communication to the Commissioners for the Scottish Universities :—

“At the second General Meeting of the Ninth International Congress of Orientalists, held in London on the 2nd September, 1891, it was unanimously resolved, on the initiative of the Semitic Section, that a remonstrance or objection should be made in the name of the Congress, representing thirty-seven countries, to the Commissioners for the Scottish Universities against the exclusion in their Draft-Ordinance of Oriental Languages from the Honours in Arts Course.

The retention of these languages in the ordinary Arts Course may secure them some students ; but their exclusion from the Honours Course will certainly prevent their being taken up seriously by the best men. Thus the intrinsic value and utility of Oriental studies will, under the present Draft-Ordinance, have opposed to their cultivation the heavy drawback of their being absolutely useless for passing with honours ; and these languages will, in consequence, not have for the best men that attraction which they really possess, and which, if given only fair play they certainly would exercise. This exclusion, therefore, if carried into effect, must exercise a most active and prejudicial influence upon the cultivation of Oriental studies.

“The Ninth International Congress of Orientalists, therefore, put on record at that meeting, and desired to have forwarded to your Commissioners its unanimous vote :  
‘That the Exclusion of Oriental Languages from the



Honours in Arts Course, in the Draft-Ordinance of the Commissioners for the Scottish Universities, will most injuriously affect, 1st, the study of the Oriental Languages so excluded, and 2nd, the study of Comparative Philology with which they are so inseparably and intimately connected.'

"I have, in consequence, the honour to request that you will be good enough to communicate to your Commissioners this vote and Resolution of the Ninth International Congress of Orientalists, with the hope, also expressed by the Congress, that your Commissioners will, on reconsideration, so alter their present Draft-Ordinance as to include Oriental Languages among the subjects in which the degree of Master of Arts may be taken with Honours, or so as to add Oriental Languages to the subjects.

It was moreover suggested, discussed, and passed, at that meeting, that the object aimed at by the Congress could be secured by the addition to the five groups now specified in the said Draft-Ordinance of *two* other groups, the one comprising the Semitic and the other the Aryan Languages, Literature, and History. A detailed scheme for the first of these proposed groups I have the honour to enclose for submission to your Commissioners as a model of what the Congress intended (Appendix). As this standard is high, it would be exceedingly desirable that an Oriental Language (say Elementary Hebrew) be admitted as one of the *optional* subjects in the *Preliminary Examination in Arts*, in order that the requisite proficiency may be reasonably ensured by the end of the Undergraduate's Course, in which other subjects will also engage attention.

"I have the honour to be, sir, etc.,

"G. W. LEITNER,

"Secretary-General of the Ninth  
International Congress of Orientalists.'

## PREHISTORIC REMAINS AT BELLARY.

Mr. R. SEWELL, M.C.S., a Member of the Congress, and of the Council of the Royal Asiatic Society, writes as follows on the subject of the first prehistoric Dravidian discovery :—

"The Bellary district abounds in prehistoric remains, being rich in burying-places with rude stone circles, and dolmens, wherein have been found well-preserved pottery and other remains : so-called 'cinder-mounds,' consisting of a material believed to be tufa, but of which the use has never yet been discovered ; with a great quantity of celts, mealing stones, scrapers, etc., mostly neolithic. Four miles east of Bellary is a village called Kapgal, lying underneath a rocky hill, of which the visible surface in many places consists of nothing but a mass of large boulders piled one on top of another. The eastern end of this had long been known as a fine quarry for celts and other prehistoric remains, while close by in the plains are the remains of a very early settlement with stone-circles, and two very curious tufa-mounds. Not long since I visited the place with Mr. Fawcett, and, scrambling amongst the upper rocks, where probably few Europeans have set foot, we found a very large quantity of ancient drawings on the surface of the boulders, consisting of men and animals and other devices. Afterwards questioned, the villagers said they had been made by the gods, or rather a god. They are evidently of extreme antiquity for various reasons. In one or two instances the men's figures have apparently head-dresses of long feathers, implying the existence of barbaric customs unknown in the locality at present. The oxen represented are different from the breed now known. Some of the drawings are very life-like and skilful. I say drawings, but they are really chippings, the figures being cut on the surface of the dark rock by a succession of blows from some hard substance. Mr. Fawcett intends to prepare a Paper, illustrated by drawings and photographs, on this very interesting subject—Dravidian prehistorics in this locality, with special reference to Kapgal—and I think that his Paper would be found one of great interest, if you would admit it. The study of the Indian stone age is yet in its infancy, and it deserves all the encouragement that such a distinguished Meeting as the Oriental Congress could give it."

## DWARF RACES AND DWARF WORSHIP.

We have received from Mr. R. G. HALIBURTON the proofs of a pamphlet containing his evidence in support of a Paper read before the Oriental Congress on the above subject. We have much pleasure in quoting from it a letter by the Right Hon. Sir J. Drummond Hay, who has been identified with Morocco as British representative for forty years, and who, along with other authorities, considers that the existence of dwarfs south of Mount Atlas is beyond all reasonable doubt.

"PURVES HALL, GREENLAW, N.B.,

"DEAR MR. HALIBURTON,—

"30th September, 1891.

"During my long residence in Morocco, upwards of half a century, I ought, as may be expected, to be well acquainted with that country and its inhabitants. Though I have travelled frequently in the interior where the



Moors and Arabs reside, I have never ventured to penetrate into the mountainous districts, inhabited by wild Berber races, except on the northern slopes of the Atlas. The Berbers of the South differ from the Northern people as much as Gipsies do from the English peasantry.

"They are an intelligent race, skilled as smiths, tinkers, well-sinkers, makers of leather, acrobats, jugglers, fortune-tellers, and professional seekers for buried treasure, and are in possession, as it has come to my knowledge sometimes, of documents and oral traditions about treasure hidden by their forefathers. You were the first to make the Berbers dwelling on the Southern slopes of the Atlas a special subject of study, when you commenced researches ten years ago, and since then you have, in a great measure, been alone in inquiries regarding their legends and beliefs, and have devoted, to my knowledge, much time in patient research, and have taken infinite pains, at some considerable expense, to obtain information as to this unknown field. With regard to the present controversy, raised regarding the existence of a dwarf race, I remember in 1888 you wrote to me, from Algeria, about your servant, a native of Soos, having stated that there was in Akka, the country adjoining the Soos district he came from, a race of dwarfs about four feet high, having a reddish complexion, and differing from that of the Moors, Arabs, Berbers, or negroes. On inquiries made by me regarding these dwarfs, I found a man from Dra, who described a similar race of dwarfs dwelling at or near Akka, a district adjoining Soos. It is also, as you are aware, a fact that there is a district called Akka near the Albert Nyanza, with a precisely similar race of dwarfs, a coincidence which we can hardly suppose to be a chance one. I had also a late opportunity of questioning a native of Dra on the subject of dwarfs, and he gave without hesitation, and as I am led to believe truthfully, the same account as my previous informant, whom he did not know I had examined; but he said that the Dra dwarfs are called the Little Harateen. He described them as being about four feet high, with a red complexion, and short woolly hair. He said, 'They are very active, and are more ancient than the larger Harateen, who are sprung from them, and resemble them in colour and ways, but are taller from intermarrying with other races. The small people are called "Baraka," or Oulad Mebrok, the Blessed Tribe, or Sons of the Blessed, and are supposed to bring good luck, so we do not like to talk about them.'

"It does not appear that the dwarfs are as numerous in North as in Equatorial Africa, but of their existence I have little doubt. *I have met individuals occasionally of this race, as described, before I knew of the interest which is at present attached to these people, and so had not taken an opportunity of conversing with them.*

"I regret to have seen articles and letters addressed to public journals calling in question the accuracy of the interesting account you gave at the Oriental Congress of the Dwarf Race in Morocco. I hope you will ere long publish for the benefit of the literary world the result of your researches regarding the history of the people dwelling on the southern slopes of the Atlas.

"I remain, yours very truly,

"J. H. DRUMMOND HAY."

Mr. Haliburton adds :

"I have received a letter from Mr. W. B. Harris, which shows that, *pro or con*, the subject of the dwarfs is likely to be cleared up before a year elapses. In it he says, "I am intensely interested in the dwarf question, and intend leaving for Morocco in November, when I shall make every possible inquiry about the subject, and I hope to meet with success. *Of the existence of dwarf tribes, I have absolutely no doubt.*"

"It turns out, that not much more than a hundred miles from the French frontier, at *Ouisda*, in the country of the Beni Znassen, and in the Ait Atta country, near the head waters of the river Did, there are towns or villages of these dwarfs, which could probably be reached by competent explorers, if reticent as to the object of their travels.

"My informants, who are from every important district from the Atlantic to Tafilelt, state that towns or hamlets of these dwarfs are to be found at or near the following places, viz. : in Akka, at or near Akairi, Akka-Igan, Guil, Itonayli, Tamzrat, and Tadakoust, and also in the mountains of Kafeez ; at Tazzawalt in Sus ; and also a few in Haha and Schedma ; in the Dra Valley, at or near Taurirt, Ait Tinker, Ait Souk, Ait Sheltar Tamanart, and Valley of Imini ; south-east of Dra, at or near Asa, Atoum-ribet, Tasker-Yekn-ishet, Bani-Youssi, and River Dora or Didoo, near Tinzone ; East of Demnat, at or near Ait Messat, Ait Messal, and Ait Bensid, in the Ait Atta country ; and at Ouisda, in the country of the Beni Znassen.

"It is very desirable that European residents at Fez, the city of Morocco, Mogador, and Saffi, should inquire from *new arrivals* from Southern Morocco, as to these dwarfs, for many of the Moors in the towns cannot be depended on in such matters ; and that attention should be specially drawn to the localities I have named, as this will render both the questions and the answers more definite."



## SUMMARY OF EVENTS.

INDIA.—A threatened famine has been averted at the last moment by a fall of rain barely sufficient to save the crops. In some places rain is still much needed; in other districts, as in Madras, famine already exists on a small scale; while in a few other places the heavy rainfall has caused loss of life and property, and destroyed or endangered roads and railways.

The peace of the country has not been disturbed during this quarter, though a threatened riot at Calcutta was with difficulty averted by the police. Our troops have housed themselves in the Black Mountain district; and it is to be hoped that the end has come of the chronic anarchy of that region. The official report states that the operations cost a total loss of 78 killed and 73 wounded on our side.

In Manipur the prisoners were tried by a special semi-military-demi-judicial tribunal. It was a foregone conclusion that all would be sentenced to death; and so they were. After careful consideration of the evidence and of the memorials submitted by their counsel, the Governor-General in Council confirmed the sentence of death on the Senaputti and Thangal General, and two others; but that on the Jubraj, Prince Angao Sena, Major Aiya Parel, and Colonel Samu Singh, was commuted to penal servitude for life, and on ten others to imprisonment during pleasure. These have been accordingly deported to the Andaman Islands, while the Senaputti and Thangal General were hanged at Manipur on the 13th of August, in the presence of a large but orderly crowd, composed principally of women. Other Manipuris, including the executioner and sentries and four priests, have been tried in the ordinary course by the Deputy Commissioner, and sentenced to various punishments. As to the future government of Manipur, the *Government Gazette* of the 22nd August, declared that the

rebellion and murders in Manipur had placed that country at the disposal of the Queen ; that it was impossible to admit that Manipur was independent ; that it was a subordinate and protected State, subject to the paramount Power, and had refused to obey a lawful order, but that the Queen foregoes the right of annexation, and will appoint a native chief. Here we will merely remark that this supposes the very two points at issue :—Was Manipur subordinate ? and was Mr. Quinton's action lawful ? Baron de Worms declared in Parliament that the Indian Government was not tied by precedent, ordinance, or statute, in trying the Manipur prisoners. The very need of such declarations *after the event* proves that the statements were at least open to doubt ; and we are glad the Government had the moderation to commute nearly all the sentences, and to decide in favour of placing a native chief on the *Gaddi*.

The person selected to fill the vacant throne of Manipur, is Chura Chand (a grandson of Maharajah Nur Sing) ; and the title is declared hereditary in the direct line, provided each occupier acknowledge British supremacy. The title of Maharajah is replaced by that of Rajah, with a salute of eleven guns ; an annual tribute is imposed, and various points are devised to make Manipur in future plainly a feudatory State. The new Rajah is only five years old ; and during his minority a British Resident will rule the State in his name.

Another *Gazette* deals in fulsome terms with the Manipur expedition, which had no enemy to overcome except the distances and inconveniences of the march. But it is significant that the report of the military inquiry into the blunders of the first invasion has not yet been made public. Mrs. Quinton receives a pension of £300 a year in addition to the usual £330 ; and Mr. Quinton's mother £100 a year, with remainder to her daughter ; Mrs. Grimwood gets only £140 a year, in addition to the usual pension of £330, with £1,000 for her special services during



the fight, besides some compensation for losses. Mrs. Melville, at first passed over, also receives a pension; and a monument, commemorating the massacre of Manipur, is to be erected on the spot.

The half-yearly reports of the Indian railways show a general state of increasing prosperity. A new line has been begun to the Nilgherri Hills on the 3<sup>rd</sup> August. The coal returns show an output of 2,750,000 tons, and a dividend of 10 per cent. The Indian Railways and Burma are now using Indian coal almost exclusively.

The Imperial Defence contingents for the Native States are announced to have reached a total of 16,500 men, consisting of 48½ squadrons of Cavalry, 1 battery of Artillery, 13 battalions of Infantry, 1 Camel and 3 Transport Corps, and 2 companies of Sappers. Cashmere, the Punjab, Rajputana, Kattiwar, Mysore, Rampur, and Gwalior have all furnished their quota.

Several interesting Annual Reports have been published. Vaccination has been made compulsory in four districts of Bengal and 138 municipalities in other districts, the initiative resting in the hands of the local authorities and municipalities. The foreign trade of India is reported in the last ten years to have increased four times as much as the population. The latest returns show 26½ millions of acres under wheat cultivation, shipping 16½ million tons for export. Prices in consequence were high; but Government declines to prohibit the export of grain, as opposed to principles of sound political economy.

The Bengal Government has begun a systematic anthropological survey; and Sir E. Buck and Dr. Thurston, of Madras, are preparing a complete collection of the economic products of India for the Imperial Institute in London.

The growing licence of some Indian newspapers led to an order for their restriction in our military cantonments in Native States, where hitherto they had run riot, as being there under the control neither of the Native States nor of our military officials. Newspapers are not, after the 1<sup>st</sup> of

August, to be published in such places without the permission, withdrawable at will, of the Political Agents. Early in August the *Bungobasi* was put on its trial for seditious language; but the jury disagreed, and were accordingly discharged, the case being kept on the register for re-trial. Before long, however, the culprits, in a petition to the Lieutenant-Governor, acknowledged their fault, and sued for pardon, which was, of course, granted, and the matter has ended. The mere prosecution, however, has caused the Indian Press to moderate its tone; and the better class of the Press-men have formed an association to guide and control their brethren to a more wholesome spirit of public criticism.

It is important to note that the Lieutenant-Governor of Bengal, in opening the new Town Hall of Calcutta, on the 11<sup>th</sup> of July, said that a wave of distrust and disloyalty was abroad, originating in the Age of Consent Bill; and he appealed to the good sense of the country to try to put this down, and to bring the long-continued agitation to an end. The Lieutenant-Governor of the N.W. Provinces found it necessary to speak in the same strain at Cawnpore a few days ago.

Attention has again been drawn to the fearful mortality among the Indian pilgrims to Mecca, attributed, in various degrees, to insanitation, pestilences, old age, hardships, starvation, and murders by organized bands in the Hedjaz. In the six years, ending 1890, out of 64,638 pilgrims, no less than 22,449 disappeared; and in 1889, 7,465 did not return, out of a total of 13,970. The well-known firm of Cook & Sons have offered to act as agents for the pilgrims; and it is desirable that some means should speedily be secured to enable Indian Muhammadans to discharge an important duty of their religion with a better chance than three to one of their safe return home.

After many years of rest, swarms of locusts have once more appeared in India, and done damage in several and far-separated districts. This would show that the system-



atic vigilance formerly displayed in destroying their eggs has for some time been relaxed; and it is to be hoped that renewed efforts will be made and continued to exterminate the pest.

While a Commission has been sitting at Calcutta to report on the "poor whites" difficulty, attention has been directed, chiefly by the *Madras Times* and the missionaries, to the far worse state of the much more numerous Pariahs, who, to the number of over four millions, live in a chronic state of abject poverty, little better than actual slavery. Till their condition is improved, there will always be a mass of humanity in the Madras districts ready to die off at the first touch of famine or scarcity.

The Indian Factories' Act, passed under the Czar-like pressure of the Home Government, does not seem to satisfy Lancashire; and while the Indian Government has already appointed a Commission to revise it, Mr. Holt Hallet and others are trying to raise another storm about it in England. Most of these agitators, actuated by jealousy of this growing Indian industry, which has already found a most favourable market in China, have not even the grace of good intentions, nor can they plead ignorance. The Indian Government has gone as far as it could to hamper India or the sake of Lancashire; and further interference will certainly result in well-merited ill-will and disaffection on the part of those concerned. A debate in Parliament, on the 5<sup>th</sup> of August, ended in Sir George Campbell standing up for the rights of India, and showing that further interference was not needed; and Mr. Maclean candidly acknowledged that the agitation was not for philanthropic motives but in the interest of the Lancashire operatives. With such a declaration it is well to talk of the possibility of Imperial Federation!

On the same day, an interesting debate took place on the extension of our railway system to Candahar. Theoretically such a railway is necessary; and when we were at Candahar, we should have stayed there and made it. But,

as Sir R. Temple said, it is quite a different thing to talk of going back now. The Amir, though friendly and in his own way progressive, will naturally object; nor will he make the railway himself; and no one else will, without guarantees, which under the circumstances are not forthcoming. We can only bide our time, and for the present rest content with our own lines ending, as is well said, "in a hole in the wall."

On the same last day of the session, in an almost empty house, Sir John Gorst gave out the Indian Budget, on the lines already announced by Sir David Barbour in India. The financial state of India is sound and its prosperity increasing; but we cannot find words sufficiently strong to condemn the apathy of Government in reserving so important a communication concerning the welfare of 285,000,000 of the Queen's subjects to the last day of the session, and a "beggary array" of empty benches.

In spite of a rather discreditable agitation among the Parsees of Bombay, Manokji Aslaji was acquitted by the jury of the charge of murder, in what is known as the Rajabai Tower-tragedy—the death by falling from it of two young Parsee women.

Fresh orders have been issued for the purchase in India, instead of Europe, of such stores as can be procured there; a factory for the manufacture of steel shells is being formed at Cossipore; and two manufactories for Magazine Rifle cartridges are being established at Dum-dum and Kirkee. A new College, for both Oriental and Occidental learning, has been opened by the Maharajah Holkar at Indore. Three sensational cases are in progress at Hyderabad. One concerns the purchase of a valuable diamond by the Nizam; another, the robbery from Nawab Askar Khan of jewels to the amount of Rs. 750,000; and the third, the investigation into embezzlement by officials of sums handled in the payment of the debts of the late Sir Salar Jung.

Sir Denis Fitzpatrick, now Resident at Hyderabad, has been nominated to succeed Sir James Lyall in March next, as Lieutenant-Governor of the Punjab.



We have to record with deep regret the deaths of General Sir Wm. Wyllie; of Col. Oliver St. John; of Miss Dr. Sewell; of Sir Henry Morland, Port Officer of Bombay; of R. N. Pogson, the Government Astronomer of Madras, who had served consecutively without a day's leave for 30 years; of Bishop Caldwell, of Madras; of one of India's most justly celebrated sons, the ripe scholar, Rajah Rajindra Lala Mitra, so well known for his literary works; and of that learned, retiring, and venerable Indian of the old school, Pundit Iswara Chandara Vidyasgara, in whom we know not which most to admire—his deep scholarship, his prudent zeal for reform, his unostentatious charity, his integrity of life, or his absolute love of retirement.

From BURMA we have the sad reports of too much rain in the lower, and too little in the upper part—of slight disturbances from dacoits—of sickness and want of provisions at the jade mines. A new route has however been discovered to these mines, which is both easier than the old one and is open all the year. The Burma Ruby Mines' Company reports that they are likely to begin yielding good profits, as the preliminary heavy expenses are over for plant and transport. There has been a reorganization of the police and of the recruiting system, from which much good is expected for the tranquillization of the country.

The threatened scarcity in Burma has culminated in a famine; and relief works have been begun, at an estimated outlay of Rs. 650,000, in the districts of Meiktila, Yemethin, Myingyan, Mandalay, Minba, Magwe, Sagaing, Pococo, Lower Chindwin, and Thayetmyo. Even Lower Burma is suffering from scarcity; but the Government are fully alive to their responsibilities, and are meeting them energetically.

A debate was raised in Parliament on the injustice of making SINGAPORE and similar places, useful for Imperial coaling and other purposes, pay heavily for their defence by British troops and ships; but though the injustice itself was patent, the Government adhered to its rulings of a yearly contribution from these colonies.

The Ex-Sultan of Perak, who since his conviction, in 1875, of complicity in the murder of the British Resident, Mr. Birch, had lived in exile at the Seychelles, has been allowed to reside in future at Singapore.

The king of SIAM, on the 18<sup>th</sup> of August, turned the first sod of a railway from Bangkok to Pankham; and another line is being projected between Bangkok and Korat.

CHINA.—The riots at Wu-hu against foreigners, which at the end of last quarter had injured much property but had led to no loss of life, unfortunately spread with great rapidity to other places. Riots, in some cases attended with loss of life, have occurred at Nankin, Chi-kiang, Ku-kiang, Yan-kao, Fu-Chin, Fu-kien, Hai-men, and Chung-niang. At Tang-yung a Catholic church was burnt down, which had stood untouched for over two hundred years. Even Shanghai was in a panic, for placards were posted up everywhere, inciting the people to acts of violence. It is supposed that these attacks on foreigners, especially missionaries, are incited by secret Societies, in order to embroil China with the foreign Powers, preparatory to an insurrection. The causes of discontent are said to be the reduction of the army and the imposition of new taxes. The movement is confined to the district of Yang-tze. The mandarins seemed powerless to cope with the rioters, and the Chinese war vessels afforded no protection. After the first surprise, German, English, and French gunboats arrived to prevent further evil, though complaints have been made that their orders were precise solely to receive refugees, and *not* to protect their dwellings and properties. The Emperor, at the instance of the diplomatic body, issued a proclamation, enjoining the maintenance of peace and order, and declaring that Christianity taught the duties of good citizenship, and consequently should not be interfered with. The decree, however, has remained a dead letter. A united demand has been made by the Ministers of England, France, and Germany for the suppression of secret Societies (an impossible task), for the opening up of



the disaffected Hu-nan territory, for compensation for damages and outrages, and for the punishment of the guilty. The last has in part been begun: already 4 rioters have been executed at Wu-hu, 21 sentenced to death at Wu-such, and 5 mandarins degraded.

The Yang-tze-kiang has risen in flood,—though, after the 12<sup>th</sup> of June, all danger is usually supposed to be past,—and has caused great injury to property, damage to the crops, and loss to life. A famine is feared in the valley.

The Siberian Railway continues its slow progress; and tenders for its eastern part have been asked from Canada.

The Amir of BOKHARA has obtained permission from the Czar to visit Russia in October; and, during his absence, the Russian troops are to maintain order in his dominions. Under these circumstances, the length of his absence is likely to be very uncertain. There is a project on foot to unite all the Khanates of Central Asia into a Federation, under Russian protection.

The *Pioneer* reported on the 20th of July, that a body of 500 Russians were starting to visit the Pamir, to explore the country and to establish Russian influence. Russia is also considering a plan for a railway from Dushak, a station on the Trans-Caspian line, to Saraks on the Afghan frontier, avowedly for both commercial and strategic purposes; and the establishment of a military depôt at Kueschk, a little to the north-east of Herat. The latest news is, that the Russians claim supremacy over the Little Pamir and Ali-chur Pamir, and have excluded English travellers from going there from Kashgar. A force of 200 Goorkhas occupied Gilgit, on which the Russians retired. They are also reported to be seeking a commercial entrance into Afghanistan, whence traders are said to have attended the Nijni Novgorod fair. There are rumours too of a Politico-commercial treaty in progress between Russia and Persia, to the exclusion of all other Powers.

PERSIA has been prominently before the public during the quarter, for the alleged abduction of an English girl

of sixteen, residing with her mother at So-uj-Bulak in Arabistan. The tale created a great sensation; but after much delay, caused by the defective system of administration and the triangular conflict between Turks, Persians and Kurds, the young lady declared before her mother and the British Consul, that she had not been abducted at all, that she had voluntarily become a Muhammadan, and had left her mother, and married of her own free will.

The rising in Yemen is not yet subdued; neither, on the other hand, has it become more serious. The Turkish Governor declared himself unable to act without reinforcements; and though these have been sent up in small numbers and at long intervals, he does not seem as yet to be in sufficient strength to overcome the rebellion.

Cholera is, as usual, reported from Mecca.

News from SYRIA of an unusual kind announces that a French company has begun a railway from Beyrut to Damascus; that an English company are arranging for another from Caiffa to Damascus, and a Belgian company for a steam tramway from Damascus to Houram. The Turkish Public Works Ministry are stated to be projecting a line from Tripoli into the interior, and a second English company a line from Alexandretta to Aleppo.

From Palestine we learn that the persecution of the Jews in Russia had led to a wholesale exodus to the Holy Land, for awhile as many as from 200 to 300 families arriving each week. The natural result was, that prices rose and diseases spread—especially typhus and scarlatina, the latter hitherto unknown in that country. The colonies already established by Baron Ed. Rothschild and the Israelitic Alliance were swamped by the new comers, whose most pressing wants they tried but were unable to meet. To remedy the evil, the Turkish Government, about the middle of July, put a stop to the immigration, only allowing those to land who were *bonâ fide* pilgrims.

AFRICA.—EGYPT.—A Paper was read on the 13th of July before the London Chamber of Commerce, and with it a



letter from Sir S. Baker, on the opening of the Soudan. The Chamber passed a resolution "that Her Majesty's Government should adopt and carry out such measures as are calculated to promote a good government, and to put an end to the present state of anarchy, under the guidance and control of British influence, which would facilitate the pacification of the Soudan by trade and commerce." Sir Samuel expressed his surprise that we should squabble with Portugal and Germany for worthless bits of Africa, and do nothing for the fertile Soudan and the splendid Arabs. The Soudan, if the Nile were dammed, could, under proper irrigation, yield ample harvests. But, on the other hand, it is contended that this would entail less water for Egypt and injure that country. There is little chance at present, however, of anything being done by us in the Soudan.

The Society for the Preservation of Ancient Egyptian Monuments have protested against the proposal of barring the Nile at Philæ, because it would entail destruction on the Temple of Karnak. An International Commission of Engineers is to report on the five plans for erecting a reservoir. The Government may be trusted to look after the monuments of Egypt.

Suspiciously soon after the visit of the French fleet to Cronstadt, the Turkish Ambassador was ordered to re-open the question of the evacuation of Egypt by England. Lord Salisbury, however, quietly shelved it for a time by replying that nothing could be said till he had consulted his fellow-Ministers, which could not be till October. The Porte is being urged to summarily depose the Khedive, and create another in his place, thus effectually driving England and Egypt to the wall. If this be done, the result will not be favourable to either Russia, France, or Turkey.

Meanwhile various reports show the steady progress made by Egypt under British administration. The Legislative Council finished its session early in July, and passed measures, among other matters, for reforms regarding the powers of the police, vagrancy, the carrying

of arms, the facilitating of justice, and the execution of sentences. As several members of this Council are elective, it is slowly but surely paving the way for a representative Chamber. The customs report for 1890 shows an increase of £360,000 on 1889, chiefly from raising the duty on tobacco while prohibiting its cultivation. The import of cotton goods was equal to that of 1881, before the Soudan traffic ceased: this presupposes a great improvement in the condition of the Fellahin.

A natural result of the English occupation of Egypt appears in the ousting of the French by the English language. Five years ago, fifteen schools taught French alone and three schools English: now, the former class include English in their course, but the latter class remain as before. Hence, against 2,500 who learn French, 2,000 learn English, instead of only 800, as before.

ALGIERS continues to prosper. The European population in the last twenty-five years has risen from 218,000 to 425,000; treasury receipts from £680,000 to £1,600,000; vine cultivation, from 11,000 hectares to 106,000; wine from 100,000 hectolitres to nearly 3,000,000. The general commerce exceeds £20,000,000, while the exports have increased £4,000,000 in ten years, and now, at last, exceed the imports. Algiers promises at no great distance to oust all other countries in supplying the needs of France in wine, wool, hides, sheep, wheat, Indian corn, and other commodities. A camel corps, to do forty-five miles a day, is being organized with much success.

CAPE COLONY, too, makes progress, the reports for the financial year ending June last showing a surplus of £17,000 (including the balance from last year) instead of the expected deficit of £13,000. Five gold areas were discovered in Mashonaland and Manicaland. The output of raw gold was £1,909,294, being an increase of £832,275. Diamonds produced £4,302,493, an increase of £147,687. Customs' duties produced £124,355, a decrease of £28,047; imports, £8,239,597, a decrease of £1,675,414;



specie, £365,030; a decrease of £554,970; exports, £4,511,019, an increase of £351,407. A debate as inevitable as inconclusive, took place in the House of Commons in July on the representative Government already granted to Natal.

A discovery as unexpected as interesting, is announced from Zimbabwe in Mashonaland, where Mr. Theodore Bent has found images and pottery of supposed Phœnician origin, in an inclosure, 260 yards round, supposed to be a phallic temple, with walls some 40 feet high and 16 feet thick. It has a solid tower, to which no opening has yet been found; and quite near are similar ruins and many caves. Among them, is an altar adorned with sculptured bowls and birds and a hunting-scene, including figures of quaggas, dogs, elephants, and men. Some blue and green Persian pottery has been found, and also a gilt copper blade; but no inscriptions have yet been discovered, to decide who were the builders of these ruins and the dwellers in these caves.

Steps have at last been taken to end the utter absence of due control in the Oil Rivers Protectorate and Fernando Po districts. Major C. B. McDonald has been appointed Commissioner, with a sufficient staff of able assistants, to establish order, regulate traffic, fix tariffs, and to do justice equally to natives and Europeans. The rule of native chiefs will not be interfered with, except when justice or humanity requires. The territory which Major McDonald is to reduce to order adjoins that of the Royal Niger Company, and is fully 350 miles along the coasts.

On the East Coast the Italian port of Athale was treacherously attacked by the Somalis on the 3rd of August, with a loss of thirty. The Italians, however, remain in possession.

The race for the appropriation of Africa continues. Early in July a German expedition started for the Cameroons, under Baron von Gravenreuth. The Portuguese have given charters to three Companies on the East Coast and its hinterland. A Belgian mission, which had started for the Aruwimi, was attacked *en route* and driven back. A French

expedition to Lake Tchad, under M. Fournéau, was attacked after reaching the seventh parallel of latitude, and had to retreat with loss; while another under M. Crampel, starting with the intention of going through the Sahara to Algiers, fared equally ill, he himself being slain, and his party retreating to Brazzaville. Another expedition, to avenge his death and carry out his intention, is being organized under M. Dybowski. An expedition from the Congo State has started to explore Katonga. The British South Africa Company's expedition, under Mr. Johnston, has gone up the Zambezi to explore the interior, after having, with the help of President Krüger, prevented a threatened *trek* of Boers into Mashonaland. It is believed that the advancing wave of English colonization is too strong for the Boers, whose day is considered to be over. The *modus vivendi* between Portugal and England is being acted upon faithfully on both sides, unfortunately, not till after blood had been shed. A German East African expedition under Herr Zalewski is reported to have met a serious reverse with heavy loss of life; and Emin Pasha has again disappeared into the interior of the dark continent.

WEST INDIES.—The Jamaica Exhibition has closed after a successful run, with a deficit much below the guarantees, and has done an immensity of good for the trade and industries of the island. The official report for the Bahamas shows a great and continuous increase in exports, imports, and general prosperity. S. Lucia is gradually recovering from the sugar crisis of 1883-5; and its first steps are now being energetically directed to secure sanitation and a supply of Coolies from India. There has been trouble in Honduras, where the unofficial members of the Legislative Council unanimously resigned, and were replaced by Government nominees. A legal point having been raised in a certain case, the Supreme Court decided that such a Council was not constitutional, and that its enactments were invalid. A way has not yet been found out of the difficulty; but the Government hoped it would



be settled without the need of a Royal Commission. A sensible proposal for the Federation of the British possessions in the West Indies, including those on the South American continent, has been frozen by the apathetic attitude of the Government towards all Federation projects. V.

AUSTRALIA.—The chief event of importance this quarter has been the resolve of the Australian Colonies to enter the Postal Union from the 1st of the current month. In connection with this, Sir James Fergusson, the new Postmaster General, has signalized his entry on his new duties by issuing a notice, that, from the 1st October, "the postage on letters addressed to places abroad will be reduced in all cases in which it is now higher than  $2\frac{1}{2}$ d the half ounce, except in the case of the Transvaal, Orange Free State, British Bechuanaland, and other more remote places in the interior of Africa, served by way of the Cape Colony or Natal," etc. We trust this will be but the prelude to that Imperial Penny Postage, which Mr. Henniker Heaton has so ably advocated for some years, in season and out of season.

We have already in these columns criticized unfavourably the action of Sir George Grey with regard to Australasian Federation. Sir George is the "old man in a hurry," who afflicts the prosperous colony of New Zealand with his crude proposals. His latest craze is for repudiation of the public debt of the Colonies, under the disguise of "taxation of Colonial Bonds," by which the wicked foreign capitalist, who lends his money to an enlightened Colonial Government, composed largely of "Labour" members, would receive no interest on his capital, even if he is not made to pay the aforesaid "enlightened" Government for taking care of his money. By this means they could spend more money in making things comfortable for "Labour." The present New Zealand Ministry, who are, doubtless, not sufficiently "enlightened," oppose this repudiation,—we beg pardon, "taxation,"—of Sir George Grey. It is needless to add, that the "Labour party" are greatly pleased with Sir George's little scheme for their benefit.

Recently a correspondent of the *St. James's Gazette* has very cleverly described Sir George Grey as follows:—

"Although hydrophobia is a malady happily unknown in the Australasian colonies, people there have long been exposed to mild ravages of Sir George Grey. This venerable statesman is endemic to New Zealand. It is necessary to imagine our Mr. Quelch turned, by Royal favour, into Sir Quelch—adding a slight dash of Mr. Stansfeld in his second childhood—in order to realize Sir George Grey. Time has not staled Sir George's genial Jacobinism, nor his sympathy with the Labour cause."

In New South Wales the Census just completed shows very satisfactory results, and is well worth the attention of investors. The private wealth equals £363 per head of the population, and the public wealth £154, or together £517 per head. In 1881 the private wealth was estimated at £204,000,000, which was equal to £215 per inhabitant. The present return thus shows an increase of about a hundred per cent. in the total wealth, and 45 per cent. in the distribution per inhabitant, a ratio of increase which the statistician declares to be without precedent in any part of the world.

In Victoria the Australian Federation Bill passed through the Lower House; but unfortunately, an amendment by Sir Brian O'Loughlen has, according to a Reuter's telegram, been adopted, whereby New Zealand is to be excluded from the Federation.

There have been further labour disputes in South Australia, between the Pastoralists and the representatives of the shearers. The matter has, however, been compromised for the present season; and freedom of contract is conceded on both sides. The men are to be at perfect liberty to belong to Unions or not; the Pastoralists are to be free to accept Union or non-Union labour; and it is agreed that there shall be no favour, molestation, or intimidation by either party.

The new Australian Squadron, built under the agreement



with the different Colonies, has been paying a round of visits to the various ports, and has been everywhere enthusiastically received.

CANADA.—The revelations of Canadian official corruption, made to two separate Committees, have made a most painful impression, both in this country and in Canada; but we are confident that public opinion there will insist upon the whole disgraceful story being told, and the guilty being properly punished, no matter how highly they may be placed; and, so far, neither party has much cause for congratulation, for neither comes well out of the investigation. Mr. Abbott, the Premier, seems honestly determined on getting at the whole truth of the matter, even though it involve the reputation of some of his own supporters and colleagues. In marked contrast to this straightforward attitude is that of Mr. Mercier, the Quebec Premier, who at first refused to agree to the appointment of a Royal Commission to inquire into the Chaleur Bay Railway scandal, in which he was directly implicated by the finding of the Committee of Investigation: out of a total subsidy of \$280,000 voted for the railway, the Company was "illegally and improperly deprived" of \$175,000, and of this sum \$55,000 were paid to Mr. Mercier and his political manager for "retiring personal obligations" of the Premier, the Provincial Secretary, and some of their friends. "Robbery" is the plain English for the acts declared by the Committee to have been proved against Mr. Mercier and his friends. It was not until the publication of the Lieutenant-Governor of Quebec's letter to Mr. Mercier that he agreed to the appointment of the Royal Commission. The revelations that have been made will, doubtless, excite the disgust of the majority of Canadians. Men of both parties being implicated in these scandals, it may be hoped that political considerations on one side or the other will not prevent the wrong-doers meeting their deserts.

An event of far reaching importance, not even yet properly appreciated, has been the opening of the alternative

route to the East by the Canadian Pacific Railway, who have just had some fast steamers constructed to run between Victoria (Vancouver) and Yokohama. By this route the mails have recently been delivered in England within twenty days after leaving Japan; and we have no doubt that when the Company have succeeded in establishing a line of fast steamers between Canada and England direct, it will take even less time in future. For this route to be of any service in time of war, however, it will be necessary for England to largely increase her fleet in the Pacific, with both modern battleships and fast cruisers to adequately protect it. At present there are no battleships at all, either on the Pacific or China stations, and only two first-class cruisers, neither of which is capable of maintaining a continuous sea-speed of more than 15 knots at the outside. There are besides, on the two stations, a few second-class cruisers and gun-vessels. The same state of things prevails on the East Indies and Australian stations. A few battleships and 20-knot cruisers would seem to be urgently required on all these stations, where England has so many interests at stake; so that if a war breaks out we may have a sufficiently powerful fleet to meet all probable contingencies. No doubt, things have much improved in this respect of late years, and the Government deserve great credit for what they have already done; but they must bear in mind that if we have improved communications with our Eastern possessions, they require to be adequately safeguarded in time of peace, in order that we may not be caught napping when war breaks out.

The Canadian Census has just been completed. The results are not altogether satisfactory in the Maritime Provinces, which are almost at a standstill; but the North-West Provinces have nearly doubled their numbers. The population of the Dominion is returned at 4,823,344, the increase in the ten years being 11½ per cent., against 17½ in the previous decade. Comparing the two decades, the latter shows a smaller growth by 140,000. The population



increased only 698,534 over 1881, although \$2,500,000 had been expended to bring from Europe 886,171 immigrants.

With regard to the Delagoa Bay arbitration, every one has been looking out for the award of the Commission, as it was understood that they commenced their duties at the beginning of this year; yet now we are informed that they have only reached the stage of revising "the final drafts of the statement of the case," and that the parties will be allowed a term of three months within which to formulate "any wishes they may have in the matter." If the unfortunate bondholders are satisfied with this rate of progress, they must be easily pleased; but certainly the prospect of a settlement of their claims seems a very remote one.

It is reported from Zanzibar that the river Tana has been navigated for a distance of 300 miles, and a fertile country thus opened to commerce.

Mr. Cecil Rhodes, the Cape Premier and Director of the British South Africa Chartered Company, is now on tour to Mashonaland, in order to note with his own eyes the progress that has been made. It is to be hoped that, before another year is over, this rich province will be connected with the coast by a line of railway, which will be of great assistance in developing its resources.

M.

## REVIEWS OF CONGRESS PAPERS.

ABSTRACT OF ABBÉ A. ALBOUY'S PAPERS ON THE ORDER,  
LEGENDS, AND REGISTERS OF THE HOLY SEPULCHRE,  
AND ON PALESTINIAN BIBLIOGRAPHY.

## I.

*The Order of the Holy Sepulchre*, By the ABBÉ A. ALBOUY. After stating that comparatively little is known of this Order, for various reasons, including the opposition of other powerful Orders, and after mentioning whence information can be procured, the author says it was founded in 1099, by Godfrey of Boulogne after the taking of Jerusalem, as a Military and Hospital Order, to look after the Holy Sepulchre and its pilgrims, in connection with the Chapter of that Church. From its ranks, certain hot-bloods formed the Order of the Templars, to take a more active part in fighting. On the fall of Jerusalem they left Palestine, and were allowed by the Popes to settle in Perugia. In 1489, Innocent VIII. forced them into a union with the Order of St. John; but Alexander VI. restored them to independence, retaining, as a great honour to the Order, its Grand Mastership for the Popes. The Order feebly continued to exist till Pius IX. in January, 1848, revived it as an honorary title and Order, with the Latin Patriarch of Jerusalem as its Grand Master. Hence, except the Golden Fleece, it is the oldest of the knightly Orders. At present it is acknowledged in Italy, Spain and Portugal, Austria, and Belgium. Russia has established an imitation of its own, which the real knights do not of course recognise. France, Germany, and England have no branches, though England had one so early as the reign of Henry II. The Abbé concludes with the hope that this Order may be better known, extended, and honoured.

## II.

*The Legends of the Basilica of the Holy Sepulchre*, By M. A. COURET, is a collection of Legends, more or less authentic, divided into various epochs, beginning with the consecration of the Church by St. Athanasius, and the



conversion of SS. Pelagia and Mary of Egypt. Next follow some military legends,—the self-lighted illumination at the entrance of Theodosius the Great, and the prayer of Arthur of the Round Table for help, resulting in no less than thirty victories,—bringing us to the end of the first term. The Church, rebuilt by St. Modestus, has the legends of the Emperor Heraclius when replacing the Cross, and one of a miraculous fire on Holy Saturday—the original of the modern annual exhibition by the Greeks. The third Church has the penance of Fulk of Anjou, the slap received by Robert Count of Flanders when trying to enter as a pilgrim, which was one of the occasions of the Crusades, and the vision of Peter the Hermit. The Frank period narrates how the crusaders who had died *en route* or in the siege, took ghostly part in the thanksgiving service held, on the taking of Jerusalem, in this Church. Here took place the appearance after death of Gondemar Carpinel, a Lyonesse knight; here Philip of Alsace, Count of Flanders, in exchange for a drop of the Sang Real (Holy Grail) now kept at Bruges, gave up his wife Sybille to be made a nun at Bethany; and here the approaching Muhammadan conquest was foretold, in 1185, by a lightning-stroke on the dome of the Church. The less interesting legends of the Muhammadan period the author hopes to collect in a future work. He closes with the legendary burial of Philip the Good of Burgundy, whose corpse was miraculously carried to Palestine and placed in the Church of the Holy Sepulchre.

### III.

*The Archives of an Ancient Guild of the Holy Sepulchre.* By the Abbé A. ALBOUY. Many interesting documents are lost, not so much from actual injury by time or persons, as because they are hidden in times of trouble, and those who guard the secret die or are slain before they can reveal it. A collection of no less than 400 documents thus temporarily lost were recovered not long ago from the shop of a poor second-hand furniture-dealer in one of the poorest parts of Paris. A well-known collector and friend of the author paid down the price asked; some say, after the British Museum and the Paris National Library had made offers deemed inadequate by the dealer.

The documents concern the Archiconfraternity or Guild of the Holy Sepulchre, established at Paris about the xiii<sup>th</sup> century. They may be divided into three classes :—

I. A register of the knights and pilgrims to the Holy Land, from 1557 to 1783, in three categories. (1) List of members, during the xvi<sup>th</sup> and xvii<sup>th</sup> centuries, their names, surnames, professions, address in the Provinces or at Paris. Distinct lists of Ecclesiastics, and of those knighted at the Holy Sepulchre form separate chapters. (2) A series of papers which are of great value for the history of the Order of the Holy Sepulchre and the topography of the Holy Land, in the xvi<sup>th</sup> and xvii<sup>th</sup> centuries. (a) Latin Office of the Holy Sepulchre; (b) the Statutes of the Order of the Holy Sepulchre; (c) the Formulary for creating its knights; (d) a rare guide for pilgrims to Egypt, Syria, and Palestine, with the list of the places to be visited. (3) An entire and certificated copy of all the patents given to pilgrims, and of the letters of knighthood granted at Jerusalem by the Franciscan Guardian of the Holy Sepulchre, beginning with that of John Blanchon, knighted the 19th August 1550, and ending with the Marquis du Mar de Paysac, in June 1783. These comprise 235 documents, 48 of which are of knights.

II. The register of the enrolment of the Royal Family; for it had become, in the 17th century, a custom for them and the Court generally to enter this Guild as members. This register of 128 pages is magnificently bound in red morocco, gilt, with the arms of France and Jerusalem, and contains valuable autographs of Louis XV. and XVI., and of the great lords and ladies of their Courts.

III. The documents regarding the two attempts for changing this Confraternity into a Royal Order; the one in 1776, by Dumas, Marquis de Paysac, and the second in 1816–29, by the Vice-admiral Count Allemand, and Father Lacombe du Creuset. This second was partly successful, notwithstanding much opposition, and held good till 1829, and while it lasted, was a perfect resurrection from the dead of one of the oldest and most celebrated guilds in France. A few days after the discovery and purchase of these documents, the writer passed by the shop—



the owner and all his belongings had disappeared, nor did inquiry elicit the reason of his going or the place to which he removed.

## IV.

*Palestinian Bibliography*, By the Abbé A. ALBOUY. The author, after speaking of the great interest of Palestine and the numerous books written about it since 300 A.D. speaks of the great work of Titus Tobber, "*Bibliographia et Geographia Palestinae*," (Leipzig, von S. Hirzel, 1867) which exhausted the subject up to that date. The numerous texts, documents, and monuments discovered since then, rendered a new edition almost like a new work, which has been just accomplished successfully, up to 1877, by Prof. Reinhold Röhricht; and the Abbé deeply regrets that it was not continued up to the present date, as the last dozen years have produced a great literature and given many discoveries in this line. The Abbé then gives a list of ninety-three (chiefly French, but also some German, English, and American) works on Palestine, which he has been able to see; and he ends by expressing his regret that the list remains, to a certain extent, incomplete, though its length shows that the interest in the Holy Land is not in the least degree losing ground.

## M. G. M. O. BEAUREGARD'S PAPER.

"Les Mots *Aonh* et *Ouaou*, leur Signification, leur Valeur religieuse, funéraire, et industrielle, en Egypte." Par Ollivier Beauregard.

Ces deux mots figurent au papyrus judiciaire Abboth. Chabas (1870) et M. le Professeur Maspero (1871), qui, l'un et l'autre, se sont occupés de ce papyrus, ont laissé ces deux mots sans interprétation.

Le mémoire de M. Ollivier Beauregard a pour but de présenter l'interprétation critique et raisonnée de ces deux mots, dont le premier, *Aonh*, a le sens de *peintre en écorce, enlumineur*, et a dû être surtout appliqué aux artistes-prêtres ou agents funéraires des Hypogées, qui décorèrent de figures, de scènes, et de légendes les coffres à momie que nous voyons dans tous les musées d'Égyptologie.

Le sens et la signification de l'autre mot, *Ouaou*, est *passer en barque*. Il a dû être la qualification des nautonniers jurés qui, de Thèbes-ville à Thèbes-nécropole, transportaient les morts à travers le Nil.

Dans son mémoire, Mr. Ollivier Beauregard fournit la preuve étymologique de la valeur et de la signification de ces mots.

FOREIGN EDITOR.



## REVIEWS.

*The Rausat-us-safâ; or, "Garden of Purity."* Translated from the Persian of MIRKBOND by E. REHATSEK, and edited by F. F. ARBUTHNOT. Part I., vol. i. This important contribution to our knowledge of Oriental Literature would deserve to be reviewed at greater length. Mr. Arbuthnot is entitled to the highest praise for his persistent attempts to revive the defunct "Oriental Translation Fund" of the Royal Asiatic Society; and his present offering shows the kind of translations that should be undertaken. The religious stories of the "*Rausat-us-safâ*" are as well known among Muhammadans as the Bible itself is familiar to Christians; but they have apparently not been hitherto translated into any European language. This has now been done, and very well done, by the veteran Scholar, Mr. E. Rehatsek, under the public-spirited editorship of Mr. Arbuthnot. It is a matter of congratulation that the old Oriental Translation Fund of the Royal Asiatic Society is about to be revived, at the suggestion of Mr. Arbuthnot; but without a "fund," the revival is like the play of "*Hamlet*" with Hamlet left out. The first attempts in the direction of donations and subscriptions have failed, and should be renewed, the Society leading off with a handsome annual subsidy, if it wishes to have the patronage of the suggested translations, and to regain the leading position in Oriental Learning, which it has lost by want of management and by the one-sided constitution of its Council. The Editor's Preface to this work contains a curious letter to the Secretary of the Society, in which the details of some new arrangements are given. They reflect credit on the public spirit of Mr. Arbuthnot, but scarcely any on those who would accept them by taking all the credit and none of the work or risk of the projected publications. It may be regarded as a settled matter, that, with the sanction of the Council, on which Oriental Scholarship is by no means represented in every Branch, any member of the Society can print and publish translations, or edit the same, *at his own expense!!!* under the patronage of the Royal Asiatic Society, the Journal of which does not always show that its editors are able to exercise it judiciously or, to judge by some papers, intelligently. A member, however, who may prefer "the patronage" of 22, Albemarle Street to the trade influence of the big publishers, can get his work advertised in the Society's Journal free of expense, and also sold,—with the deduction of a percentage,—at the Society's rooms for the benefit of the translator or editor. It may be noticed that "the patronage" of the Royal Asiatic Society does not, apparently, imply the faintest responsibility on its part for the accuracy of the translations. If the whole of the three first parts of Mirkbond's history, up to the fall of Baghdad in A.D. 1258, is translated and printed, this will fill nine or ten volumes of the size of the present one under notice, and naturally this will take some four or five years to complete. But while this work is being brought out, it is hoped that



translators from the Arabic, Sanscrit, Hebrew, Chinese, Japanese, and other languages will come forward and get their works printed and published, either at their own expense or at the expense of people interested in the matter, and who will take the chance of getting back either the whole or a portion of their expenses by the sale of the work. As Persian is the first language translated under this Series, it will be noted that all Persian translations will now come under Oriental Translation Fund, New Series, I. If Arabic will be the next language translated, Arabic works will all come under II.; if then Sanscrit, all Sanscrit works under III.; Hebrew, IV.; Chinese, V.; Japanese, VI.; and so on. By this means every group of languages will come under a general number, which will always be reserved for it. As regards the work itself, it might be pointed out that it represents entirely the Muhammadan view of matters. It will be seen throughout how much they depend upon their Qur'ān both for sacred and profane history, and how Muhammad must have obtained much of his information contained in it from Jewish, Rabbinical, and Christian sources. The author himself must have taken a good deal from the Talmud and other Jewish works. He tells the stories in an impartial manner; and, where authorities differ, he sums up with the wise remark, that God knows best which is the truth, or what is the true state of the case. After a perusal of this volume, one comes to the conclusion that the Jewish, Christian, and Muhammadan religions are based on the same lines, and enjoy the advantages of the same prophets. There is no reason why all should not believe in one and the same God, leaving particular doctrine and formula to be adapted to the manners and customs of each separate community. Eastern and Western habits, manners, thoughts, procedure, and ideas generally are quite different; and naturally the religion introduced into any country adapts itself to the wants and requirements of that particular country. Z.

The two volumes of *The Women of Turkey and their Folklore*, by Miss GARNETT and MR. STUART GLENNIE, constitute a second set of Folklore Researches (the first having been on *Greek Folksongs*) in aid of Mr. Stuart Glennie's theory of the Origins of Civilization. This theory is mainly founded on those facts of a difference and conflict of Higher and Lower Races which recent ethnological and archaeological research has revealed at the origins of the earlier, if not earliest, Civilizations known to us—those of Egypt and Chaldea; and it is suggested that all the later civilizations are either directly or indirectly derived from these Egyptian and Chaldean Civilizations through migrations of tribes possessed of a greater or less treasure of the arts, traditions, and mythologies of these earlier, if not earliest, centres of Civilization. With such an historical theory, the successive areas, if not of the empirical collection, of the scientific study of Folklore Facts will naturally be determined by our relatively greater or less knowledge of the ethnological and historical relations of the Folk of these areas with the Founders of Civilization. Hence the area preferred in this series of Folklore Researches with respect, first, to Greek Folk-poetry, and now to the Folklore of the Women of Turkey generally—an area which Mr. Stuart Glennie defines as "the Aegean Coastlands—eastward to Kurdistan and westward to Albania—of that wonderful Mediterranean



basin whence mythologies, arts, and philosophies have spread to the barbaric West from their primary centres in Egypt and Chaldea." And in these *Ægean* lands, as Mr. Glennie points out, there is not only, as elsewhere, no positive proof of a spontaneous origin of Civilization, but a continually accumulating amount of proof that Civilization was here certainly derivative, and that the conditions, not only of its secondary, but of its primary origin were such ethnological differences as are put aside in current theories as wholly unimportant.

The work consists of three parts. First, Introductory Chapters by Mr. Stuart Glennie on the *Ethnography of Turkey*, illustrated by a map, and on *Folk-conceptions of Nature*. According to the hypothesis on which are based all the present popular collections of Folklore, "it is both possible and desirable," as expressly affirmed, for instance, by Dr. Tyler, "to eliminate considerations of hereditary varieties or races of men [in a scientific study of Folk-beliefs and -customs], and to treat mankind as homogeneous in nature." Against this method Mr. Stuart Glennie strongly protests; and hence his summary of ethnographical facts connected with the various races of Turkey whose Folklore has been collected in these volumes. And he concludes his ethnographical summary with a statement of the reasons which seem to him to define the Aryan cradle-land as most probably, perhaps, the region between the Caspian and the Euxine, the Ural and the Dniester, and extending from the 45th to the 50th parallel of latitude. But no less explicitly is he opposed to current theories in his chapter on *Folk-conceptions of Nature*. For evidently if Civilizations have originated, not, as in current theories, spontaneously and sporadically, but from the conflict of Higher and Lower races in Egypt and Chaldea, then, in the theory of the Origins of Mythology, these two factors will play parts quite unrecognised in current theories. On the one hand, there will be Culture-conceptions, and on the other, Folk-conceptions, acting and reacting on each other; nor will the development of Culture-conceptions be without conscious reference to the effect of especially Other-world myths in terrorizing the lower classes and reducing them to obedience. And as to native Folk-conceptions it may be noted that Mr. Stuart Glennie suggests the term *Zoonism* as preferable to *Petichism*, and *Supernaturalism* as preferable to *Animism*.

Then follows Miss Garnett's collection of Folklore in three Books or Parts. The Folklore (I) of the Christian Women, (II) of the Jewish Women; and (III) of the Moslem Women. And the Folklore of each of these Books is divided into (1) Family-life, (2) Culture- and Folk-beliefs; and (3) Folk-poetry.

Mr. Stuart Glennie's *Concluding Chapters* are devoted to an examination of the *Origins of Matriarchy*. A complete analysis of the Folklore collected being impossible within his limits, he confines himself to an analysis of the observances in Folk-custom, and incidents in Folk-poetry more directly connected with Marriage. The Patriarchal Marriage is that which has for millenniums been dominant in these *Ægean* lands. Not only, however, does Folk-custom but Folk-poetry witness to a former prevalence of the Matriarchal Marriage, distinguished by these three cha-



racteristic features (1) Maternal Filiation, (2) Supremacy of the Woman, and (3) Marriage Restriction through a prodigious development of the notion of Incest. Now, on current theories, an original promiscuity of sexual intercourse is postulated to explain Maternal Filiation. But, as Mr. Stuart Glennie points out, such a postulate only makes more difficult of explanation the two other features of Matriarchy; the Supremacy conceded to Women, and the Restrictions placed on Marriage; and besides, the promiscuity postulated, as the original condition of the human animal, is worse than anything that exists among the higher Apes, the Vertebrata generally, and especially Birds. No theory, in fact, as yet satisfactorily explains all the three characteristic features of Matriarchy. And Mr. Stuart Glennie, therefore, suggests that all these three features of Maternal Filiation, Supremacy of the Woman, and Restrictions on Marriage, would naturally arise on the settlement of White colonists among lower Coloured and Black races, to whom they were either obliged to surrender or found it politic to concede a certain number of their women. For the White Women would naturally demand the concession to themselves and their offspring of such privileges as those of which we still find survivals in Folklore; while, if restrictions were at the same time placed on the marriages of men and women of the Lower Race among themselves, the whole character of the tribe would be speedily changed to the advantage of the ruling White Race. X.

*British Work in India.* By R. CARSTAIRS (W. Blackwood and Sons, London and Edinburgh). Mr. Carstairs is a man of as much Indian experience as of thought; and his work, though we must differ from him on several important points regarding the people of India, is one in which both qualities are brought to bear on the discussion of problems urgently crying for solution in the immediate future. Among them are the need for material works like road-making, the improvement of the departmental system of Education, the shortcomings of the police, the holding of an equal balance between central and local Government, the reform of laws, the law courts, and their system. On each of these Mr. Carstairs has much to say which people in England do not know but ought to learn, before they begin either to talk as authorities on India or to meddle in Indian politics and reforms. He stands midway between those who think that the Indian administration is simply perfect and must be maintained exactly as it is, and those who hold that no improvement can be made except by handing India over bodily to the comparatively few but noisy Indians, who neither have a sufficient stake in the country nor represent the real voice of the people; and who, if to-morrow put in possession, would be found wanting in even an elementary power of ruling their fellow-countrymen. Mr. Carstairs sensibly advocates the gradual introduction of numerous reforms, which, if carried out with prudent persistence, would cause a great, but not a violent, change in the present system of administration, and would result in the greater and permanent happiness of the people, and an increase of prosperity to the country. Mr. Carstairs makes frequent comparisons between the state of affairs in Britain and that in India, so far as the masses are concerned; and to judge only from his pages, the former is all but perfect. There is in this too much self-com-



placent description of an unusually rosy colour to harmonize with the dark pictures shown in police-courts, and seen in our larger cities. Some such comparison, however, was necessary, to make the British public understand even a little the difficulties of Indian administration, and the problems of its reformation. Both those who know India well and those who know it not will find this book useful, interesting, and pleasant to read, for it is well written, and full of matter.

V.

*History of the Jews, from the Earliest Times to the Present Day.* By PROF. H. GRAETZ, edited and partly translated by BELLA LÖWY. 2 vols. (David Nutt, London). This book, well known in the original German, and ably rendered into English, brings down the history of the Jews to the year A.D. 500. We have found it very pleasant reading; but we are bound too add, also very disappointing. It was a mistake to omit the citation of authorities for statements made, which all are not equally willing to accept. Equally was it a mistake to state absolutely and solely one side of questions, which have been treated from several points of view. We should think the book cannot satisfy the orthodox Jews, because it takes liberties with the sacred text in many places, and explains away the narrative in a manner savouring too much of the rationalistic German school. The History in great part is based on the Scripture narratives; in fact, is little more than those narratives amplified (perhaps to a needlessly great extent in some places) with side-lights cast upon it by the author's wide reading and great erudition. There is all too little said about such interesting and important subjects as the continuity of David's line, the departure of the sceptre from Juda, the fate of the ark, the history of the Septuagint, the refinding of the book of the Law, etc. In some places the narrative sinks to a low level, as when it is said (in explanation of the failure to rebuild the Temple under Julian) that the subterranean fires, which the author seems compelled to admit, were the result of pent-up gases in the subterranean passages of the former temple, ignited by sudden expansion and contact with air. The most interesting part of the book, however, is the sixth chapter of the second volume, which treats of our Lord. Between history on one side and natural prejudice on the other, never was author in so sore a strait. The life and virtues and death of Him who changed the world, he is forced to admit. His claim to be the Son of God is shured over by hinting that it was not made by Him, but claimed afterwards for Him by His disciples, not without much dissension among themselves. The onus of His judicial murder is, of course, sought to be fixed upon Pilate, as if Augustine had never commented on the LXII Psalm. On the whole, he who has a Bible has most of what is said in this book, the most important part of which, to the general reader, is the second half of the second volume, which treats of the history of the Jews from the Christian era to the end of the fifth century. Here most readers will find information both new, important, and interesting. Since this was written, the learned author has passed away.

V.

*The Handbook of Folklore.* Edited by GEORGE LAURENCE GOMME (London: D. Nutt). Fascinating as is the pursuit of this study, and great as is the progress made in it of late, it would be impossible, without a system



for division of labour, to collect and make available for a Society the varied and voluminous information needed to solve the many remaining problems in folklore and its kindred subjects. This information can be got only by means of many independent workers, labouring far apart and in many fields. Hence the necessity for a detailed plan, both as to what materials are required, and in what order they should be arranged. This small but important handbook is presented as a guide to collectors of folklore. It defines the subject—though the definition, like most definitions, is open to objections—and then classifies the work under separate short chapters, each of which concludes with a series of questions, to which the collectors should try to find correct and full answers. Each of the subdivisions is thus treated in so simple, exhaustive, and systematic a manner, as to teach all in the plainest form what is useful to collect, and under what headings each matter falls. Thus not only will much information be saved and collected, which otherwise might, by travellers not versed in folklore, have been passed over as unimportant; but a number of collectors, acting on a fixed system, will soon be able to present a mass of material ready digested for classification and incorporation by able and experienced hands. The concluding chapter shows how service can be rendered to folklore even by those who do not travel, by collecting important but unnoticed materials, not only in their own vicinity, but also in libraries, from books both old and new. Many a statement, or point, or description, which, for want of knowledge of its connection with folklore, lies at present buried in books as in a mine, could be utilized for furthering the study of folklore, if readers were but aware of their importance in this respect. Mr. Gomme's *Handbook of Folklore* gives the necessary information for this purpose in a clear, concise, and systematized form. V.

*Graven on the Rocks.* By SAMUEL KINNS, Ph.D., F.R.A.S. (London: Cassell & Co.). The Rev. Mr. Kinns is a diligent student and collector of varied information bearing on the Scriptures, especially the Old Testament; and the book under notice is one more of his works, undertaken expressly with the view of defending the Scripture narratives from the assaults of those who think that profane science and discovery must necessarily refute Scripture. Mr. Kinns cannot claim to be original or even new in matter; and his style is unnecessarily diffuse, and studiously and therefore disagreeably plain, not to say childish. But he may claim the praise of having carefully collected together in one stout volume a great mass of scattered, though not unknown, information bearing upon and illustrating various points of Bible narrative which come in contact with profane history. Egyptians, Assyrians, Babylonians, Indians, Hittites, and Persians, are laid under contribution for his purpose, and numerous points are touched. But all his statements are not equally exact; and we are obliged to acknowledge that the solution or illustration he gives of several objections does not carry much weight or prove any conclusion to the purpose, while some of the information given, though pleasant to read, is scarcely to the point. Still, for the general reader, the book is of great interest, and conveys sound instruction in matters which are not so universally known as they deserve to be—the history, customs, and civili-



zations of the older Empires. Though we cannot say that this work is of definite value to the scholar, we can sincerely recommend it as a useful and pleasant source of much knowledge to those who have not made a study of such matters. It is profusely illustrated, and the style of its printing and binding are worthy of the great firm which has published it. V.

*Moses and Geology; or, Harmony of the Bible with Science.* By the Rev. SAMUEL KINNS, Ph.D., etc., with 110 illustrations. (Cassell & Co., London, Paris, New York, and Melbourne, 1889.) Of this book much need not be said. It was written with the same laudable object and on the same lines as that which we have just reviewed. It contains a similar collection of general information regarding Geology, Zoology, and some other 'ologies, gathered together from a great variety of sources; and it not only labours under the same defects as the other work, but to those adds some peculiarly its own. Here is an instance. The author, with the best of intentions, seems unable to see that by inventing a supposition as to *how* Moses was taught, and *when*, and *where*, and afterwards treating it as a fact, he only adds to the difficulties which he tries to solve. He persists in holding forth the Scripture narrative as a sufficient instruction divinely given in geology, which seems to us a perversion of the object for which revelation was given. Finally, when, at the end of his summing-up, he rushes off into the Zodiac, and drags down Ophiuchus and Virgo to throw light on the Curse of the Serpent, and ties the two Pisces together "by a starry band representing the bands of peace and love which unite the Gentile and Jewish Churches of Christ" (*ibid.*, p. 430), we close the book with a sigh. It is pleasant to read, and contains much information for the general reader; but it leaves the arguments *pro* and *con*. much where they were before. His admirers and friends will cry "Proven"; others will echo the sigh of the reviewer, himself a firm believer in the inspiration of Holy Scripture. V.

#### SHORT NOTICES.

*Bear Hunting in the White Mountains; or, Alaska and British Columbia Revisited.* By H. W. SETON-KARR, F.R.G.S. (London: Chapman & Hall). Neither as a narrative of sport nor as a description of the country can we honestly recommend this book. Its meagreness of matter is equalled only by the singularity of its style, which is very remarkable for the extraordinary dislocation of clauses. Its ten illustrations are good; but the map at the end of the volume is as worthless as the volume is itself. V.

*First Lessons in Tamil.* By the Rev. G. U. POPE, M.A., D.D. (Oxford: Clarendon Press, 1891). This, the fifth edition, speaks for itself; and is an evidence of the value of the work, and of an increasing demand for Oriental learning, which we are glad to welcome. Prof. Pope has laudably utilized his great acquirements in Tamil in elaborating a method as scientific as it is practical, of making his knowledge available, not only by beginners, as he modestly puts it, but also by more advanced students. His system of short lessons, with vocabulary and exercises combined, is excellent; and in the



rules which he lays down, as in the exceptions which he notes and the idioms which he points out, his thorough grasp of his subject cannot fail to secure the attention of the willing scholar of this difficult but great language. V.

*With Gordon in China.* By E. A. LYSTER. (London: T. Fisher Unwin & Co.). If this book is not exactly, as its title would lead us to suppose, about General Gordon himself—and in so far it certainly is disappointing—it is a very pleasant biography, told by means of his own letters, of a worthy Irishman, a painstaking officer, and a thorough Christian gentleman, Lieut. Thomas Lyster, R.E., who died in the far East before his 30th year. He was but one of many who have for centuries added their small and often untold records of unflinching work, patient endurance, and uncompromising integrity, which have done so much, and been so instrumental in creating the vast influence of England in Oriental regions. The events which this book treats of are already ancient history; but the life of a man who has tried to do his duty cannot fail to command attention. V.

*Bible Translations, 1890.* By ROBERT NEEDHAM CUST, LL.D. (London: Elliot Stock). Had this elaborate work been a comprehensive monograph of all translations of the Bible, achieved in all ages, it might have been of some service to the scholar; but unfortunately it is merely a narrow and sectarian catalogue of translations made for missionary purposes by the various Bible Societies. If written, as the author alleges, for the purpose of showing these Societies what yet remains to be done, it need never have been published; because for the scholar it is incomplete, and for the general reader, useless. Its real *raison d'être* must be sought in that boasting spirit of self-glorification, which is the very breath of the nostrils of these (and other Missionary) Societies, and which is as opposed to the spirit of the Bible, as its statements are belied by facts. It is inexplicable how the learned author can have fallen into such senseless blunders as classing the Hebrew Scriptures among *translations* (p. 31), dividing Greek into two *dialects*, ancient and Romaic (p. 87), or declaring (*ibid.*) that the Greek and Latin versions are confined to the Greek and Roman Churches. Worthless in itself, and useless for any practical purpose, this triple list is but a monument to sectarian vainglory. V.

*The Imitation of Buddha.* Compiled by ERNEST M. BOWDEN, with a preface by SIR EDWIN ARSLOD, K.C., LL., C.S.I. (Methuen & Co., 1891). This little book is a collection of quotations from Buddhist authors for each day in the year, meant to teach us "how to live and die." The moral precepts of Buddhism are well known to be lofty and pure; hence the passages given in this volume will be acceptable to all alike; and we select a few, opening the book at random. "Is not all that I possess, even to my very body, kept for the benefit of others?" "May I speak kindly and soft to every one I chance to meet." "Our deeds, whether good or evil, follow us as shadows." "Better to fling away life than transgress our convictions of duty." "No decrying of other sects . . . no depreciation (of others) without cause; but, on the contrary, a rendering of honour to other sects, for whatever cause honour is due. So . . . both one's own sect will be helped forward, and other sects benefited; by acting



otherwise one's own sect will be destroyed in injuring others." A good Buddhist needs but faith to be an excellent Christian. V

*A Sanskrit-English Dictionary, based upon the St. Petersburg Lexicons.* By CARL CAPPÉLLER, Professor at the University of Jena. (London: Luzac & Co.; Strassburg: K. I. Trübner, 1891.) Prof. Cappeller furnishes the student of Sanskrit, if not with a complete Lexicon,—for that, he tells us, was not his object,—still with a handy and yet very full vocabulary of all the words occurring in the texts which are generally studied in that language. His plan is to avoid all unnecessary complications, to give each word in such a manner as to show its formation, if it is not itself a stem. It is not merely an English version of the author's *Sanskrit-German Dictionary*, nor merely an enlarged edition of the same; it is a new work, with a distinct plan and object of its own. We can recommend it to the Sanskrit student as a sufficient dictionary for all practical purposes, which will enable him to dispense with larger and more costly and complicated Lexicons till he has acquired a considerable proficiency in this difficult and scientific language. V.

*Egyptiaca.* By Sir CHARLES NICHOLSON, Bart., D.C.L., LL.D., etc. (London: Harrison & Sons, 1891.) The veteran Egyptologist, Sir C. Nicholson, gives us in this volume a collection of papers written at various times, beginning with a Catalogue of the Egyptian antiquities collected by him in 1856-57, which he has so generously deposited in the museum of the University of Sydney. In looking over this list,—which, besides many objects such as are to be found in all Egyptian Museums, contains several of extreme rarity,—we are inclined to call attention especially to No. 287 (pp. 56, 57, and 58), a glass mask, wrought in several colours, "exhibiting a consummate knowledge, not only in the art of fusing variously coloured glasses together, so as not to render indistinct different forms and colours, but also a most dexterous manipulation of the various pieces forming the picture. To this must be connected an extensive knowledge in metals and the other substances employed in making and imparting colour to glass." On page 81 is an interesting extract from the 17<sup>th</sup> chapter of the Book of the Dead, giving the traditional fall of Satan; and at pp. 106, 7, 8, and 9, the learned Baronet's great knowledge of Egyptology is utilized to cast an important side-light on the derivation of the name of the Hebrew Lawgiver. The other papers deal with (1) Some Funeral Hieroglyphic Inscriptions found at Memphis; (2) Some Remains of the Disk Worshippers; and (3) Notes on some Hieratic Papyri. The book is profusely illustrated with hieroglyphics and *fac-similes* of inscriptions, etc. V.



# The Imperial and Asiatic Quarterly Review.

(A PUBLICATION OF ABOUT 240 ROYAL OCTAVO PAGES.)\*

*Subscriptions and Advertisements are in future to be sent to THE MANAGER OF THE ASIATIC QUARTERLY REVIEW, ORIENTAL INSTITUTE, WOKING, to whom also arrears due for either subscriptions or advertisements are to be paid, and with whom contracts for advertisements are to be made.†*

*Books for Review and Literary Contributions generally are to be forwarded to THE EDITOR OF "THE ASIATIC QUARTERLY REVIEW," ORIENTAL INSTITUTE, WOKING.*

*Authors are requested to forward a statement of what, in their opinion, constitute the principal points and aims of the books sent by them for notice or review, either for publication over their own signatures or as a guide to the claims they make for their books.*

*The January number of 1891 inaugurated an Enlarged Series of THE ASIATIC QUARTERLY REVIEW, the scope of which has been extended to Africa and to the Colonies generally, and which will, in future, appear as—*

"THE IMPERIAL AND ASIATIC QUARTERLY REVIEW,  
AND ORIENTAL AND COLONIAL RECORD."

*Among the contributions received, or promised for (but not necessarily to be published in), the JANUARY number of 1892 (in addition to articles on current subjects of the quarter, and a number of important papers read before the Oriental Congress and now published for the first time in extenso) are the following:*

\* Results of the Ninth International Congress of Orientalists in September, 1891."

W. BARNES STEVEN: "A full Account of Colonel Granicheskij's Explorations in the Pamir. Illustrated by a map and a photograph of the explorer."

Colonel M. J. KING-HARMAN: "The spelling of Indian Names."

R. E. CHALLICE: "Christ before Buddha."

MUHAMMAD SHAFI: "Thoughts on the Political Situation in India."

LE VICOMTE DE CAIX DE SAINT ATMOUR: "France in Africa."

A CENTRAL ASIAN CHIEF: "Russia in Central Asia," and "Routes to India."

A PARS: "Our Religious Aspirations."

Sir WILLIAM PLOWDEN: "Indian Provincial Councils."

Captain A. C. YATZ: "Russian versus British Colonization."

"ARBU": "Further Documents about the Persecution of the Russian Jew."

THE EDITOR OF "THE HYOGO NEWS": "Japanese Politics."

A TRAVELLER: "The Abyssinians."

P. HÖRDERN: "An Episode of Burmese History."

Dr. G. W. LEITNER: "The Origin of the Title 'Kaisar-i-Hind,' and the Translation of the National Anthem." "The Races and Languages of the Hindu-Kush, with 14 Illustrations."

The late EDITOR OF "THE CHINESE TIMES": "Indo-Chinese Politics."

Rai B. K. LAHRI: I. "The Family Life of Hindus" (Part 2). II. "The Caste System."

MIL. REICHHARDT: "The Druses"; "A Maronite Bride."

Hu Xie. WASSA PASHA and the late Sir PATRICK COLQUHOUN: "The Pelangi and their Modern Descendants" (*continued*).

W. A. ATTELYARD: "Ancient Chinese Sacrifices."

Captain ROBERT HOLDEN: "The Conquest of Cyprus by the Turks in 1570-71."

The Rev. J. V. D'EREMAO, D.D.: I. "A Day's Sojourn among Pathans." II. "Christianity in India." Parts I, II, and III.

H. H. the RAJA of YASIN: "Legends and Lays of Chitral." Part II.

A. ROGERS: "An Epitome of Sindhad."

The Rev. J. EDRISS, D.D.: "Light thrown on Bible Study from Turanian Languages."

"The History of a Microbe from its smallest beginnings to its full development in the diseased human body"; being the reproduction of a page of an illustrated Manuscript obtained by M. J. Claine from the Batak-Karos of Sumatra.

Reviews, Notices, Correspondence, Summary of Events in the East and in the Colonies; a Survey of Philology, Linguistics, Ethnography, and Oriental Literature during the Quarter, etc.

\* The *Fortnightly* contains about 171 pages; *The Nineteenth Century*, 174 pages, etc.

† The following are the rates for Subscriptions: per annum, £1; per quarterly number, 5s., inclusive of postage. Back numbers (at least one year old), 3s. 6d.

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THE STATUTORY

Ninth International Congress of Orientalists,

*Held in London.*

*From the 1st to the 10th September, 1891.*





H.R.H. THE DUKE OF CONNAUGHT AND STRATHEARN,  
K.G., K.T., K.P., G.C.B., G.C.S.I., etc.  
PATRON OF THE CONGRESS.



H.J. AND R.H. THE ARCHDUKE RAINER,  
OF AUSTRIA,  
PATRON OF THE CONGRESS.





THE REV. CHARLES TAYLOR, D.D.,  
MASTER OF ST. JOHN'S COLLEGE, CAMBRIDGE.  
PASTOR PRESIDENT OF THE CHURCH.

## THE STATUTORY NINTH INTERNATIONAL CONGRESS OF ORIENTALISTS.

### INTRODUCTORY REMARKS.

THE Statutory International Congress of Orientalists has just visited London a second time, after an interval of seventeen years. In 1874 it succeeded in enrolling 300 members, a number which, in the opinion of a friendly critic (from whose account in the *Calcutta Review* of 1875, pages 232 to 268, as also from the official Report of the Congress we intend to quote), was not likely to be surpassed at any future Congress. In 1891 it has secured 600 members in 37 countries; whereas in 1874, the United States, the Iberian Peninsula, Italy, Holland, Belgium, Greece, and Denmark, —now well or fairly represented,—“were silent,” or sent no Delegates. Great Britain sent 14 Scholars, France, “a very scant number,” though two of the founders, Baron Textor de Ravisi, and M. Léon de Rosny, and Prof. J. Oppert, were present then, as they were this year, when they were further accompanied by a long and brilliant array of French Scholars. Germany mustered 18 Orientalists, and took the lead in 1874; whereas in 1891 only 14 were inscribed as Members, and only 7 came or contributed Papers. The Committee of 1874 comprised 27 persons, some of whom were connected with that of 1891, which numbered 116 Members, including, for the first time, with two Royal personages as Patrons, nearly all the Ambassadors and Ministers accredited to this country, several Ministers of Public Instruction, H.M.’s Secretary of State for the Colonies, two Indian Viceröys, a number of Indian and British noblemen, and many distinguished leaders in Science and Art, and in Oriental Administration and Commerce, as well as Orientalists. The President in 1874 was the veteran Egyptologist, Dr. Samuel Birch, who had been elected in opposition to Prof. Max Müller; and a similar result happened in 1891, when first



Sir Patrick Colquhoun, Q.C., and then Lord Halsbury, Lord Chancellor of England, occupied the Presidential Chair, which, during the tenure of the Congress itself, was filled by the eminent Hebraist, the Master of St. John's College, Cambridge, the Rev. C. Taylor, D.D. In 1874, the Session lasted from the 14th to the 19th September, working a few hours daily; in 1891 the Session lasted from the 31st August, to the 11th September, ten days and seven evenings being exclusively devoted to work, at the rate of 7 to 11 hours daily. In 1874, the Sections, 6 in number, met at 5 different places, in 1891, 27 Sections and several Sub-sections met under one roof. In 1874 there were in all 48 communications either read or taken as read, including remarks at meetings and Sectional Presidential Addresses, which took up nearly the entire time—the whole filling a small volume; in 1891 there were 160 papers, 50 speakers, and the place of Presidential Addresses was taken by "Summaries of Research," in 11 Oriental specialities, bringing them up to date for the first time in the history of the Congress, so as to be a basis for future studies—the whole, if printed, filling several quarto volumes. The following table will show what was done in 1874:

Monday Evening.—Inaugural Address by Dr. Birch, and remarks by Léon de Rosny, and Pandit Shankar Pandurang.

Tuesday Forenoon.—Visit to British Museum.

" Afternoon.—Inaugural Address in the Semitic Section by Sir H. Rawlinson, and remarks by Profs. Oppert and Schrader.

Wednesday.—Breakfast at Wimbledon, and visit to Kew. Address by Sir W. Elliot in Turanian Section, not read, and remarks at an Evening Meeting by Prof. Hunfalvy, Mr. Isaac Taylor, Mr. Coll, and Dr. Leitner; a paper by the Rev. J. Edkins.

Thursday Morning.—Visit to the Soane Museum and India Office Library.

" Afternoon.—Private réunion at Dr. Birch's, British Museum; Inaugural Address by Prof. Max Müller in the Aryan Section, and papers by Prof. Stenzler, Prof. Haug, Pandit Shankar Pandurang, and Prof. Thibaut.

Friday Morning.—Aryan Section; paper by Dr. Mitchell. Also Archaeological Section under Mr. Grant Duff; Address and papers by Dr. Eggeling, Prof. Bhandarkar, Mr. Hyde Clarke, Dr. Leitner, and the Pandit. The papers of Dr. Wise and Col. Ellis were taken as read. Baron Textor de Ravisi, then, as in former years, raised the question regarding the Udaipur Inscription, and there was also an exhibition of the manuscripts of the Royal Asiatic Society.

" Afternoon.—Garden party at Mr. Bosanquet's, and photographing in one group of 150 Members present.



Friday Evening.—Hamitic Section: Communications by Prof. Lepsius, Brugsh Bey, and Baron T. de Ravisi; a discourse by Prof. Ebers, a paper by Prof. Eisenlohr. Two papers by Miss A. Edwards and Mr. Boyle were taken as read. Communications by Profs. Lieblein and Duemichen.

Saturday.—Visit to South Kensington Museum. Address by Prof. Owen in the Ethnological Section. Dr. Leitner's Address at the Albert Hall on his Græco-Buddhistic and Dard discoveries. Remarks by Dr. Forbes Watson on the foundation of an "Indian Institution," paper by M. Léon de Rosny, Bachmayer's Pasigraphy, Drew on "the Dards," Basil Cooper on the "Date of Menes," Long on "Oriental Proverbs," M. Duchâteau announcing that the paper from M. E. Madiet de Montjau had not arrived, and remarks by Dr. Oppert. Announcement by Dr. Birch that St. Petersburg was to be the next place of meeting of the Congress. Dinner at the Lord Mayor's.

Mr. Stephen Austin also submitted 120 volumes for inspection, and the British and Foreign Bible Society's Library was visited. The British Government and Universities took no notice of the Congress in 1874: whereas, in 1891, the Colonial Ministry, Cambridge, and all the Scotch Universities paid it attention. There was no result of the Congress of 1874; the one in 1891 has already been followed by a number of practical Suggestions to the Universities, certain Chambers of Commerce, the Scotch University Commissioners, and to various Governments, and public bodies; by the formation of two Societies in England, one for the encouragement of Japanese studies, the other for that of Hebrew and cognate languages, and by a movement for the establishment of an Oriental Commercial School in the City of London. An annual British Oriental Congress is also projected, for which offices and the nucleus of a Library have been allotted at the Oriental University Institute at Woking.

The principal results of the Ninth International Congress were summarized in the *Academy* of the 19th ultimo as follows:—

#### THE ORIENTAL CONGRESS.

The following is a brief statement of the principal results of the recent Oriental Congress:—

Summaries of research up to date were for the first time submitted in various departments, among which the most noteworthy are those of Prof. Vasconcellos-Albreu, for Sanskrit; Prof. Montet, for Hebrew; Prof. René Basset, for Arabic; Dr. Ziemer, for Comparative Philology; Prof. Cordier, for Sinology; Prof. Amélineau, for Egyptology; Capt. Guiraudon, for African Languages since 1883; Mr. J. J. Meyer, for Malayan; and Col. Huart, for Turkish.



The following explorations were brought under notice :—Those of M. Claine in the interior of Sumatra; the finds and conclusions of Mr. Flinders Petrie at Madam; the discovery of the first Dravidian prehistoric pictures and remains at Bellary, by Mr. F. Fawcett; the contested report regarding a dwarf race in the North of Africa, by Mr. Haliburton; the Oriental features of numerous monuments and tombs in Majorca and Minorca, by M. Cartailhac; the Cyclopean remains in Polynesia, by Mr. H. Sterndale; and the Libyan inscriptions of Capt. Malix.

Among the 160 papers that were contributed, the most noteworthy, perhaps, are: "The Creation by the Voice and the Hermopolitan Ennead," by Prof. Maspero; "The Identity of the Pelasgians and the Hittites proved by Ceramic Remains," by Father C. A. de Cara; "The Order, Historians, and Registers of the Holy Sepulchre," by the Abbé Albony; "Indian Theogony," by Prof. G. Oppert, of Madras, showing non-Aryan sources; "The History and Practice of Hindu Medical Science," by Pandit Janardhan, illustrated by several collections of native drugs made by himself and others, and accompanied by two unique Sanskrit MSS.; "The Ancient Tshampa" and "French Colonial Education," by M. E. Aymonier; Expositions of Indian and Japanese Music; the Linguistic Basis of the Shawl and other Eastern Manufactures, by Profs. Leitner and Schlegel; a series of papers on Central Asia, Afghanistan, and Dardistan, by Drs. Bellew and Leitner, Mr. R. Michell, Colonel Tanner, and a number of Central Asian chiefs and Indian or Kashmir explorers. Oriental folklore has also, probably for the first time, been included in the programme, forming a connecting link with the forthcoming Folk-Lore Congress.

Among other new departures may be mentioned—the inclusion of comparative law and legal administration in Oriental countries; the condition of indigenous Oriental education; the importance of Ethnography in philological studies, illustrated by papers from Prof. G. Schlegel, Mr. C. Johnston, M. G. Reynaud, Dr. Leitner, M. Pret, and the Rev. Dr. C. Edkins. Prof. Abel's Indo-Egyptian affinities have received confirmation from Pasteur Fesquet's contribution on "The Phonetic Relations of the Hebrew and Indo-European Languages," Mr. R. Michell's treatise on "The Russian Verb," and from others, including Mr. Stuart Glennie.

Mr. Vincent A. Smith submitted a "progress report" on Numismatics, which brings this subject up to date; and Mr. W. Simpson gave an account of the progress of Oriental archaeology since 1874, when the Oriental Congress paid its first visit to London. The Græco-Buddhistic and other art collections at the Woking Museum have led to valuable communications on Oriental art and ethnography; and Prof. J. Oppert settled the date of an inscribed Assyrian brick in the Blau collection, as being 668 B.C. The commercial importance of Oriental linguistics has been emphasized, and the co-operation of the London Chamber of Commerce has been secured towards the founding of an Oriental commercial school in the City of London. Prizes in various Oriental subjects have been offered; and a Society for the cultivation of Japanese, and another for Semitic languages, are in course of formation in London.



The relations of Europeans with Orientals, especially those between Orientalists and native scholars, including their respective methods of research, have been considered by Sir Richard Meade, Generals Dennehy and Showers, and others; and proposals for the encouragement of Oriental studies have been made for the Universities, the Christian ministry, the Scotch Commission on Examinations in Arts, the Oriental University Institute Examinations, and for various countries which, whether in Europe or even in the East itself, neglect the cultivation of ancient learning for its own sake, or in its relation to modern requirements. Profs. Wright, Adams, and Witton-Davies took an active part in this matter, and the last-named advocated the holding of an annual Oriental Congress in England.

In Oriental history, Dr. Schlichter's "Indian Ocean in Antiquity," the Rev. Prof. Skarsted's "Phoenician Colonization of Scandinavia," Dr. A. C. Lincke's "Continuance of the Names Assyria and Nineveh," Dr. W. Hein's "Omar II," Dr. Schlichter's "History of African Explorations," Mr. Hordern's "Episode in Burmese History," may be referred to.

Among special questions of research, "The Assyrian Pronoun," by the veteran scholar, Mr. Richard Cull; "Cussari (11)," by Dr. Friedländer; "Pirke Aboth," by the Rev. Dr. C. Taylor; "The Hymns of St. Ephraim in Syriac," by Monsignor Lamy; "Syriac Diacritical Points," by the Abbé Graffin; "Vital Statistics among the Ancient Jews," by Dr. M. Adler; the book "Kohleth," by Prof. Myrberg; the "Himyarite Inscription No. 32 in the British Museum," by Prof. H. Derenbourg—follow the lines of previous Oriental Congresses. Prof. Jules Oppert's paper on "The Chronology of Genesis," also attracted much attention.

As usual, the Congress was inundated by proposals regarding the transliteration of Oriental languages. Foremost among them was one by Sir Monier-Williams, who was not a member of the Congress. They have all been referred to a Committee; but it is to be distinctly understood that they are not in any way to displace the native characters.

Among the Governments that have taken a special interest in the Congress, are those of Spain, Italy, France, Russia, and Greece. The Colonial Office sent a representative, who spoke on "Fiji and Rotuman." The Lieutenant-Governor of Adelaide, the Hon. S. J. Way, represented its University; and the Deputy Vice-Chancellor of Cambridge gave the Congress an official reception at Cambridge. Altogether, nine Governments and thirty-eight Universities and learned bodies were represented.

Two invitations reached the Congress for next year, one from the Spanish and the other from the French Government. The former was accepted; and the Statutory Tenth International Congress of Orientalists will accordingly be held at Seville and Granada in September or the beginning of October, 1892, following the festivities in connection with the fifth centenary of the departure of Columbus from Huelva and the assembly of the Congress of Americanists and Geographers at Madrid. The Oriental University Institute of Woking has assigned two prizes, one of Rs.5000, the other of Rs.500, to the Spanish Organizing Committee, to be awarded for translations from Sanskrit and Arabic respectively.



Among the English Orientalists who took part in the proceedings of the Congress or sent or read Papers to it are, the Right Rev. Dr. J. J. S. Perowne, Dr. C. Taylor, Prof. C. W. W. Wright, Dr. Calvert, Dr. Friedländer, Dr. Gollancz, Dr. Chotzner, Dr. M. Adler, the Rev. Dr. Baronian, Prof. Sir W. Monier-Williams, Prof. Dr. Adams, Prof. Dr. Stanley-Leathes, Prof. G. Oppert, of Madras; Prof. Witton-Davies, Drs. Clifford, Bellew, Leitner, and Edkins and Kingsmill of Shanghai; Mr. Richard Cull, Mr. W. Simpson, Mr. Hyde Clarke, Dr. Phiené, Dr. R. S. Charnock, Col. Tanner, Mr. Hagopian, Sir Charles Nicholson, Mr. Flinders Petrie; Mr. R. Sewell and Mr. F. Fawcett, of Bellary; Mr. R. Michell, Mr. V. A. Smith, C. S., of Lucknow; Mr. C. Johnstone, B.C.S.; Mr. Corbet, of Ceylon; Mr. P. Hordern, late of Burma; the late Dr. Forchhammer, of Burma; Col. Clarke, Mr. C. H. E. Carmichael, Mr. A. Diósy, Mr. A. L. Lewis, Mr. H. G. Keene, C.S.I., Dr. Deremao, Capt. C. de Guiraudon, and others; whilst distinguished Oriental administrators like Sir Richard Mende, Sir Andrew Clarke, Sir Lepel Griffin, General T. Dennehy, General Showers, the Hon. Dadabhoi Naorji, and the Hon. H. J. Reynolds, and writers on Oriental subjects like Mr. Stuart Glennie, Mr. R. A. Sterndale, Mr. F. C. Fuller, Mr. G. R. Haliburton, Capt. Day, Mr. F. T. Piggott, Mr. Nevill, C. S.; Mr. R. C. Saunders, Mr. P. N. Tait, Mr. W. Haité, Mr. Martin Wood, Mr. E. Bowden, Mr. C. G. K. Gillespie, Mr. A. Gilbert, and others gave Papers or took part in the discussions. The COLONIES were ably represented by some of the Members already named, by Chief Justice Way, the Lieutenant-Governor of Adelaide, and by Prof. A. Harper, Delegate of the University of Melbourne. The UNITED STATES were represented by Mr. C. Leland, Mr. C. Rudy, and the Rev. Dr. Jones of Philadelphia. FRANCE was strong at the Congress, there being, besides its indefatigable Delegate, M. E. Aymonier, Profs. Oppert, Maspero, Cordier, Amélineau, Beauregard, L. de Rosny, H. Derembourg, Graffin, René Basset, Félix Robiou, A. Dugar, A. Albouy, Marquis de Croizier, Baron de Baye, Baron de Ravisi, MM. E. Madier de Montjau, Reynaud, Pret, Duchâteau, Binger, Dr. Poussié, M. Tronquois, and others. HOLLAND and its Colonies were represented by Prof. Schlegel, of Leyden; and Mr. J. J. Meyer, of Batavia. PORTUGAL gave Prof. G. de Vasconcellos' invaluable Summary of Sanscrit Research. From DENMARK there were Capt. Dr. D. Irgensbergh and Prof. Friedriksen. GERMANY supported the Congress in the persons of Prof. C. Abel, Dr. Ziemer, Prof. Lincke, Dr. Schlichter, Dr. Schneider, Dr. Neuhaus, Dr. Gramatzky, and others. SWITZERLAND gave the Superintendent of the Summaries of Research in various Oriental specialities, Prof. E. Montet. BELGIUM came with the support of M. Burlet, Minister of Public Instruction, and the able Paper and speeches of Mgr. de Lamy. AUSTRIA sent Dr. Hein, and the invaluable collection of Dr. Blau, her Consul at Baghdad, and gave a Patron to the Congress, H. I. H. Archduke Rainer, besides the Austrian Ambassador, Count Deym, and Count Kinsky, Members of the Organising Committee. Baron Brenner also sent his printed Paper on Sumatra. SPAIN mustered strong in the eminent Semitic Scholars, Profs. Gayangos, Donadiu and Simonet, and in the geographer Dr. Vera. ITALY gave as Honorary Member, Prof. P. Villari, the eminent Minister of Public In-

struction, and an active Member at the Committee and Congress in her Ambassador and Delegate, His Exc. Count Tornielli-Brusati, an invaluable Paper by the Rev. de Cara, S.J., and contributions by Profs. Meucci, Farinelli, and others. TURKEY sent a valuable Summary of its Literature through Col. Huart. SWEDEN, which was friendly to the Congress, took a lead in the Semitic Section in the valuable communications of Profs. Skarstedt and Myrberg. RUSSIA gave her Vice-Minister of Public Instruction, the Orientalist Prof. G. d'Esoff, as special Delegate to the Congress, in which he took an active part; Sheikh Hamza Fathulla sent some of his works from EGYPT; and INDIAN native Oriental Scholarship mustered strong at the Congress in communications from Pandits Maheschchandra Nyaratna, Guruprasada, Rishi Kesh Shastri, Biswas, Janardhan, Daruva, Dvivedi, Gopalacharlu, Bulaki Ram Shastri, Maulvis Hamidulla, Abdulla, Najmuddin, Hakim Syad Ahmad Shah and the Rajas Tagore, Nizam-ul-Mulk, Khushwaqtia. SYRIA gave the High Priest of Nablús, Rabbi Baba, and W. Giunardini, of the Lebanon. The Chinese Legation and Lim Boon Keng represented CHINA, whilst JAPAN sent ripe and distinguished Scholars in Rikakushi Tsuboi, Daigoro Goh, N. Okoshi, Prof. S. Sakata, her Minister in this country being also an active supporter of the Congress. MALTA was there in the person of the Hon. M. Mizzi. The GREEK Minister, M. Gennadios, made eloquent Addresses to the Congress, where Prof. P. Carolides, the representative of the Greek Government at the Congress, presided over the Aryan Section. Several Burmese, Singalese, Chinese, Parsi, Armenian, and other Oriental natives attended. Count Loris Melikoff also favoured the Meetings with his presence.

EDITOR.



# REPORT OF THE PROCEEDINGS AND PAPERS OF THE STATUTORY NINTH INTERNATIONAL CONGRESS OF ORIENTALISTS.

THE Statutory Ninth International Congress of Orientalists was convened for London, in September, 1891, in accordance with the requisition of 350 members of previous Congresses, supported by the President and Members of the "Comité de Permanence of 1873," the year in which the Congress was founded in Paris and held its first Session. The Eighth Congress, held at Stockholm-Christiania, having failed to appoint the next place of meeting, which it was bound to do in accordance with Article 3 of the "Statuts définitifs adoptés par l'Assemblée Internationale" (the members in various countries), the right of doing so reverted to the Comité de Permanence in question, in accordance with the last resolution of the Assemblée Internationale, as expressed at the last meeting of the first Congress, on the 11th September, 1873, provided, of course, a strong case was made out for the revival of that "Comité." This case was made out by the 350 signatures, obtained in 25 countries, to the Circular of Paris, dated 10th Oct., 1889, and to the Appeal to Orientalists, dated Woking, 18th November, 1889. The Resolution of the 11th Sept., 1873, accordingly entered into operation. That Resolution runs as follows:—

"L'Assemblée, consultée sur la mission du Comité de Permanence, décide que, tout en limitant la durée de ce Comité à l'ouverture de la Session suivante, le Président (Baron Textor de Ravisi) pourra, sur l'avis conforme de la Commission administrative (Messrs. Léon de Rosny, E. Madier de Montjan et Le Vallois), proroger les pouvoirs de ce Comité international tant que les intérêts de la publication entreprise par le Congrès ou ceux de la continuation de l'œuvre pourront le rendre utile."

The Paris Circular, the Appeal from Woking, the Statutes, and the powers conferred on the Delegate-General, Dr. Leitner, to form a Committee in England on the basis, and for the preservation, of the original principles, will be found appended to these proceedings.

## RECEPTION BY THE ROYAL SOCIETY OF LITERATURE.

On the evening of the 31st August, 1891, the Royal Society of Literature of the United Kingdom, which, as in 1874, had given the use of its Library to the Oriental Congress, received the delegates and foreign Members generally, at 20, Hanover Square, W. This reception was due to the initiative of their much-lamented President, the late Sir Patrick Colquhoun, also President of the Organizing and Reception Committees of the Congress. In the absence of his successor, the Right Hon. Lord Halsbury, the Lord High Chancellor of England, the Master of St. John's College, Cambridge, the Rev. C. Taylor, D.D., Vice-President alike of the Society and of the Congress, received the guests. He was assisted by the Right Rev.



the Lord Bishop of Worcester, Dr. J. J. S. Perowne, D.D., Hon. President of the Arabic Section of the Congress, and by Sir Charles Nicholson, Bart., President of the Egyptian Section. Among those present were:—His Excellency the Italian Ambassador, Count Tornielli-Brusati, Delegate of the Italian Government to the Congress; His Excellency M. Genadíos, the Minister of Greece, M. E. Aymonier, Delegate of the French Ministry of Commerce, Industry, and the Colonies, and Professor Carolides, the Delegate of the Greek Government and of the University of Athens; the Chief Secretary of the Chinese Legation; Mr. Daigoro Goh, of the Japanese Consulate; Mr. F. W. Fuller, Commissioner of Fiji and Rotuman; the Hon. S. J. Way, Chief Justice and Lieutenant-Governor of the Colony of Adelaide, Chancellor of its University, and Delegate to the Congress; Prof. A. Harper, Delegate of the University of Melbourne; Rigakushi Tsuboi, Delegate of the University of Tokio, Japan, and of the Anthropological Society of Japan; Prof. G. Schlegel, the Delegate of the Congress for Holland; Mr. Charles Leland, the Delegate of the Congress for the United States of America; Mr. Washington Moon, Col. Tanner, Mr. A. Diósy, Secretary of the Japanese Section; Prof. C. Abel, Mr. A. Cates, Mr. C. Rudy, of the Institut Rudy of Paris; Mr. Martin Wood, Delegate of the East India Association; Prof. Don Delfín Donadío, Delegate of the University of Barcelona; Prof. F. J. Simonet, Delegate of the University of Granada; Mr. F. Fawcett; Mr. F. H. M. Corbet, Delegate of the Asiatic Society of Ceylon; Mr. Rajapaske, of Burmah, the Rev. H. Gunn Munro; Prof. the Abbé Graffin; Mr. R. A. Sterndale, Secretary of the Polynesian Section of the Congress; Mr. Hagopian, Lieutenant Salmon, and others. They were introduced by Dr. G. W. Leitner, organizing Secretary of the Congress, and Delegate of the Imperial Archaeological Society of Moscow; Mr. Percy W. Ames, Mr. J. W. Bone, Dr. Phené, and other Members of the Council of the Royal Society of Literature, representing that body; Mr. C. H. E. Carmichael, F.S.A., the Delegate of the Society for the Codification of the Law of Nations, and of the Société des Lois Comparées; Captain Dr. D'Irghensbergh, Chamberlain to the King of Denmark; Prof. J. Oppert, President of the "Institut" of France and of the French National Committee in aid of the Congress and President of its Section on "Assyriology"; Baron Textor de Ravisi, President of the Comité de Permanence; M. Léon de Rosny, President of the First Congress (Paris, 1873); Sir Richard Meade, President of the Section of "Relations with Natives"; Colonel Britten, Secretary of the Reception Committee of the Congress; Baron George de Reuter; M. Pret, Secretary-General and Delegate of the Paris Ethnographical Society; M. G. Reynaud; M. Ollivier Beauregard, Delegate of the Anthropological Society of Paris; M. E. Guimet, of the Musée Guimet; Prof. Amélineau; M. J. Claine, Delegate of the Athénée Oriental of Paris, and others.

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TUESDAY MORNING SEPTEMBER 1, 1891.

INNER TEMPLE HALL, FLEET STREET.

## OPENING MEETING OF THE CONGRESS.\*

The opening meeting of the Congress was held at the Inner Temple Hall, Fleet Street, on the 1st September, 1891, at one o'clock. In the unavoidable absence of the President, Lord Halsbury, the senior Vice-President, Dr. C. Taylor, took the Chair, supported by the Bishop of Worcester and the Italian Ambassador on one side and the Greek Minister and the Right Rev. Monseigneur T. Lamy on the other. There were also on the platform Lord Stratheden and Campbell; Professor Carolides; Senator Don P. de Gayangos, Delegate of the Spanish Colonial Government, the Madrid University, and Geographical Society; Mr. F. C. Fuller, representing Lord Knutsford, Her Majesty's Secretary of State for the Colonies; M. E. Aymonier, Delegate of the French Ministry of Commerce, Industry, and the Colonies; His Excellence G. d'Esolf, Vice-Minister of Public Instruction, and Delegate of the Russian Government; Prof. J. Oppert, President of the Institut; General Sir Richard Meade; Don Francisco J. de Reynoso, Secretary of the Spanish Embassy; J. T. Chang and F. H. Wong, representing the Chinese Embassy; the Hon. Chief Justice J. S. Way, Lieutenant-Governor of the Colony of Adelaide, and Chancellor of its University, of which he was the Delegate to the Congress; Baron T. de Raviat; the Japanese Consul-General, Mr. N. Okoshi, and the Chamberlain Mr. D. Goh; Dr. W. H. Bellew, C.S.I., a Vice-President of the Congress; Sir Charles Nicholson; Mr. Hyde Clarke; Professor E. Montet, Delegate of the University of Geneva; Professor C. Abel; M. Claine, Delegate of the *Athénée Oriental*, Paris; Mr. Corbet, Delegate of the Asiatic Society of Ceylon; Mr. Rigakhusi Tsuboi, Delegate of the University of Tokio and of the Anthropological Society of Japan; Colonel Parry Nisbet, C.S.I., Resident of Kashmir; Professor Cordier, Delegate of the Geographical Society of Paris; Professor Amélineau; Professors Dons Donadiu and Simonet, of the Universities of Barcelona and Granada respectively; and Dr. G. W. Leitner, Delegate-General and Organizing Secretary, a Vice-President of the Congress, and Delegate of the Imperial Archaeological Society of Moscow, and others.

The front seats were occupied by Delegates: of the East India Association, the Hon. Dadabhoi Naorji, H. J. Reynolds, C.S.I., and Mr. M. Wood; of the University of Melbourne, Professor A. Harper; of the Ethnographical Society of Paris, M. C. A. Pret, its General Secretary; of the Congress to the United States, Prof. C. G. Leland; of the Anthropological Society of Paris, M. G. Ollivier Beauregard; of the Technical School of Tokio, Pro-

\* A card of invitation for the opening of the Congress was issued to the Members by the Organizing Committee, representing, besides other allegorical devices, the sun rising over an Oriental scenery, with the motto "*Sol oriens discunt umbras.*" A Diploma of Statutory Membership, illustrating the history of the Congress since its foundation in 1873, was prepared for those who adhere to the original statutes, and various Oriental "*Sannads*," such as are awarded to native Oriental scholars, had been illuminated by hand in Kashmir to serve as Diplomas of Honour. Medals have also been struck to mark the continuity of the series of the Congresses since 1873.



fessor S. Sakata; of the Anthropological Society, Vienna, Dr. W. Hein; of the Musée Guimet, and donor of books on behalf of the French Ministry of Public Instruction, M. E. Guimet; the Sectional Secretaries or Assistant Secretaries, Dr. H. Gollancz (Hebrew), Mr. R. A. Sterndale (Polynesian), Nawab Moulvi Fasih-ud-din Ahmad (Arabic), Pandit Bulaki Ram Shastri (Sanskrit); Professor T. Wotton-Davies, of the Haverfordwest College, Wales; Mr. A. L. Lewis, of the Anthropological Institute of Great Britain and Ireland; Mr. W. M. Flinders Petrie, Professor Pietro Rava, Dr. Poussié, Mr. Arthur Cates, Col. J. Britten, Mr. W. M. Tait, Dr. D. Williamson, Dr. C. J. Beard, Captain Dr. d'Irgensbergh, Messrs. J. S. Stuart Glennie, Henry Leitner, Dillon O'Flynn, A. Goff, E. C. Massey, Walter Howard, L. Botiaux, A. Wilkinson, C. H. E. Carmichael, G. G. Butler, D. Eyre Thompson, G. Hagopian, and G. Washington Moon; Dr. J. V. D'Erennao, Dr. G. R. Badenoch, Mr. R. B. May, Capt. W. C. Palmer, Mr. L. Lange (Christiania), Professor A. Farinelli, Messrs. Émile Cartailhac, C. Rudy, F. W. Fuller, F. Fawcett, Ernest M. Bowden, G. O. Hooper; the Rev. Philip Gun Munro, Mr. H. G. Keene, C.S.I.; Mr. J. Mugford, Generals J. Sherer and C. S. Showers, Mr. W. Sherring, Count Loris Melikoff, Messrs. C. Johnstone, B.C.S., W. Fooka, R. G. Halliburton, C. G. H. Gillespie, Léon de Rosny, A. G. Angier, Shung-Wa, Sir James D. Mackenzie, Colonel H. C. Tanner, Mr. G. R. S. Mead, Mr. Bucknill (representing the Incorporated Law Society), Mr. Arthur Diósy, Mr. C. Sevin, Baron C. de Vaux, Dr. R. S. Charnock, M. G. Raynaud, M. A. Jourdain, Mrs. M'Clure, of the Egypt Exploration Fund; Professor R. Graffin, Zahid Ali Khan, Dr. Gramatzky, Mr. R. Acton, Mr. R. Cull, Dr. H. Schlichter, the Hon. M. A. M. Mizzi, the Rev. H. B. Bush, Major R. Poore, Mr. F. H. Fisher, Rev. J. A. Bruce, B.D.; Rev. Th. G. Hobbes, the Rev. Dr. Clifford, Mr. G. G. Datter, and about 100 visitors, including ladies. *The Times*, *The Daily News*, *The Daily Graphic*, *The Standard*, *The Daily Chronicle*, *The Globe*, *The Manchester Guardian*, and other English and foreign papers (the *Kölnische Zeitung*, the *Secolo*, the *Tribuna*, the *Temps*, the *Siècle*, etc.) were represented.

In accordance with the rules and the Programme of Proceedings that had been issued by the Organizing Committee with the support of the Signatories, the senior office-holder present, the Rev. C. Taylor, D.D., Vice-President, Master of St. John's College, Cambridge, then took the Chair, and *declared the Congress open*.

The Organising Secretary then read the telegrams or letters of congratulation, or explaining unavoidable absence, which had been received from H.R.H. the Duke of Connaught, H.I.H. the Archduke Rainer, the Marquis of Dufferin and Ava, Lord Halsbury, Lord Knutsford, Baron Solwys, the Belgian Minister; Baron J. de Baye, Delegate of the Academy of Algiers, M. S. Slutsky, of the Imperial Archaeological Society of Moscow; Prof. G. de Vasconcellos-Abreu, presenting 650 copies of his Summary of Sanscrit Research; the Rev. Professor C. W. Skarstedt, D.D., of the University of Lund (Sweden); the Rector of the University of Padua, sending the Calendar of that University; Dr. Don Antonius dos Sanctos Viégas, sending a Latin Congratulatory Address from the Univer-



sity of Coimbra, of which he is the Rector; the Senator R. Bonghi, enclosing a document from the Royal Academy of Sciences of Turin, appointing him as delegate to the Congress; Abbé Albouy, President of the Athénée Oriental of Paris, appointing the Abbé Creste as his representative; General Sir J. Johnstone, M. E. Madier de Montjau, one of the three original Founders of the Congress (who joined a few days after); Consul L. Vossion, of Philadelphia; Professor G. Maspero, Herr Kanitz, Delegate of the Vienna Geographical Society; the Spanish Ministry (Oltramar), appointing Senator Gayangos as representative; Viscount Kawasé, Japanese Minister; the Persian Minister, and others. Baron A. de Rothschild and Mr. P. Ralli also had joined the Committee.

DR. C. TAYLOR then delivered a brief Address. He welcomed those gentlemen who had come from distant quarters of the globe to attend the Congress, and expressed the thanks of the Congress to the Treasurer and Benchers of the Inner Temple, for placing their hall at the disposal of the Congress. He said that no more suitable place could have been found, for the name and antecedents of the Temple carried the thoughts back to the Middle Ages and to the great movement which brought all Europe into contact with the East. Though the Crusaders only met with transient successes in their wars, they brought back from the East many new ideas which in after ages proved to have the germ of civilization. The Arabic-speaking races had very distinct claims upon the Western world in the region of science. In Geometry they had preserved for the world in an Arabic translation the profound researches of the great Greek geometer, Apollonius—researches which would otherwise have been lost. In Algebra their researches had marked the science for their own. If through the hostile concourse of East and West in past ages these great results had been achieved, what might not be hoped for from the peaceful association of East and West in Congresses such as the present? The West was now teaching much to the East; but nevertheless it still continued to learn from the East, and would have to do so for many ages. It was the combination of the treasures and learning of the East and of the West which afforded the true secret of strength and of all assured progress among the nations of the world. Referring to the objects and title of the Congress, Dr. Taylor explained the circumstances which led to the present Congress becoming an absolutely free and open one. It had been reconstituted on the basis of the original Statutes, with a distinguished linguist and jurist (Sir Patrick Colquhoun) at its head; but on his death another change had become necessary, and Lord Halsbury, Lord Chancellor of England, had succeeded to the Presidency. He regretted the absence of Lord Halsbury as well as that of Lord Dufferin. He (the speaker) fully expected until last night that his chief duty would be to introduce the noble Marquis, who had been expected to deliver the Inaugural Address. In his absence he would call upon Dr. Leitner, the only person qualified by his general knowledge and his profound acquaintance with Oriental languages to fill the gap; but there was another gap which could not be filled, and which he could not pass over without mention. It was the gap caused by the death of Sir Patrick Colquhoun, who had done so much to promote the objects of this Congress, which would



ever be associated with his name (cheers). The present Congress was the Ninth Statutory International Congress; and it was called "Statutory" because it was summoned in accordance with the Statutes of the original Congress of Paris. They had as patrons His Royal Highness the Duke of Connaught, and His Imperial Highness the Archduke Rainer of Austria, and included among their members the representatives of thirty-seven nationalities, the Ambassadors of foreign Governments, the representatives of British and foreign Colonial Ministers, of foreign Ministries of Instruction, and the representatives of British and foreign learned Societies, and others eminent in various branches of Oriental learning, in original research, or in exploration. The attendance at the various Congresses had varied from time to time. At Paris, the first, there were 1,064 members; in London, the second, 300; at Florence, the fourth, there were 127; and at Stockholm, the eighth, there were 713, including a large proportion of tourists and others attracted by the prevailing festivities. The present Congress counted 600 Members, all of whom were either Orientalists or promoters of Oriental studies. The proceedings at Stockholm were admitted to have been not all that they should have been. It was difficult to hold the balance even between the two elements of these Congresses—the scientific and the social. There was a tendency for the social element to become too prominent; and this had been the case at Stockholm, where there had been too much entertainment and lavish expenditure. In consequence of this, a slight difference of opinion arose. One party urged that the remedy was to be found in the institution of a Committee which would regulate admission to the Congresses; the other party maintained that admission to the Congresses should be perfectly free and open, whilst minimizing festivities. In order to give due prominence to the real scientific work of this Congress, a very wide range of subjects, of practical as well as of technical interest, had been chosen by the present Congress; and it was hoped that new discoveries and researches of the most varied kind would be announced. Attention had been paid to the commercial genius of Great Britain; and the adhesion to the Congress of the London Chamber of Commerce, and of several prominent firms engaged in the Oriental trade had been secured. (Cheers.)

In concluding, Dr. C. Taylor called on Professor Leitner to introduce the Delegates, and to read his Report.

Dr. LEITNER introduced the Delegates of the various Governments and learned bodies present on the occasion. He then read a portion of the Report which is annexed to these Proceedings, and said, that if anything could make up for the absence of Lord Dufferin at their opening meeting, it was the valuable speech which had just been delivered by the Master of St. John's College, who, by the happy suggestion of Lord Halsbury and the concurrence of the Committee, as well as by the signatures given by the Members from the various countries now represented, had been designated as the acting President of the Congress. The Congress had an overwhelming mass of material before it; and they would endeavour to do justice to the various papers which would be read. He would ask the indulgence of the Congress, inasmuch as the papers were in many



languages; and those not all of them European. One paper had reached him which was in the Malay language. He desired to say, in the first instance, that his Royal Highness the Duke of Connaught had taken much more than a formal interest in their proceedings, and was well known to have much at heart the progress of Oriental learning. He had received the following letter from his Royal Highness, who had fully intended to be present among them :—

"Government House, Portsmouth, Aug. 26.

"Dear Sir,—I am desired by the Duke of Connaught to express his most sincere regret that it will be impossible for His Royal Highness to attend the meeting of the Ninth International Congress of Orientalists on August 31st and September 1st, as both days are occupied by inspections in his district, which cannot possibly be postponed. It would have afforded His Royal Highness otherwise the greatest pleasure to have been present, and to have taken part in this interesting and important meeting.

"I am, Sir, yours very truly, (SIGNED) "ALFRED EGERTON."

He had also received a letter from the Chamberlain of the Archduke Rainer of Austria. The Archduke was at present officially occupied in the military manœuvres now being held, and was consequently unable to leave Austria. His Imperial Highness had been Patron of the Seventh International Congress, and was himself an Oriental Scholar, in the department of Egyptology, of no mean attainments. It was expected that the next Congress would be held in Spain; and the Archduke had expressed his earnest hope that it would be successful and would lead to valuable results.

The letter ran as follows :—

"His I. and R. Highness the Archduke Rainer has wished me to thank you very much for your communications regarding the happy consummation of the project to hold the Congress this year, and to express His Imperial and Royal Highness's delight at the fact. His Imperial and Royal Highness hopes that the same result may be achieved in the coming year at the next Congress.\*

"His Imperial and Royal Highness greatly regrets that the sending of the desired Manuscripts cannot be effected, as His I. and R. Highness is very much occupied officially in consequence of the military manœuvres that are now taking place, and will be several weeks absent from Vienna.

(SIGNED) "BARON DE VAUX."

"BADEN, 28th August, 1891."

Lord Dufferin had telegraphed his regret at his inability to be present, and had expressed his good wishes for the success of their meeting. A letter to a similar effect had come from Lord Lytton. Lord Halsbury had also written from Scotland, saying that he was sorry that his engagements would prevent his presence among them. The Lord Chancellor was a proficient in Arabic, and took a scholarly interest in Egyptology. He wrote as follows :—

"MOUNT GERARD, DINGWALL, N.B.,

"DEAR DR. LEITNER,—

25th August.

"I much regret that what I had anticipated has come to pass.

\* This was in reply to Dr. Leitner, informing H. I. and R. Highness that there was a prospect of holding the Congress next year in Spain.



"You will remember, that when I originally consented to take the place of my lamented friend, Sir Patrick Colquhoun, I intimated how very unlikely it was that I should attend in the month of September.

"I find it impossible now to do so consistently with my other engagements.

"Will you be good enough to express the regret I feel at missing the opportunity of meeting so many distinguished men, and explain that my absence is not attributable to any want of respect for them, or any lack of interest in that most important region of learning which brings them together.    Believe me, dear Dr. Leitner, very truly yours,

(SIGNED) "HALSBURY."

Lord Knutsford was unable to come, but he had sent Mr. Fuller to represent him, and he had further testified his interest in the Congress by drawing the attention of the Polynesian Section to the information regarding Fiji and Rotuman, that Commissioner Fuller might be able to give. Dr. Leitner was glad that the Italian Ambassador was present to express the desire of the Italian Government to further the aims of the Congress, both by giving and receiving information as to the furtherance of Oriental studies; and they had also among them the Greek Minister, M. Gennadius, with whose eloquence many of them were familiar. The function of Greece was unique in respect of Oriental learning, standing as she did between the East and the West. She and, through her, Italy, illustrated the maxim on the Diplomas of the Congress, *Ex Oriente lux, ex Occidente lex*. He was glad therefore to welcome the Delegate of the University of Athens, Professor Carolides, to the Congress. He had received much encouragement from the Bishop of Worcester, himself an eminent Arabic scholar, who had come among them at considerable inconvenience, as Hon. President of the Arabic Section. The Bishop was some 30 years ago Reader in Arabic at King's College; and on his own succession to the Chair, the Bishop had given him valuable assistance. The Government of Spain had been most generous in its donation of books and its equipment of Delegates to the Congress; and Professor Aymonier had been sent by the French Government, and would furnish them with interesting accounts of the progress of French civilization in the East. The Government of Baden had sent them an account of the Oriental studies promoted in their Universities. Valuable discoveries had been made, which, like original research generally, formed the special feature of the Congress, in addition to the practical aims which it now initiated in this country. Professor Montet, who occupied the Chair of Oriental Languages at Geneva, had been entrusted with the important, and hitherto neglected, task of obtaining "Summaries of Research" up to date in various Oriental specialities, as a basis for future research; and the Congress had been fortunate enough to secure the hearty co-operation of colleagues in Germany, France, Algiers, Turkey, Batavia, and Portugal. Holland had not deserted them, for they had among them Professor Schlegel; and the diligence and research of Germans and Dutchmen would be supplemented by the genius of Frenchmen, the power of observation of Englishmen, and the scholarship, now for the first time so prominently brought before an Oriental Congress, of Spain and



other countries. M. Claine would give them the result of his ethnographical investigations in Sumatra, and would prove the existence in that island of a considerable medical literature, which had to a great extent anticipated modern theories, particularly in respect of attributing disease to living germs. Mr. Sewell, of the Madras Council, and Mr. F. Fawcett, would explain the pre-historic hieroglyphics of that portion of India, and exhibit copies of rock-drawings of a very remote date, illustrative of ancient human and animal life in India. Mr. Leland would tell them of forms of worship in Italy similar to those of India, and Mr. Flinders Petrie would anticipate the literary attractions of next season by communicating to them some of his latest discoveries in Egypt. They were glad also to welcome Chief Justice Way, of Adelaide, where the growing commercial intercourse with India was leading to a desire for Oriental learning, and to hear of the antiquarian discoveries in Japan from Rigakushū Tsuboi. He had to thank the Clothworkers' Company and Mr. Ludwig Mond for generous subscriptions in aid of their efforts, the Oriental University Institute for joining the guarantee fund, and for a gift of 192 volumes and pamphlets in various Oriental languages, and the other Donors of books to the Congress. (Cheers.)

Dr. Leitner then referred to the large number of French scholars and of the Founders present, Baron T. de Ravisi and M. Léon de Rosny, M. Rudy of the well-known Paris Linguistic Institute, and to the President of the National French Committee for this year's Congress, Prof. J. Oppert. Germany was not strongly represented at the Congress; but they had an invaluable Summary of Comparative Philology specially written for it by Dr. Ziemer, the *facile princeps* of that study, Professor C. Abel, Dr. Schlichter, and others, who, like Professor Lincke and Dr. Schneider, had sent papers. Professor Leitner pointed out that, with regard to philology, there was the prospect of making more practical use of it. In future, the philologist must also be a linguist; and his teachers would undoubtedly come from the East, where every system of education known to the West had its exemplars, not excepting even that of Fröbel, the Kindergarten system.

It was the hope of the International Congress that an annual National Oriental Congress would be held in each of the countries visited by the International body, and as a start he had given for the foundation of a British Oriental Congress a house at the Oriental University Institute, Woking, and 1,000 volumes to form the nucleus of its library. (Cheers.)

COUNT TORNIELLI-BRUSATI, the Italian Ambassador, speaking in Italian, said that his Government, in commissioning him to represent it at the Congress, were actuated by the conviction that their labours would prove to be, not only of speculative interest, but also of profound practical importance and of material benefit (cheers). Italy took the keenest interest in the proceedings; and he trusted that the labours of the Congress would produce abundant fruits for the benefit of the world and of humanity. He warmly thanked Dr. Leitner for the eloquent words in which he had referred to his country, and for his services to the cause. His Excellency then submitted for the consideration of the Congress a summary of the work done by the Italian Government for the promotion of Oriental studies. (This will be noticed elsewhere.)



M. GENNADIOS, the Greek Minister, said,—Greece is the one country, and the Greek nation is the people which from pre-historic times to this day serves as an indispensable bridge between the East and the West. Having had their cradle in the East, and still retaining, in their language, their traditions, and their philosophy an Oriental background, they are nevertheless the soul and embodiment of Western thought—of that European genius which blossomed forth in them first in its most captivating beauty—that ever new and irresistible impulse which is called progress. From the moment that Greece appears on the stage of the world's history, this mighty force comes into play, actuated by the two chief traits of the Greek mind—by the sense of individuality and by the love of freedom—qualities hitherto unknown, which seem to emerge from the very soil of Greece, as the Greeks considered themselves to have sprung from the earth. Thus armed, the Greeks at once come in contact and join issue with Asia. They are the first who venture to fathom her mysteries, to unravel her symbolism, and to grapple with her learning. Greece encounters Asia already mature in the development of its Eastern civilization. It is in Asiatic Ionia that the Greek mind first conceives the idea—diametrically opposed as it is to Eastern thought—that there are fixed laws which govern nature. Therefore "Know Thyself" is the first law in life which the Greek—in opposition to the Asiatic—sets to himself; and to this law, literature, arts, politics, religion itself conform. It is the watchword of a fearless intellect, the first step towards knowing the world rightly. This love of inquiry and of positive knowledge, as opposed to the contemplation, doubt, and indifferentism of Asia, is personified by Odysseus, that truly typical Greek, who "had seen the abodes and had learned the minds of many men," who loved to wander over the world, and who delighted in his own adventures. Odysseus was the earliest of great travellers, and the boldest of explorers. Herodotus, himself an Asiatic Greek, first reveals to the world, by scientific inquiry and in a systematic history, the religious, political, and artistic life of Asia and Egypt. His nine books have remained, and will remain, the most reliable and most complete storehouse of Oriental lore. When we look to the field of the arts, of politics, and of religion, we find the genius of Greece takes its start from Oriental sources, only to transform its prototypes completely and soar up to all but unattainable heights. The art of Egypt, having been the outcome of a priestly domination, was an art of the dead, still-born and conventional; size, not grace and symmetry, being its merit. That of Assyria, on the other hand, laboured under the crushing weight of a secular despotism which kept its tone low, and narrowed down its horizon. Greek art, emerging from the thralldom of Asia, was guided by the idea that reason should not be divorced from beauty, but that the beautiful should also be true to nature. With a bold yet measured grace, the Greek modelled his gods, not after beasts and monsters, but after an idealized human form. In political life, again, the East had not then known a medium condition between despotism and anarchy. But the pliant genius of Greece first made the effort to reconcile the rights and the duties of the State to those of the individual. With regard to religion,



the priesthood in the East overmastered every phase of social and intellectual life; the art of writing itself was a hieratic secret, and the study of literature and science belonged to the priestly office. The Greeks, having received with the alphabet their earliest mythology from Asia, soon threw off sacerdotal influence; and priesthood never constituted a caste in Greece. Although polytheism was the religion of Greece, yet her earliest poetry clearly pointed to higher religious conceptions, while her philosophy, ruthlessly overturning every mythological fiction, produced the teaching of Socrates, which falls but little short of that of Christ. Thus purged and prepared, by the application of a clear and fearless intellect to every branch of human knowledge, Greek genius was ready to render its greatest service to the world by receiving again from the East and interpreting to the West the Revelation of Christ. The Jews,—the only Asiatic race which escaped despotism by adopting theocracy,—were the people amongst whom the teaching of Christ could first be promulgated. But the Greek language was alone able, by reason of its inimitable subtility, to give adequate expression to the noblest thoughts of the Christian faith. The Apostles, starting from Asia, wrote the new Testament in Greek; and the Greek Fathers, versed in the philosophy of Plato and Aristotle, expounded in an abiding manner the dogmas of Christianity. Such is the rich and imperishable legacy which the contact of Greece with the East has left to humanity; and so overspanning, universal, and continuous are the benefits derived from it that we may well say with Shelley, "We are all Greeks; our laws, our literature, our religion, our art, have their roots in Greece." The consideration of these questions—of the transmutation, through the agency of Greece, of Asiatic into European civilization—forms part of the labours of this important Congress, which now befittingly meets in this home and temple of the Law; in this great and hospitable capital of the Empress of the Seas, whose possessions reach from pole to pole, and extend from one hemisphere to the other; who is the noble mother of many nations and the founder of flourishing States all over the East; whose mighty Asiatic Empire far exceeds in extent, riches, and power the fondest dreams of Eastern potentates; and whose benign and beneficent rule confers on the world blessings even as great as those still derived from the undimmed brightness of the glory of Greece herself. (Cheers.)

CHIEF JUSTICE WAY said, he appeared among them, not in his judicial capacity, or on the part of the Government of which he was a member, but as Chancellor of the University of Adelaide, the youngest of our Australasian Universities. From its geographical position Australia naturally took a deep interest in Oriental studies; and he hoped that branch of learning would hereafter be zealously prosecuted in the colony, and also in the University about to be established in Tasmania. Australian scholarship was represented by Sir Charles Nicholson, who was an Egyptologist of high reputation, and by Mr. Harper in the department of Hebrew and its cognate languages. (Cheers.) He hoped, therefore, that he had vindicated his right to be present at a Congress of Orientalists. (Cheers.)



PROF. DR. DON DONADIU then said, that owing to the course of history, which had brought Spain into such intimate contact with an Arabic-speaking people, that country beyond all others of Europe now possessed the means of studying the Arabic language and literature. The Spanish Delegates had done everything in their power to secure that the next Congress should be held in Spain. (Cheers.)

Senator PROF. DR. GAYANGOS then presented some books illustrating Spanish civilization in Oriental countries, and foreshadowed the intention of the Government of Spain to invite the Congress to hold its next meeting in Spain. (Cheers.)

MR. FULLER, of the Colonial Office, then referred to the interest taken by the Secretary of State for the Colonies in the Congress, and was warmly applauded.

M. AYMONIER then presented copies of interesting works, the gift of the French Colonial Department. His Government, he said, by entrusting him with the task of representing it at the Congress, manifested the interest it took in the study of Oriental languages; and it was a proof of its sympathy with the work which the Congress had undertaken. (Cheers.)

M. ÉMILE GUIMEZ presented a set of books relating to his Museum, and other volumes published by the French Ministry of Public Instruction.

The Baron TEXTOR DE RAVISI explained that in consequence of the failure of the Congress at Christiania to name the place and President of the "next Meeting," full powers had been given to Dr. Leitner by the Committee of the original Congress; and that by virtue of these powers the English Committee had been constituted. Lord Halsbury was President, and the Vice-Presidents were Dr. Taylor, Master of St. John's College, Cambridge; Sir Lepel Griffin, Dr. Bellew, and Dr. Leitner, who was also the Organizing Secretary, and would now be Secretary-General. He proposed that the Assembly should confirm these gentlemen in their respective offices. (Carried with acclamation.)

The following Resolution of the Organizing Committee was then passed unanimously:—

"That the Statutory Ninth International Congress of Orientalists express its profound homage and gratitude to her Majesty the Queen-Empress, herself a student of an Oriental Language, for the reception afforded within her realm to a gathering of Orientalists and friends of Oriental studies, representing thirty-seven different countries."

The Baron Textor de Ravisi then, as President of the Comité de Permanence of 1873, spoke to the following Resolutions on behalf of the Founders and Statutory Members:—

"MY LORDS AND GENTLEMEN,—The English Organizing Committee has put you in possession of four Resolutions, which resume in a few words all that has been done by it and by the adherents to the Statutes since the 10th October, 1889. These Resolutions also express their desire, and nothing remains to be done by the present Assembly except to ratify them." (Prolonged applause.)

"1. That the existing general and sectional office-holders be confirmed in their appointments, with the addition, in the Sections, of such distin-



gushed foreign Scholars as these Sections may elect, and that the Master of St. John's, Cambridge, officiate during the absence of Lord Halsbury.

"2. That the various recommendations for the promotion of Oriental Studies already made by several of the Sections, notably Section B 1, and confirmed by the Fifth General Meeting of Signatories, be accepted and acted on.

"3. That all books presented to the Congress be deposited at the Oriental University Institute, so as to form the nucleus of a library for a National Oriental Congress, which it is the object of the International Congress to establish in every country that it visits.

"4. That all the Members of the Congress of 1891, who have subscribed their names to the Declaration in favour of the preservation of the original Statutes of 1873, and of the principle of a Congress open to all schools and nationalities, or who may yet do so, receive the Founders' Diploma, entitling them to vote at all future meetings of the Statutory Congress of which they may become members, thus insuring the successful continuance of the series established in Paris in 1873." (Carried by acclamation.)

This terminated the proceedings at the Opening General Meeting.

#### TUESDAY AFTERNOON, SEPTEMBER 1, 1891.

In the afternoon the formation of Sections was proceeded with as follows:—

(a) Summaries of Oriental Research since 1886:—

- Professor E. Montet*, President; *Dr. G. W. Leitner*, Secretary.  
 Hebrew and Aramaic: *Professor E. Montet*.  
 Arabic and Ethiopic: *Professor René Basset*.  
 Assyriology: *Abbé Quentin* (not yet received).  
 Africa, except Egypt since 1883: *Captain Th. G. de Guirandon*.  
 Egyptology, including Coptic: *Professor E. Amelineau*.  
 Sinology: *Professor H. Cordier*.  
 Palestinology: *Abbé Albouy*.  
 Aryan: *Prof. G. de Vasconcellos-Abreu*.  
 Comparative Language since 1889: *Dr. Zimmer*.  
 Indo-Chinese: *M. E. Aymonier*.  
 Polynesian: *Dr. Schneider*.  
 Dravidian: *Prof. Julian Vinson* (not yet received).  
 Malayan: *M. J. J. Meyer*.  
 Turkish: *Colonel Huart*.

- (b) 1. Semitic languages except Arabic: *The Master of St. John's College, Cambridge*, President. *Rec. H. Gollancz*, Secretary.  
 2. Arabic and Islam: *The Right Rev. Dr. J. J. S. Perowne*, Lord Bishop of Worcester, Hon. President. *Professor Gayangos*, President; *Moulvi Faiz-ud-din Ahmad*, Assistant Secretary.  
 3. Assyriology: *Professor J. Oppert*, President of the Institut, President; *Mr. Richard Cull*, Vice-President and Secretary.  
 4. Palestinology: (transferred subsequently to Section (b) 1). *Abbé A. Albouy*, President designate.

- (c) *Aryan*: *Professor P. Carolides*, President; *Pandit Bulaki Ram Shastri*, Assistant Secretary.
- (d) *Africa except Egypt*: *Captain G. Binger* and *Professor René Bassot*, Presidents designate; *Dr. H. Schlichter*, Secretary.
- (e) *Egyptology*: *Sir Charles Nicholson*, President; *Professor E. Amélineau*, Vice-President; *M. Ollivier Beauregard*, Secretary.
- (f) *Central Asia and Dardistan*: *Drs. H. W. Bellew* and *G. W. Leitner*, Presidents; *Dr. H. Schlichter*, Secretary.
- (g) *Comparative Religion, etc.*: *Professor E. Montet*, President; *Mr. C. H. E. Carmichael*, Secretary.
- (h) *Comparative Language*: *Prince Lucien Bonaparte*, Hon. President; *Professor Carl Abel*, President, and *Dr. Leitner*, Secretary.
- (i) *Suggestions for the Encouragement of Oriental Studies*: *Dr. G. W. Leitner*, President; *Sir Lepel Griffin* and *Professors C. W. W. Wright* and *D. L. Adams*, Vice-Presidents; *Dr. J. Val d'Eremao*, Secretary.
- (j) *Indo-Chinese*: *Principal E. Aymonier*, President; *Dr. J. S. Phéol*, Secretary.
- (k) *Sinology*: *Professor G. Schlegel*, President; *Professor H. Cordier*, Vice President; *Mr. C. Rudy*, Secretary.
- (l) *Japanese*: *His Exc. the Japanese Minister*, Hon. President; *Professor Léon de Rosny*, President; *Messrs. Daigoro Goh* and *A. Doby*, Secretaries.
- (m) *Dravidian*: *Baron T. de Ravisi*, President; *Mr. F. Fawcett*, Secretary.
- (n) *Malayan and Polynesian*: *H.H. The Sultan of Johore*, and *Lord Pembroke*, Hon. Presidents; *Professor G. Schlegel*, President; *R. A. Sterndale, Esq.*, Secretary.
- (o) *Instructions to Explorers*: *Dr. Leitner*, President; *Dr. H. Schlichter*, Secretary.
- (p) *Ethnographical Philology*: *Drs. Beddoe* and *Leitner*, Presidents; *Mr. C. Johnston, B.C.S.*, Vice President; *Mr. G. Reynaud*, Secretary.
- (q) *Oriental Art, Art Industry, Archaeology, and Numismatics*: *Sir T. Leighton* and *Sir J. D. Linton*, Hon. Presidents; *Mr. W. Simpson*, President, and *Mr. W. de Gray Birch*, Secretary.
- (r) *Relations with Orientals*: *Sir R. Meade*, President; *General T. Denchy* and *Dr. G. W. Leitner*, Vice-Presidents, and *Mr. W. Martin Wood*, Secretary.
- (s) *Oriental Linguistics in Commerce, etc.*: *Sir A. K. Rollit* and *Sir Lepel Griffin*, Presidents; *Colonel J. Britten*, Secretary.
- (t) *The Anthropology, Science, and Products, natural and artificial, of the East*: *Sir R. Owen* and *Dr. J. Beddoe*, Hon. Presidents; *E. Brabrook, Esq.*, and *M. Cartailhac*, Vice-Presidents; *Dr. W. Hein* and *Mr. A. L. Lewis*, Secretaries.
- (u) *Exhibition of Objects and Books illustrative of above Sections*: *Dr. Leitner*, President; *Mr. G. C. Haité*, Vice-President; and *Mr. H. Leitner*, Secretary and Curator.

Dr. Val D'Eremao was appointed in charge of daily Bulletins; Mr. B. May in charge of Reports to Press; and Messrs. Birch, H. Leitner, R. A. Sterndale, Fasih-ud-din Ahmad, Drs. G. R. Badenoch and Schlichter as Mehmandars to foreign guests.



At 3 p.m. work was begun in the Sections. In Section *(c)* Aryan, Dr. LEITNER,—in the absence of the President, Professor CAROLIDES,—gave a résumé of the elaborate Summary of Sanscrit Research since 1886, prepared especially for the Congress by Professor G. DE VASCONCELLOS ABREU.\* The Secretary, Pundit Bulaki Ram, then read part of a long but most interesting paper on "Indian Theogony," by Professor Gustav Oppert† of the Madras Presidency College. The discussion on the points raised in it by the author, regarding which Dr. Leitner, Mr. Martin Wood, and other gentlemen made observations, was reserved to another Meeting. The Session was closed at 5 o'clock.

The Summary of Research in Sanskrit studies compiled for the Congress by Prof. G. de Vasconcellos-Abreu consists of ten sections, embracing Bibliography, Vedic Literature, Philosophy, Law, Epics, Archaeology and Epigraphy; Reports and Catalogues raisonnés, Ethnography and Geography, Western Texts of Sanskrit origin, Didactology and "Various." The critical portion mentions sixty-three authors and 115 publications, between 1886 and 1891, that have passed through the learned Professor's hands. The Summary thus deals not only with the present condition of Vedic investigations, but also with the modern views that are held by learned pundits as regards the codices, especially the *Manava-Dharma Shashtra*. An interesting feature of the Summary is the Professor's account of those stories and fables from India that have exercised an influence on Europe through Portuguese media. He also gives, "The Present View of the Origin of the Indian Theatre," "The Importance of Epigraphy in the Literary History of India," and Compendia on Modern (Hindu) Views of Ancient (Sanskrit) Facts. The Portuguese scholar finally supplies the Congress with a facsimile of an important Sanskrit inscription at the country seat of Penha Verde, at Cintra (in Portugal), which was submitted to the consideration of the Aryan Section of the Congress.

PROF. GUSTAV OPPERT wishes attention to be drawn to the following points in his Paper on "Indian Theogony": Trimurti and Brahmas, pp. 9-20; Vishnu, p. 28; the similarity in the names of Oannes, p. 34; Indian and Turanian computations; on the Sâligrama stone, pp. 45-47 (under which Brahman resides), pp. 35-47, and Civa on the Linga, p. 51.

In Section *b* 1 the Master of St. John's College presided, and as Professor Montet had not yet arrived, Professor WITTON-DAVIES read his paper on "the Aid given by Arabic to Biblical Studies."†

Professor T. WITTON-DAVIES (Wales) contended that the similarity of forms and sounds in the Arabic and the Hebrew tended to elucidate many knotty points and difficult passages. Arabic also threw light upon the terminations and suffixes of Hebrew words, and enabled them to understand what the Hebrew language was like anterior to the date of existing Hebrew documents. He also held that the study of the Koran would be very useful to the student of Hebrew.

In the discussion that followed, Mr. Hyde Clarke, Dr. Leitner, Dr

\* It is proposed to have this and other Summaries of Research in various Oriental specialties in a special volume.

† Will be reported in the "Transactions."



Jones and others took part, and a vote of thanks was passed to the reader of the Paper.

It was resolved to recommend to the Congress to urge the encouragement of Arabic in connection with Biblical studies. The Abbé GRAFFIN spoke on "Syriac diacritical points," illustrated by him on the blackboard.\* Professor MONTET having come in, now read his Summary of Research in the Hebrew and cognate languages, after the mention by Abbé Graffin of a few books omitted in the Summary. Dr. Val d'Eremao moved and Rabbi Gollancz seconded a vote of thanks to Professor Montet for his valuable Paper and the trouble he had taken for the preparation of the various Summaries. The vote was carried by acclamation; and after a few remarks by Dr. Leitner, the discussion on Professor Montet's Paper, already circulated to the Members, on "A Future Life among Semitic Races," was fixed for the 9th September; and the sitting closed at 5.45 p.m.

The principal theory maintained by Professor Montet was, that the doctrine of immortality and a future life was not held by the Semitic races.

#### TUESDAY EVENING, SEPT. 1, 1891.

At 8 o'clock the Congress paid a visit to the British Museum, where they were shown Oriental manuscripts by Mr. E. de Gray Birch, and where light refreshments were provided for the Members by the Organizing Committee.

The following Telegram was sent by the Secretary-General to General Sir Henry Ponsonby, Private Secretary to Her Majesty the Queen-Empress at Balmoral:—

"I am requested to submit for the information of Her Majesty the Queen-Empress the following Resolution, proposed by the Organizing Committee of the Statutory Ninth International Congress of Orientalists to its opening Meeting, which was held yesterday at the Inner Temple Hall under the presidency of the Master of St. John's College, Cambridge, supported by the Bishop of Worcester, the Italian Ambassador, the Greek Minister, Delegates of the Spanish Embassy, Government and Universities, the Chinese, Japanese, and other Ministries, Delegates from the Colony of Adelaide, Melbourne, and Her Majesty's Secretary of State for the Colonies, the Delegates from the Russian, French, Greek, and other Governments, Monsignor Lamy from Belgium, and leading representatives of the various Christian and Jewish denominations in Europe, and of the Hindu, Mussulman, Parsi, Armenian, Buddhist (Ceylon and Burmah), and other communities, representing thirty-seven countries, and 25 many Universities and learned bodies:—

"That the Statutory Ninth International Congress of Orientalists express its profound homage and gratitude to Her Majesty the Queen-Empress, herself a student of an Oriental language, for the reception afforded within her realm to a gathering of Orientalists and friends of Oriental studies, representing thirty-seven different countries."

"The above Resolution, which had been internationally proposed and supported previous to the Meeting, was carried with respectful and unanimous enthusiasm."

\* Will be reported in the "Transactions."



WEDNESDAY MORNING, SEPTEMBER 2, 1891.

INNER TEMPLE HALL, 10 A.M.

*General Meeting in Section (i) "Suggestions for the Encouragement of Oriental Studies."*

DR. LEITNER, who presided, gave a detailed extempore account of the various systems of Oriental education current among Muhammadans, Hindus, Sikhs and other communities, as principally elucidated by his Report on "Indigenous Education," made some years ago to the Government of India. As regards Oriental studies in Europe, he said that the Congress would be a failure unless it suggested the means for providing better opportunities of studying Oriental languages. What was wanted was the institution of more travelling fellowships, scholarships, and professorships, and the adaptation of Oriental thought, civilization, and culture to modern requirements. A more systematic study of Oriental languages would lead to greater sympathy with Oriental populations, and would help to preserve those native languages which were being threatened. The natives were too often beginning to neglect the study of their own classics on account of European influence; and the world could not afford to allow any fragments of native culture to die (applause). The old native systems paid great attention to detail, and are full of lessons to candid European Educationists.

He had been appointed by the Government to report on indigenous schools in the Punjab, and had found nearly 7,000 remaining, in which a high type of education was given. The anglicized education which we, from a right motive no doubt, had imposed, was killing off these schools. Arabic was taught in Muhammadan schools, and, as a language, was the most complete science that the world had ever produced. Even the mere practice of the students learning the Koran by rote was a valuable feature in the educational system among the Muhammadans, on account of the mental discipline it imparted, as he could testify, being one of the few Europeans who had been allowed to study the Koran in a Mosque School. In studying Sanskrit, the Hindu system took into consideration every surrounding circumstance, however trivial, whether relating to the weather, the health, or state of mind of the pupil, or other matters. Persian was frivolous, the language of the man of the world, elegant, slightly deceitful, and it fitted the native for diplomatic and social duties. It was somewhat cynical, certainly heterodox, but extremely graceful; and he who did not know Persian in India would scarcely be considered a gentleman, whereas, if he knew Arabic as a Muhammadan, and Sanskrit as a Hindu, he would be thoroughly trusted. Hindustani, which we had inflicted on the country as a popular and national language, was a composite tongue that had grown to be most epigrammatic, combining the elegance of Persian with the honesty of Hindi. Describing the caste theory, the speaker said that it was a higher ideal than the efforts made in Europe by one class to get into another, as if anything could be higher than being perfect in one's own calling. Most of our reforms and improvements had received their first inspiration from some neglected and unacknowledged Oriental source; and when he saw an Oriental trying to ape



European manners he was filled with despair, not only for him, but also because he was taking away from the world the example of comparison by which alone progress was possible. Sympathy also gave life to instruction; and this sympathy had carried him through countries where travellers both before and after him had been killed. The subtle influence of climate, diet, and birth on the nature of studies had to be considered; and in this connection he asserted that early marriages made the natives responsible and good students, as he could speak from actual knowledge, having had hundreds of native students under him, as Principal of the Lahore Government and Oriental Colleges. It was only wasting the time and money of English philanthropists, to pretend for a moment (at any rate so far as the East was concerned) that early marriage was a misfortune. Dr. Leitner contended that it was their duty to preserve and develop according to native requirements what yet remained to the Oriental despite the vicissitudes to which the races had been subject by political invasion. The Hindu would never be loyal to the Government unless he remained a true native, imbued with a deep reverence for parents, the aged, Government, and God. As a special object of that Congress, he had to propose, "That the attention of the various Governments represented at the Congress should be drawn to the importance of fostering Oriental studies and methods, in the East, where they were beginning to be ignored, and in Europe, where they should form part of both special and general education."

This Resolution was unanimously carried, Professor SCHLEGEL, who seconded it, strongly supporting the view that the native populations should be left to their own civilizations. He knew little of India, but a good deal of China and Japan. When he saw the Chinese keeping to their old customs, religion, and literature, and observed that the Japanese adopted all sorts of misgrowths of European civilization, he felt more respect and admiration for the larger nation.

The Rev. HERMANN COLLANZ also spoke to the Resolution, heartily approving of Dr. Leitner's suggestions for fostering the study of Oriental Languages.

The following resolutions, agreed to by the Sectional Committees, were then unanimously adopted:—

1. That posts be established for scholarships in Hebrew and the cognate languages, as well as lectureships and professorships, ordinary and extraordinary, to encourage these studies, which do not pay financially.
2. That graded diplomas, according to merit, scholarships for essays showing original research, and medals for exceptional merit, be offered to encourage younger scholars.
3. That a memorial be drafted, to be forwarded to the authorities of the great public schools of the kingdom, praying that Hebrew be taught, like Greek and Latin, on account of its importance for Scriptural studies.
4. That some standard of Hebrew be required for ordination, and that a memorial be suggested from the Council of the International Congress to the Archbishops and Bishops, asking that Hebrew be made imperative on candidates for ordination.
5. That a similar memorial be sent to the heads of the religious bodies



of the United Kingdom and to patrons of livings, to interest them in these studies and to suggest their reserving *ceteris paribus* a few openings for those who distinguished themselves in such studies.

6. That Dr. Leitner's prize on "Messianic prophecies," be accepted with thanks, as a means of promoting such studies in the Christian ministry.

7. That a Semitic Philological Association be formed in this country as recommended by Section (*b* 1), and adopted by the Fifth General Meeting of Members held on the 14th April 1891.

8. That Dr. Leitner's kind offer of the use of a house at Woking, for the Annual Meetings, Examinations, Exhibits, Library, etc., of the Association be accepted, as also the recommendation of Section (*b* 1) that it would much encourage the study of Hebrew and cognate languages, if, connected with the proposed Association, a mixed Board of Examiners, representing various denominations, were constituted, at whose recommendation diplomas and degrees could be conferred, of Licentiate, Bachelor, Master, and Doctor in Oriental Literature (D.O.L., etc.); and that the Oriental University Institute be empowered to apply for a charter accordingly.

The Rev. Dr. BADENOCH suggested "A Practical Plan for Promoting the Knowledge of Hebrew in Great Britain." He said: (1) I need not refer to the Hebrew language itself, nor to its relations to other Oriental languages. The object of this paper is simply to sketch out very briefly a practical plan, by which a knowledge of the language may be promoted. (2) There are numerous Universities, colleges, seminaries, and other Institutes of learning in England, Wales, and Scotland, which, to a greater or less extent, have made provision for the acquisition of Hebrew for their students. But in too many cases the extent of knowledge is only sufficient to enable the student merely to pass his examination as required by his College. (3) By establishing a special fund out of which prizes or scholarships shall be offered every year as the funds may permit to the matriculated students of all such Colleges and Institutions of learning above referred to, the amount of such prizes or scholarships to be regulated by the Board hereinafter referred to. (4) The members of the Board to be nominated for the first year by this Congress and thereafter by the Oriental Institute, Woking. (5) This Board to be the trustees for the funds placed at their disposal, to appoint examiners, and to regulate the amount of prizes and scholarships to be offered and awarded. (6) The examinations shall be held yearly at the Oriental Institute, Woking, or at the respective Colleges or Institutes of learning which may accept the offer of the Board and agree to carry out the examinations as prescribed by the Board. (7) The names of the successful students and the proceedings of the Board to be duly reported to the Statutory International Congresses which may be held from time to time, and recorded in their official Transactions. (Approved by the Meeting.)

The Rev. Professor T. WRIGHT-DAVIES (Haverfordwest College) read a Paper on "Oriental Studies in Great Britain." He pointed out that in this country Oriental languages were much neglected in our seats of learning and by the Government. In none of our public schools was Hebrew



taught, or any other Eastern language. In Germany, in the *Gymnasien*, and even in some of the lower schools, Hebrew was taught, and candidates for the ministry were compelled to study it. Indeed, before entering upon the theological curriculum at the Universities, a theological student was required to know as much Hebrew as would qualify for a Scotch B.D. In the University Colleges of this country Eastern studies were almost ignored. At University College, London, there were four Oriental professors; at King's College, there were three Eastern Chairs; at Leeds and at Bristol there was a professor of Hebrew; in the Welsh University colleges there was not one single Chair devoted wholly to Eastern subjects. In the great majority of theological colleges there was not a single Chair wholly set apart for Hebrew and Old Testament. Scotland was best off in this matter; while Wales, with not one single Chair of the kind, was most behind.

The Resolution of Section (b 1), to recommend Arabic as an aid to Biblical studies was approved by the Meeting.

Further proposals for the encouragement of Oriental studies were postponed to Tuesday, the 8th September, after the Meeting had approved the recommendation of Professor ADAMS to memorialize the Scottish Universities' Commissioners regarding the exclusion of Semitic languages, etc., from the M.A. (Honours) Course in the Draft Ordinance issued by them.

As regards the Paper by the Rev. C. G. K. Gillespie, "Claims of Oriental Studies on the Clergy," the matter was referred to Section (b 1), which approved of the suggestion of Dr. Clifford, that it should be printed in a paper, say, like the "Expositor," where it might be seen by those for whom it was intended.

Mr. R. G. HALIBURTON then read a remarkable Paper on "Dwarf Races and Dwarf Worship," in which he dwelt on his discovery of a tribe of dwarfs, living for the most part south of the Atlas Mountains, but also to some slight extent and sporadically on the north, who are probably of the same origin as the dwarfs discovered by Emin Pasha and Mr. Stanley in the vicinity of Victoria Nyanza, but of a higher social and intellectual development.

The Paper will, it is hoped, be published in the *Transactions*, when the controversy to which it gave rise will have led to some conclusion.

#### WEDNESDAY AFTERNOON, SEPTEMBER 2, 1891.

##### *Section (b 1) Hebrew, Syriac, Aramaic, etc.*

Wednesday afternoon opened with an interesting Paper by the President, the Rev. Dr. C. TAYLOR, on the "Textual Criticism of Pirke Aboth." The writer referred to a catalogue of MSS. of Pirke Aboth which he had in preparation, his list comprising, besides those of London, Oxford, and Cambridge, a number of MSS. examined by him in Paris, Hamburg, Berlin, and St. Petersburg. Dr. Taylor instanced the Commentary in the British Museum by R. Isaac ben Schelomoh, of the Israeli family of Toledo, and also that in the *Machzor Vitry*, supposed to be by R. Jacob ben Shimshon. (The Paper will be found printed at length in this issue of the A.Q.R.)

In the discussion which followed the reading of the Paper, Mr. Hyde Clarke, and the Revs. Witton-Davies, Gillespie, and Gollancz took part.



A valuable Paper on the Prosody of St. Ephraim's Hymns in Syriac was then read before the Section by the erudite Syriac Scholar, the Right Rev. Prof. LAMY. Since the 16th century, the learned Maronite Amira had given some of the distinctive characters of Syrian poetry. He had observed that Syrian prosody does not measure the verse by the quantity of the syllables, but by their number, whether long or short in quantity. The Byzantine Melods have imitated the Syrian, and have borrowed from St. Ephrem the model of their strophes. Mgr. Lamy believes with Assémani, Hahn, Lettice, and Bickell, that the general characters of the Psalms are the same as those of the great Syrian poet. He gave the history and criticism of the different prosodical essays given by Syrianists since Amira till to-day, and he analyzed the treatises given by the Syrians themselves and recently published. He divided the poetical writings of St. Ephrem, the greatest Eastern Christian writer, into "measured discourses," or *Mimres*, and into hymns, or *Madrashés*. The *Mimres* have all about seven syllables. The magnificent poem, in twelve chants, on Joseph sold by his brethren, is in verse of seven syllables. The Hymns, or *Madrashés*, are formed of strophes, all like the first and regulated by the "*en tîr*," or tune, which corresponds with the *hirmus* of the Greeks. Hitherto the *hirmi* of the hymns of St. Ephrem were unknown, because the great Roman edition of the Syriac works of the chief of Syrian poets had neglected to give them. The learned Professor of Louvain has recovered more than sixty in the manuscripts of the British Museum, and has thus been able to determine the rhythm and the prosody of five to six hundred hymns; for several of these hymns are the same *hirmus*. This work had not yet been done. Mgr. Lamy further showed that Assémani and Hahn relied on a defective text when they maintained that St. Ephrem borrowed his *hirmi* from Bardosanes. After which Prof. GRAEFIN (who is engaged on his important work, *PATROLOGIA SYRIACA*) concluded his remarks on the subject of his Paper of the previous day, "Syriac Diacritical Points."

The Papers which followed dealt with the claims of Oriental Studies on the Clergy by the Rev. C. G. K. Gillespie (already referred to), the translation of a MS. from the HIGH PRIEST OF NABLŪS ON THE HISTORY OF THE SAMARITANS by Rev. Prof. Witton-Davies (which will appear in the "Transactions"), and with an explanation of the appearance of "Oriental legends in the Sacred Scriptures," by the Rev. Dr. VAL D'EREMIO. He dwelt on the importance of a careful reference to the Hebrew original in cases in which the translation does not appear capable of explanation. Thus, the Hebrew word which is translated "serpent," originally meant "hisser," or "whisperer," and, regarded in this light, the Biblical serpent became a tempter, instead of the creature in an Oriental legend.

A Paper was next read by Mr. MARCUS ADLER, M.A., which was highly appreciated, on "The Health Laws of the Bible, and their Influence upon the Life and Condition of the Jews." It dwelt, not only on the Health Laws of the Bible, but on the Rabbinic interpretations and ordinances, such as the washing of the hands before and after meals, before prayer, the Passover cleaning, the dietary laws, etc., all of which were calculated to induce the Jew to live habitually in an atmosphere of cleanliness. The comparative immunity of the Jew from diseases, such as cholera and

the plague, was accounted for. He showed how the remarkable immunity of the Jews from tubercular and scrofulous diseases could be traced to the enforcement of the strict examination of the internal organs in the case of cattle. The prohibition as to not eating any creeping thing applied to insects, and even to animalculæ which could be discerned. The observant Jew, therefore, refrained from eating putrid or decayed food, or polluted water and tainted milk. Hence the immunity from many contagious and other diseases found to exist among other races. Other dietary laws and ordinances as to cleanliness, marriage, and burial were then reviewed, and the causes of the temperance prevailing amongst Jews was investigated. The habit of early marriages was approved from a physiological point of view: a comparison was drawn between the statistics of marriages and births in Prussia and France with those of the Eastern districts of Europe. Mr. Adler went fully into statistics obtained a few months ago by the Census Office among 10,000 Jewish families in the United States, which showed that the mortality per 1,000 among these was—

		General Population.	
		Jews.	1880.
From Consumption....	Males ...	36.57	108.79
" " .....	Females...	34.02	146.12
From Diabetes....	Males ...	19.85	2.74
" " .....	Females...	19.59	1.21
From disease of Spinal Cord ...	Males ...	9.40	3.73
" " .....	Females...	6.18	3.32

The greater mortality of the Jew is most apparent in affections of the nervous system and the organs of digestion and circulation. Such statistics went to confirm the statement of Dr. Behrend, "that in every one of the biostatic privileges the Jews enjoy, the penalty has to be paid for laxity of observances, and those who transgress have to submit to the inexorable law of being "cut off from their people, so far as the physical advantages of their race are concerned."

A discussion took place, in which Mr. Hagopian, Mr. Hyde Clarke, and Dr. Leitner took part. The latter showed that longevity and early marriage went with the preservation of caste as among Hindus and, practically, Jews.

#### PARLIAMENT CHAMBERS.

##### *Section (b 2) Arabic and Islam.*

PROFESSOR SENATOR DON P. DE GAYANGOS IN THE CHAIR.

Professor F. J. SIMONET read a Paper on "The Arab-Spanish Woman and her Position in Spanish Civilization," contending that the improvement in her position was entirely attributable to the influence of Christianity. An animated discussion followed, in which Professor Derenbourg, Professor Oppert, and Dr. Leitner contested the theory of Professor Simonet, while Professor Gayangos insisted that Christianity had nothing to do with the amelioration which had taken place, and which was entirely due to the ethnic influence of the Spanish.

Prof. SIMONET also presented a most interesting account of the Orientalists produced by the University of Granada and of their labours. Finally, he presented a third work, also specially written for the Congress, on he



Hispanio-Mozarabic dialect, for all of which valuable communications he was warmly thanked.

Professor H. DERENBOURG read a Paper on the Himyarite Inscription No. 32 of the British Museum, which he copied on a blackboard. The first line, the letters of which are broken and have only the bases, had defied all attempts at deciphering. The learned Arabist there discovered the name of a new Sabeian king, Nasha'garib Youhamin, which is also found on a monument recently acquired by the Louvre Museum.

The Rev. W. M. JONES, D.D., then gave an interesting account of his "First Lesson in Arabic and the letter ع."

*Section (c 1) Aryan, Sanscrit, and Hindulism.*

Baron TEXTOR DE RAVISI, who presided, explained an interesting inscription from the Temple of Udeypore, in Malva, upon the River Nerbudda. The inscription, copied by Prinsep, was translated into Pali in Devanagari by Captain Burke, and into English by a native interpreter attached to the Asiatic Society of Calcutta. This inscription is the account of a great ceremony celebrated in the 11th century of the Christian era, on the occasion of the rebuilding of an old temple by the Christians of St. Thomas, and dedicated to Mary the Divine Mediator. This inscription gives a list of a great number of important documents, and names 8,490 communities, which shows the importance to which Christianity had attained in Central India at that epoch. He proposed, as at the first London Congress in 1874, that this mural inscription be photographed, as at present the copies differed materially, and the Meeting trusted that the Government of India would at last take steps to have the important question involved settled once for always, by supplying the required photograph.

The last Paper was a brief one presented by the Delegate of the Greek Government, Prof. CAROLIDES, the President of the Aryan Section. There was no time to read his main Paper on "The Aryan Origin of the National Names Χαλδῆες and Σέρος in Asia Minor," which will be published in the "Transactions" of the Congress. It was a description of an old Armenian festival, Bartubaria, to celebrate the arrival of spring in Asia Minor. Another point explained by the learned Professor had reference to the relations existing between the Armenian and the old Phrygian languages, as shown by the Phrygian inscriptions.

WEDNESDAY EVENING, SEPTEMBER 2, 1891.

*General Meeting in Section (g), Comparative Religion, Folklore, Law, etc.*

At the evening meeting, Professor CORDIER presiding, Mr. C. G. LELAND contributed a Paper on "The Salagrama Stone of India," a curious link connecting the East and West. It was about the size of an orange, and is a kind of ammonite, having a hole in it. Vishnu the Preserver once, when pursued by Siva the Destroyer, prayed to Maya (illusion or glamour) to protect him. She changed him into a stone through which the destroyer, as a worm, wound his way. Since that time this stone is worshipped. Mr. Leland found that in the Toscana Romana, a district in Northern Italy, there are families of wizards, among whom a vast amount of old

Etruscan-Roman lore is preserved. Among other objects they hold in great veneration a stone called *salagrama*. It is really stalagmite from caverns; but as it resembles the little mounds made by earth-worms, the peasants believe it is really the same petrified. This faith, that worms have made and passed through it, closely connects the *salagrama* with the *salagrama*. The Italians carry the *salagrama* in a red bag, putting with it certain magical herbs. They first pronounce over it an incantation, which is to the effect that the irregularities and cavities, etc., in it are such as to bewilder the evil eye and deprive it of its power. It was carefully taught to Mr. Leland in great detail, that anything like grains, irregular and confused surfaces, interlaced serpents, or *lavori intrecciati*, or intertwined works, all blunted the evil eye. Such interlaced cords are sold in shops in Florence as charms. Even the convolvulus is grown in gardens against *maleocchio*. Therefore the *salagrama* is prized. Mr. Leland exhibited a *salagrama* which had been worshipped for generations; also one which he had found and which, being pronounced genuine, had been reconsecrated with invocations and herbs.

Dr. LEITNER, in moving a vote of thanks, which was carried, to Mr. Leland for his suggestive paper, thought it possible that as so many Florentine arts resembled those of Agra, the Italian workmen employed by the Emperor Akbar might have carried back to Italy a kind of cult of the *salagrama* stone.

A Paper was then read by Mr. C. H. CARMICHAEL, entitled, "*Points of Contact in Eastern and Western Folklore*," which brought out many interesting examples of fairy tales and folklore identical in Eastern and Western countries.

A Paper, which had partly been already communicated to *The Journal of American Folklore*, was then read by Dr. LEITNER on behalf of Consul L. VOSSON, of Philadelphia, on "*Nat Worship in the Irawaddy Valley*." It was not a worship in the exact sense of the word; it is not even the Indian occultism, or study of the unknown forces of nature: it is a simple propitiation of spirits, which a thin veil only separates from the exterior world; in fact, a pure geniolatry. The old popular beliefs of the aborigines have persisted in Burmah in spite of the purer influences of Buddhism, just as they are found now-a-days in the table-lands of the Himalayan Mountains, whence the Burmese emigrated to the Irawaddy Valley. It is the old phenomenon so well known to the students of folklore, and which nowhere can be more clearly traced than among the populations of Indo-China, and especially among the Burmese.

The Rev. Dr. VAL D'EREMAO read a Paper entitled "*A Spiritual Interpretation of the Muhammadan Heaven*," in which he held that Mahomet's idea of Paradise was not simply the abode of "black eyes and lemonade," as had been said by Moore. A material view of heaven was, however, the common belief of Muhammadans, arising possibly from the necessity of clothing spiritual ideas in figurative language. Probably almost similar views largely prevailed among Jews and Christians. Dr. LEITNER pointed out that the Koran had guarded itself against the sensual interpretation of the description of Paradise in the second chapter, by referring immediately afterwards to the "*Baddah*" or gnat to mark its figurative character.



Mr. F. T. PIGGOTT then read a Paper on "The Music of Japan." A blackboard enabled him to explain the scales of Japanese music, and the peculiarity of the thirteen-stringed *koto*, which is the national instrument of the country. We hope that this Paper, as also that of Captain Day on "Indian Music," will be published in the "Transactions." There are similarities between them; both have the tonalities of the plain chant, with the sole difference that the Indians sing true and the Japanese sing false, but do so voluntarily, since singing true is not considered fashionable. M. ÉMILE GUIMET, Mr. A. GILBERT, and other musical authorities, joined in the interesting discussion that followed.

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THURSDAY MORNING, SEPTEMBER 3, 1891.

EXAMINERS' HALL, INCORPORATED LAW SOCIETY, CHANCERY LANE.

*General Meeting in Sections (o), "EXPLORERS." (d) Africa except Egypt, (e) Egyptology, (m) Dravidian, (u) Malayan, (q) Oriental Archaeology.*

THE MASTER OF ST. JOHN'S COLLEGE, CAMBRIDGE, IN THE CHAIR.

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*Cyclopean Monuments in Majorca and Minorca.*

*Section (q).* M. CARTAILHAC, describing the primitive monuments of the Balearic Islands, which he had been recently instructed to examine by the French Minister of Public Instruction, assigned to them a Pelasgic or Cyclopean character, similar to those which are found throughout the Mediterranean, and of which both the date and explanation must be sought in the East. He has proved the existence in Majorca and Minorca of remains of real fortified towns, like a Greek Acropolis. These were probably places of refuge at a period of constant tribal war, or of incessant fear or the landing of pirates. These fortified places were at some distance from the most exposed coasts, sometimes on a plain, sometimes on elevated spots. The walls were for the most part of huge unshapen blocks, twelve feet or fourteen feet high, and covered areas of some hundreds of square feet. There were few gates, but one of them together with the adjoining fortifications were well preserved, and gave a good idea of their character. In the inside of each town there was a special monument of large hewn stones, so arranged as to form a semi-circle. There were also a number of galleries constructed by means of stones resting on pillars, under which one could hardly stand upright. It was clear that the builders were in the habit of living like nomads under tents. There were also a kind of towers called "Talayots," the huge walls of which concealed small crypts or cellars. Human bones were found to have been interred in artificial grottoes, not unlike the places of sepulture which were found in the East of France and in Portugal. To each of those there was a narrow entry and a small ante-chamber leading by a still narrower portal into the crypt, where the remains were discovered. The bones were not burnt; but no other objects were found interred with them, as M. Cartailhac had not discovered any burying-place which had not been plundered. There were no traces of the stone age, except a flint blade,

which seemed to have come directly from Hissarlik, as it was of the same silex and of the same workmanship; but a good many bronzes resembling those found in Asia Minor were discovered. The pottery of Minorca was unlike that of any other country in the Mediterranean.

*Section (2). Punico-Libyan Inscriptions. Sun and Star Worshipers.*

The second Paper was read by Dr. LEITNER on behalf of Captain MALIX, of the Academy of Hippone, Bone, Algiers. Its Delegate, the Baron J. DE BAYE, who had done much for the Congress, would himself have read the paper but for sudden indisposition. Captain Malix, who had made a thorough study of the Punico-Libyan inscription of Thugga and many other remains of Libyan styles to be found in Northern Africa, gives the conclusion he has come to in this Paper. From remains found in the valley of the Chaffia, the explorer concludes that a population of foreigners, who had come in as guests, settled in and occupied permanently this valley, long enough to form a language founded upon a Semitic type, with Libyan, Phœnician, and Hebrew elements mixed. They had been erroneously confounded with the Berbers. It was a population of the same type as those inhabiting the banks of the Nile, who are mostly worshippers of Astrea. While he attributed an early epoch to these people, the author did not consider them contemporary with the invasion of the army of Hercules, but rather with the commencement of the Christian era. Many Eastern peoples followed the same routes to the West, to carry into ancient Numidia the religious beliefs of Egypt in the times of the Pharaohs; and other evidences proved that they were worshippers of the stars and the sun. These were the few facts gleaned from the inscriptions; but their history remained to be written by some future explorer. Whether they had been attracted or driven to the valley of the Chaffia by the Romans or the Phœnicians, or whether they voluntarily emigrated, was unknown. Neither was it known how long they had lived there, nor whether there were elsewhere traces of these people.

*Section (3). Prehistoric Dravidian Remains in Southern India.* By Mr. F. FAWCETT.

[This Paper will be published in full in the next number of the *Asiatic Quarterly Review*, with, at least, one photograph illustrative of the characters and drawings of pre-historic Bellary; only a short abstract of it is, therefore, given in this place.] Since reading his Paper, a letter has reached Mr. F. Fawcett, the explorer, from his friend Mr. Knox, who has discovered a rather remarkable rock picture in the same place. It is of a man in the act of throwing a spear or javelin with a large leaf-shaped head, having a defined ridge, at a deer. Behind the spear-head is represented a cross-bar, as if to prevent the spear from penetrating too deeply; and in the neck of the deer there is sticking a spear head similar to the one being thrown.

Mr. Fawcett stated that, directed by the discovery of the remains of stone-folk at Kappal, a hill near Bellary, he started off with two companions to the mountain, in June last; and at a point hardly or not at all visited by Europeans discovered what proved to be picture rocks. On a closer



examination the party found themselves in presence of an extensive stretch of picture rocks, the existence of which in India seems never to have been suspected. The curious thing about all of them is, that the details of the pictures are far less distinct when the rocks are looked at closely, than when looked at from a point farther distant; the best distance being fifteen or twenty feet. The figures of elephants, tigers, antelopes, and human beings were found in the pictures in great variety. There were no horses. The discovery of flint implements and weapons, the situation of the rocks themselves, and the subjects portrayed upon them, led to the belief that they were executed by a pre-historic race inhabiting India anterior to the Hindus.

Mr. Fawcett's Paper was illustrated by photographs of the rock-drawings; and there were also specimens of the cinder, bones, flints, etc., found in the cinder-mounds.

After the reading of Mr. Fawcett's Paper, Dr. Leitner proposed, and the Meeting carried by acclamation, a resolution that "a Commission be formed, composed of MM. Cartailhac, Hein, Beddoe, Garson, Lewis, and Brabrook, for the further investigation and prosecution in their various anthropological aspects of the discoveries made at Bellary in connection with their linguistic, ethnographical, and antiquarian points of view."

The Commission has since presented the following Report, from which we quote:—

"Your Commissioners have been unable, in consequence of the absence of some of their number, to make such a detailed and authoritative examination of the specimens submitted as would permit them to offer a full Report; but, from the examination they have been able to make, they are convinced of the great interest and value which attach to Mr. Fawcett's discoveries." This Report is signed by Mr. W. E. Brabrook, the Vice-President, and by Mr. A. L. Lewis, the Secretary, of the Anthropological Section (*f*) of the Congress, the Executive Committee of which hopes that the Commission may yet find time to make the full examination and Report that have been entrusted to them.

Mr. FLINDERS PETRIE was then called upon to read his Paper on "the Early Egyptian Tombs and Buildings of Medum" (with full-size illustrations of the sculptures). He did so, followed in his *résumé* of important discoveries by the most profound interest of a large audience. He then read a second Paper on "The Importance of Epigraphy in Egyptological Research," which is now published for the first time and *in extenso* in this "special Oriental Congress number." The first Paper was printed in full in *The Times* of the 4th September, 1891, and is also reproduced in this issue. Suffice it to say in this place, that Mr. F. Petrie's discoveries have proved to be of the greatest interest both to Egyptologists and the public generally. During a two years' exploration of temples and pyramids at Medum and other places in Egypt, the explorer has found what seems strong presumptive evidence that the temple of Medum was one of the burying-places of a race anterior to that of the third and fourth dynasties—a pre-historic race of Egyptians, in short. In some temples, side by side with a few bodies extended at full length, a great number were found with their knees drawn up to their breasts. This circumstance, and other facts tending in the same



direction, induce the explorer to believe that in this monument two distinct Egyptian races are found—the dynastic race stretched at full length, and the aboriginal, or at least pre-historic, race, who are in a crouching attitude.

*Sumatra Explorations.*

Mr. J. CLAINÉ, who exhibited a collection of arms and other implements, as also manuscripts of the independent Batak-Karo of Sumatra, among whom he claimed to be the first European explorer, then read a Paper of great interest on his recent explorations in Sumatra. He was led to make them by a successful tour among the Oeloes, regarding whom we print, for the first time and *in extenso*, a Paper in this issue, accompanied by two illustrations, which he had no time to read to the Congress. What he had time to communicate may be summarized as follows:—

The portion of Sumatra into which he has penetrated is almost unknown to European travellers, who are more familiar with the cannibal tribes of that island. The people whom M. Clainé visited and described in his Paper, he calls "Bataks Karo Indépendents." There are four other families of Bataks in the island, and all of them are distinct from one another in character and attire. These four tribes are all more or less cannibal; but the Karo Bataks have not for many generations practised cannibalism, and though much the least known, are by far the most interesting of all the inhabitants of the island. They are much better looking, of medium height, well proportioned, and very often of agreeable and polite manners. They have a brown skin, black straight hair, and deep-set eyes, prominent cheeks, and aquiline noses. They exhibit every mark of a pure and ancient race. They wear a long robe or "kain" like that worn by the Japanese, with a girdle at the waist, in which they usually carry a short sword and dagger. They also wear a rather tight neckband and a turban. The women are clad in a dress of thicker stuff than that of the men, and dress their hair in a fashion resembling that of Neapolitan women; and the chest is more carefully protected than in the case of their husbands and brothers. But their teeth are generally worn down to the stumps, or decayed to such an extent as to make the mouth an ugly cavity in the face; and sometimes this is so much the case that they are obliged to protect the gums with copper. The vanity of earrings is carried to such lengths with the women that these ornaments, usually of silver, sometimes weigh as much as 2 lbs. These are affixed to the ears of marriageable girls; and the attainment of that age is the occasion of a sort of public ceremony. Previously to marriage, girls also wear a collar or necklace made of gold and silver combined in various proportions; but from the day of marriage they cease to wear the collar. Marriage itself is a very simple rite, and all that is required is the consent of the bride's father and a money payment by the man. Polygamy is frequent, but by no means universal. Before marriage women enjoy a considerable amount of freedom, which when they become wives is much diminished. But the position of a married woman is by no means so slavish among them as among the neighbouring Muhammadan population. Their villages are protected by deep ditches or moats and fortifications, which make access almost impossible without a guide. Their houses are



substantially built of thick planks, and the walls slope at various angles with the ground. Several families usually occupy one house, or rather room, divided into several parts by a kind of trench, each part having its own fireplace; over which the cooking utensils are suspended in lattice work. The political constitution is republican and patriarchal, based on the family; and each village has its president, who is elected by the heads of families. The governors of the several villages in their turn nominate the chief ruler of the tribe, and they form a consultative committee or Cabinet, whose advice the head of the State is bound to take in all matters of national importance. These tribes have a literature of their own of a much more advanced character than might be expected in so remote a region, removed as they are both from external influences and danger of invasion by the high ranges of mountains which encircle the elevated plain in the interior of the island on which they live. There are only two passes by which approach is possible, and these can easily be defended in case of danger. In medical science they have acquired considerable proficiency. Their doctors are the chiefs. A kind of medical register is kept in each district, in manuscript, and they appear to have attained the idea of the microbe as the source of disease—an idea clearly indicated by a drawing on a manuscript composed of barks of trees which M. Claine exhibited to the Congress. They do not bury their dead, but leave them to decompose in the trunks of trees, scooped out in the shape of a boat, and raised high on a kind of scaffolding. When nothing but the skeleton remains, they carry away the skull, which is preserved in a small box of the same shape as the coffin, and hung up in a corner of the house.

The last Paper proved as full of interest as any of its predecessors. The highest possible enthusiasm was raised among the assembly on the production of a series of leaves of bark on which was depicted, by pictures and by words, the story of a microbe. Incredible as it seems, this book, which is thought to be at least 200 years old, proves that centuries before Dr. Koch a race, a section of which are anthropophagi, had discovered the bacillus and its development into an animal which caused contagious and infectious diseases.

At the conclusion of the lecture, Dr. TAYLOR (the President) said they had heard Papers of extraordinary interest, and the Congress was bound to mark its sense of their importance. (Cheers.)

Dr. LEITNER explained that the organizers of the Congress had arranged to indicate their appreciation of original inquiries by a Medal of Honour, and of additions to literature by a Diploma. He then went on to explain in detail the principles on which the various Categories of Certificates were awarded, and which were loudly approved by the General Meeting. He therefore proposed that, in accordance with these principles, the Diploma of Honour be conferred upon M. Claine, the eminent Sumatra explorer, for his valued contribution to literature, and also the Medal of Honour for his discoveries. (Applause.) They had also been entranced and greatly instructed by the statements of Mr. PETRIE, to whom it was proposed to award both the Medal and the Diploma. As to Mr. FAWCETT, they could not, as yet, judge of the literary value of his discoveries; that could better

be recognised by a succeeding Congress; meanwhile they would confer upon him the Medal of Honour for the fact of his original discoveries. These proposals were carried by acclamation, and the Congress adjourned.

THURSDAY AFTERNOON, SEPTEMBER 3, 1891.

INNER TEMPLE HALL.

*General Meeting in Section (c) "Egyptology."*

SIR CHARLES NICHOLSON, BART., IN THE CHAIR.

It was announced by Dr. LEITNER that henceforth the sectional meetings would be as far as possible discontinued, and the transactions concentrated in the general gatherings. This simplification of procedure was greatly approved by the Meeting.

The CHAIRMAN introduced the business of the Meeting by a review of the work done in Egyptology during the past 35 years, and an account of his own experiences in Egypt. He said that when he began his investigations there were no steamers or any other of the rapid means of transport available to-day. He told the audience how, five-and-thirty years ago, he conceived, during a trip up the Nile, an enthusiasm for the subject which had never cooled. The circumstances of the time, however, were much more favourable to the gathering together of collections, though no doubt some wanton destruction of monuments took place. On the whole, the interests of science were, he thought, much better served in the old days than now. He had made a large collection of mummies and pieces of sculpture at Thebes, no restriction being offered to the work of collection or to the removal from the country. His collection he had presented to the Museum of Sydney.

Prof. AMÉLINEAU then gave a detailed account of what had been done in Egyptology, including Coptic, for the last five years. He gave a list of the various publications in every country, mentioning the most important ones. In Germany, the works of Mr. Brugs, Mr. Eрман, and Mr. Dümichen. In England, the works of Mr. Lepage Rénouf, Mr. Budge, and Mr. Griffiths, and also the Collection of the Egyptian Exploration Fund. In France, the very numerous works of Mr. Maspero are to be remarked, and the great work undertaken under the auspices of the French Government, called "*Mémoires de la Mission Française permanente du Caire.*" In Coptic, the important and numerous works of M. Amélineau, who has opened quite a new tract for the history of Egypt in Christian times. In Italy, the remarkable work of M. Ernesto Schiaparelli, and the Religious Dictionary of M. Lazone. In Holland, the works of Pleyte. The learned Professor finished with two remarks, viz.:—That it was necessary to avoid publishing detached texts, and to withdraw as soon as possible from the tract now called historical. The names of the Pharaohs, of battles fought, of victories won, have much less interest for humanity than the study of the history of customs and manners, which are of far greater importance to mankind at large. Next, to avoid scandalous disputes, he did not think that any individual works could be the last word of science. He also referred to his own discoveries and researches. He had the good luck to



find in an old convent of the Nile valley, a Papyrus which gave the names of the ancient bishoprics in Coptic, Greek, and Arabic. This permitted him to solve a mass of geographical problems that otherwise might have defied all attempts of identifying ancient with modern cities. M. Amélineau was loudly cheered; and, in accordance with the principles already referred to, a Diploma of Honour will be awarded to him for the important addition to literature which his "Summary of Egyptology" and his own geographical identifications have made.

Professor Amélineau then gave a short abstract of Professor FÉLIX ROBIOU'S Paper on "The Egyptian and Babylonian Triads." Professor F. Robiou gives in detail a great number of Triads, or groups of these gods, worshipped in different regions and cities of Egypt, and connected with the idea of Triads, also the groups of nine gods called Hennéads, in some cities, e.g. Hermopolis; and he traces them, through various monuments to very ancient times, and indicates their points of resemblance and of variation. Recent discoveries have also shown the existence of groups of these gods or Triads on the lower Euphrates, belonging to the Babylonians, Akkadians and Sumarians, which seem to have some relation to those of Egypt, also perhaps to the Triad of India, and the question, not yet solved, is, what were the reciprocal influences of these countries, one on the other, in the production of these similar ideas in both places? He discusses several of these Triads, and their relations with those of Egypt. (We trust to be able to publish this valuable Paper *in extenso*.)

M. OLLIVIER BEAUREGARD, in his Paper on the two *Aoah* and *Quana*, showed that the *Aoahs* were painters of sarcophagi; and BARON TEXTOR DE RAVIST explained the five souls of the ancient Egyptians.

MR. A. L. LEWIS read a Paper, entitled "Rameses I., the Phantom of the Exodus." He said, we had little to guide us as to the date of the departure of the Israelites from Egypt, for Egyptian records had, as yet, given us no information on the subject; and the dates given in the Jewish records and traditions could not be accepted without great reserve. The view generally held was, that Rameses II. was the King of the Oppression; and his son and successor, Mer-en-ptah, was the King of the Exodus; but at least half-a-dozen other theories had been suggested, none of which was free from objection. A great difficulty in placing the Exodus before the time of Rameses II. was, that he overran Palestine, and did not mention the Hebrews amongst the people he found there, and that their records did not mention his invasion. A great difficulty in placing the Exodus after his time was, that, between his death and the accession of Shishak there seemed to be hardly time enough for the events recorded by the Hebrews to have happened. Another difficulty in the way of those who thought either that Thothmes III. or Rameses II. was the oppressor, was, that both had sons and were succeeded by them, and that it was extremely improbable that either of them would have allowed a daughter to entertain the idea of bringing up an adopted alien as the successor to the throne. All these difficulties were removed by the theory that the King of the Oppression was Khuenaten, who was either the successor of Aménhotop IV. or Aménhotop himself, under another name. A glance at the Egyptian and Hebrew



histories of that time showed that they fitted remarkably well together. The strongest points in favour of the hypothesis were:—(1) It allowed at least a century more for the Israelitish history between the Exodus and Rehoboam than did the current theory that Mer-en-ptah was the King of the Exodus; (2) it was not open to the objection which might be urged against Thothmes III., as the Oppressor King of the Exodus, that, if he were either one or the other, the Hebrews must have been in Palestine long before Rameses II. conquered it, and without their or his knowing it or at least recording it; (3) it offered a reasonable identification of Pharaoh's daughter, and of the circumstances under which the adoption of Moses as heir to the throne might have been possible.

Sir CHARLES NICHOLSON then left, and the Meeting resolved itself into Section (g), under the presidency of Dr. LEITNER. A paper on "Indian Caste," by Rai K. B. Laluri was taken as read. Mr. Carmichael then read an important paper on "Muhammadian Law in Algeria and Tunisia," which will be printed at length, as are also, in this issue, certain hitherto "Unpublished Notes by the late Sir Walter Elliot." Mr. H. G. Keene read "Some Chips from an Indian Workshop," with special reference to the life and labours of Syed Ahmad, whom he greatly eulogized.

The General Meeting then resolved into Section (h a) "Arabic and Islam," and Sub-section 1 (Turkish) of Section (h) "Oriental Linguistics," Prof. MONTET, having first presented a copy of his "*Grammaire Minima de l'Hébreu et de l'Araméen Biblique*," with a map showing the comparative extension of Christianity, Muhammadanism, and Buddhism, gave a brief analysis of four Papers by Prof. RENÉ BASSET, of Algiers.

The first of these is an account of Arabic Studies from 1887 to 1891. This eminent Arabic Scholar successively treats of:—the Koran, of Religion and Philosophy, of Judeo-Arabic and Arabo-Christian Literature, of Muhammadan law, of (Arabic) History, Geography, Numismatics, and Sciences, of Arabic Bibliography, including Grammars and Dictionaries, of Poetry and Rhetoric, of Romances and Tales, and of the modern dialects of Arabic, and finally, of Educational Works.

This full and most remarkable Summary account is followed by a second Paper on Ethiopic Research from 1887 to 1891, comprising Ethiopic History, Legislation, Grammars, Lexicography, and Religious Literature, together with (notices of) the other Semitic languages of Abyssinia, namely the Amharic, Tigrinic, Tigré, and Hararic.

The third Paper of M. Basset deals with Berber Research:—comprising the Berber Language in general, and the dialects of Senegal, Touarig, of Morocco, of Algiers, Tunis and Tripoli, and Soudan.

To this account of Berber, Prof. Basset,—who is one of the highest authorities on the Berber Languages,—has added a fourth Paper—a grammatical and lexicographical account of two dialects, regarding which nothing has till now been published. These are the dialects of Harakta and of Jerid in Tunis. (The above communications were greatly appreciated by the Meeting.)

Prof. Montet also gave an interesting account of TURKISH RESEARCH, compiled by M. CLEMENT HUART, the Dragoman of the French Embassy at Constantinople, to whom the thanks of the meeting were awarded.



M. AYMONIER, Delegate of the French Colonial Ministry and President of the Section, (*f*) "*Indo-Chinese*," sketched the History of Indo-China and the Political Geography of Cochin-China. This valuable Paper will be published *in extenso*.

THURSDAY EVENING, SEPTEMBER 3, 1891.

*General Meeting in Section (*f*) "Ethnographical Philology,"  
and (*h*) "Comparative Language."*

In the evening the following programme was adhered to, Prof. Dr. C. ABEL being in the Chair.

The Psychology of Language and Indo-European Affinities, by Prof. Dr. C. Abel.

On the Phonetic Relations of the Hebrew and Indo-European, by Pasteur Fesquet.

On the Origin of Language, with some indications of Evolution, by R. C. Saunders, Esq.

On the Influence of Nomad Life on Chinese Mythology, Religion, and Language, by the Rev. Joseph Edkins, D.D., of Shanghai (*f*).

On the Maltese Language, by the Hon. M. A. M. Mizzi.

On the Influence of Hebrew on Spoken Languages, by Prof. Don Delfino Donadin.

The Origins of Spoken Language, by Hyde Clarke, Esq.

The Papers will be published at length, so far as possible and funds permit or are collected.

Dr. Abel's "Psychology of Language" and a summary of his "Indo-Egyptian Affinities" have already been circulated among the Members.

The Paper by Pasteur FESQUET "On the Phonetic Relations of the Hebrew and Indo-European Languages" created great attention. At present, it can only be briefly summarized as follows:—

"These languages, commonly supposed to be opposed to each other so much as to make it impossible to trace them to any common source, can be shown to have many relations in common, if the right method be followed in tracing trilateral words to their monosyllabic sources, most trilaterals being formed of two monosyllabic words in which the last letter of the first, and the first letter of the second, being the same, coalesce into one sound. After numerous examples in which M. Fesquet finds instances of the mutual relation of the Hebrew and Indo-European tongues, he applies this principle of relationship to Phonetics, and traces the relation through the vowel sounds, and then through the consonant sounds of the Hebrew, in numerous words in the various languages under consideration, which he proves to be from a common source, and to have a cognate meaning—both derived from a prior language, which was monosyllabic and without flexions."

Mr. R. C. SAUNDERS' "Origin of Language, with some Indications of Evolution," was then read, as was also an important contribution to Ethnographical Philology, "On the Influence of Nomad Life on Chinese Mythology, Religion, and Language, by the Rev. JOSEPH EDKINS, D.D., of

Shanghai (*p*). This Paper will be found at length in another part of this issue. The Paper "On the Maltese Language," by the Hon. M. A. M. Mizzi, was an interesting and valuable communication. He said, the terminations and idioms of the Maltese vernacular showed that it was descended from Phœnician or Punic, and could not be affiliated to Greek or Latin. It was a well-sustained fact, that, up to the ninth century, Phœnician was still spoken in the island. The Paper "On the Influence of Hebrew on Spoken Languages," by Prof. DON DELFIN DONAHU, supported the old orthodox view; whilst that on "The Origins of Spoken Language," by HYDE CLARKE, Esq., maintained the general advance taken in the Sections (*p*) and (*k*). He pointed out that, in considering the subject, they ought not to lose sight of the question that had sometimes been asked—Has speech always been an endowment of the human race? or was there ever a time when man was a speechless being? The question seemed so monstrous, according to modern notions, that it had received little attention, and had never met with any approval by learned authorities. On the contrary, Max Müller and others had laid it down, that speech was a Divine endowment, with which man had been specially gifted. It was, however, worth while taking into consideration that possibly there was a precedent period when men conversed by signs and gestures. Even to this day, certain North American tribes communicated with each other by those means. Prof. Graham Bell, one of the inventors of the telephone, who, as well as his father, had had practical opportunities of investigating the power of speech at a deaf-and-dumb institution in America, had made an interesting communication on the subject, based upon his observations of Indian deputations to the President of the United States exchanging views with each other by signs. Still, it seemed almost impossible to maintain an interchange of intellectual thought without spoken words. Speaking from personal experience in Constantinople, Mr. Hyde Clarke stated, that the mutes who waited upon the Grand Vizier and Minister in Council used a regular language of signs and gestures between themselves. Similar methods obtained in all parts of the globe, and might probably be the survivals of a more ancient condition of things, which had gradually been superseded by forms of speech.

FRIDAY MORNING, SEPTEMBER 4, 1891.

INNER TEMPLE HALL.

The fourth general sitting of the Congress in Section (*k*), "Comparative Language," was held in the Inner Temple Hall, the chair being occupied by the Right Rev. Mgr. Professor T. J. LAMY (Delegate of the Royal Belgian Academy). The first business taken was the conclusion of the long Paper by Mr. M. A. M. Mizzi (late of the Council of the Government of Malta), which was suspended on the previous evening in consequence of the temporary indisposition of the author.

The object of the Paper was to show the affinity of various Oriental languages with each other and with Maltese, which belonged to the Semitic family. As he had already stated, the language spoken in the island of



Malta by the natives was Phœnician or Punic, and it was in no way connected with either Greek or Latin. He then proved that up to the ninth century Punic was still spoken in Malta and in Sicily. A partial supercession of the Phœnician language by Arabic may have begun in the tenth century, and have been completed in 1090 by intercourse and trade with the African shores and the Mediterranean, of which the Arabs had now become permanent masters. The Sicilian Governments introduced Italian into Malta, and it was now chiefly in use among the upper classes. The mother tongue, however, was still heard throughout the country, and among the poorer classes in the towns. The aristocracy also spoke Maltese in familiar conversation, and in their intercourse with the lower classes. Although a dialect of the Arabic language, the Maltese exhibited in its nomenclature a great analogy with the Syrian, the literal Ethiopic, the Chaldean, and even the Hebrew. It had long been a *rexata questio* among Oriental scholars as to whether the language at present spoken in Malta still retained the old grammatical structure of Phœnician, or whether it was a mere Arabic jargon bequeathed by the Saracens in the two hundred years of the Arabic rule. Examples were given, showing how nearly identical the Maltese alphabet was with the Arabic, and its relation to the cognate Hebrew. The necessity of a proper Maltese grammar and dictionary still existed, as had been formerly pointed out. The author dwelt upon the desirability for England to encourage the study of the Maltese language, because of the nation's interests in Africa and the Orient. For Africa, he regarded this policy as the key to future British successes. Mr. Mizzi's conclusion in his Paper was, that the English language was fast becoming the dominant language, not, as maintained by Sir V. Houlton, because either the local or Imperial Governments were working against the Italian language, but because it was found by the community in Malta to be the most useful to speak on social and commercial grounds. No pressure was required to advance its progress, its own utilitarian merits being enough to insure its spread throughout the island. But progressing as the language was, that was no reason why it should not be aided in its progress by all fair means. At the conclusion of the Paper, Professor Dr. ADEL (Wiesbaden) commended the Paper on the Maltese language. It was a work of merit, and in view of the importance of Malta as a British dependency, it was to be hoped that it would be published *in extenso*.

Dr. POTSSIE (Paris) presented to the Congress a manual of conversation for explorers. Thirty languages are presented in synoptical tables of conversation. The Oriental languages are translated into Roman characters, with such grammatical forms as the compiler considered to be necessary for rapidly composing and translating phrases in the thirty languages. The vocabularies contain 600 words.

On this subject it is sufficient to draw attention to the following view of Section (A 1) endorsed by the Fifth General Meeting of signatory members:

"4. On Transliteration (No. 1 of Prof. Montet's questions), it was agreed that, while for limited purposes it might be desirable, it was scarcely practicable, to have a uniform international system of transliteration, owing to national differences of pronouncing even the Roman letters; and were



it practicable, it would be found an obstacle, rather than a help, in the pursuit of Oriental studies."

The Hon. G. CURZON, M.P., then took the chair, and introduced Dr. H. W. BELLEW, who was announced to speak on "Afghan Ethnology."

The CHAIRMAN said for more than twenty years past Dr. Bellew had been known as one of the greatest authorities on this subject. They knew that Afghanistan was peopled by a large number of interesting tribes, presenting features of great racial importance. There was this important consideration in connection with the discoveries of Dr. Bellew, that the present Amir of Afghanistan was engaged, for political reasons, in effecting large transportations of the different tribes within his territories. Dr. Bellew had completed his investigations at a time before this forcible transmigration had taken place, so that he had been able to crystallize and present to the world accurate information with regard to these people which in a few years' time would not be obtainable. At the present moment if any European entered that remote country, he did so with the book of Dr. Bellew in one hand and his own life in the other. He hoped that the time would shortly come when a traveller would be able to carry the latter commodity in a more secure position. If he were able to do so, nothing could assist him more than a knowledge of the racial histories of these tribes: and for that knowledge they looked to Dr. Bellew. The result of his observations would be to throw a new light on the history, and add a new romance to the story, of many of the tribes with whom he was about to deal (hear, hear).

Dr. BELLEW then read the Paper which is printed at length in another part of this volume.

Dr. LEITNER then gave an account of "Classical references to the Dards, and to the influence of Greek art and religion on Buddhistic Northern India," which will be published *in extenso*. He said that Dr. Bellew's discoveries were both striking and novel. Side by side he had found India in Europe and Europe in India. He proposed that the Medal of Honour for discoveries, and the Diploma for important contributions to literature, should be given to Dr. Bellew. The Congress would be honoured by his acceptance of them. (Applause.) The proposal, on being put, was unanimously agreed to.

The Hon. G. CURZON said it was extremely important and interesting to learn, as they had just done from Dr. Bellew, that at each step in Afghanistan they found tribes bearing modern names, represented in the pages of the oldest Greek historian. They were familiar with the fact of the presence of the Greeks at a certain period before the birth of Christ, but they had not recognised the fact that they had appeared there so early as six centuries before the Christian era. They had not hitherto known with any certainty that these Greek colonies were to be found in Afghanistan to this day; and not only the Orientalist, but the scientific world in general would owe to Dr. Bellew a great debt of gratitude for the knowledge. Dr. Leitner's speech was also full of interesting and important information.

Colonel TANNER—who gave an account of the tribes on the north.



western frontier of India, which we hope to be able to publish *in extenso* in a future volume—testified to the great importance of the paper, and suggested “that the Indian Government should be memorialized to send out sympathetic and competent men to further inquire into the history of these frontier tribes.” The resolution, having been seconded by Dr. Leitner, was put to the Meeting, and carried unanimously.

Mr. CURZON believed there would be a very good chance of the memorial being favourably considered. A new era had begun, and the Indian Government were now showing a liberal spirit by publishing the investigations of their explorers and officers, which had hitherto usually been pigeon-holed in Downing Street or at Simla (hear). As a member of the Geographical Society, he knew that recently they received a courteous letter from the Indian Government, saying that they were ready to place at the disposal of the Society geographical discoveries made by their officers. Thus a new channel for geography was opened, for hitherto such researches were only known to a few favoured ones (hear, hear and cheers).

#### FRIDAY AFTERNOON, SEPTEMBER 4, 1891.

##### INNER TEMPLE HALL.

##### *General Meeting in Session (f): “Central Asia and Dardistan.”*

Sir RICHARD MEADE in the chair.—Dr. LEITNER gave an account of THE RACES AND LANGUAGES OF THE HINDUKUSH, with special reference to the customs and secret religion of the people of HUNZA, which will be published in our next number, as will also the accounts of various Central Asian and other chiefs and native explorers. Some of the routes through the Hindu-kush and to Central Asia are published elsewhere in this volume, accompanied by one ethnographical representation of one Gabriëli and of two Chitrâlis, and by an anthropological photograph of a Gilgiti, a Nagyri, and a Hunza man. The Hunzas were nominally Shiah Mussulmans, but used the mosques for drinking, dancing, and feasting; and every woman of the tribe considered herself honoured by being sent for by the king, who succeeded to the throne by killing his predecessor, and the only loyal friendship was that of foster-brothers. Their habits were simple, and fairies still in theory ruled the tribe, and witches are its journalists, historians, and prophets. In Hunza, Grimm’s fairy tales seem translated into practice. But if the Hunzas were bad Muhammadans, the Nagyris were pious Shiah Muhammadans, and continually made war on the Hunzas; they were very suspicious of each other, but would unite against invaders. Neither had ever been conquered. The Hunzas might benefit by civilization, but not the Nagyris. The neighbouring country of Vasin is connected with Chitrâl, and speaks the same language, Arnyâ, except in the District nearest to Hunza.

Kafiristan is beyond. Who are the Kafirs? They are supposed to be descendants of a Macedonian colony on the north, and Hindus driven into the mountains on the south. But this was only a conjecture, which his taking a Kafir home with him did not settle. All these races possess a great deal of mythological information. The Muhammadanism of the

Dards used also to sit very loosely upon them; though the effect of approach from the Indian side has been to crystallize the more rigid or monotonous form of Sunni orthodoxy.

This was followed by a paper on Jaina philosophy by Pandit M. N. DUVEDI, comparing the Jaina philosophy with that of the Brahmins. The claims of Jainism to extreme antiquity were strongly combated, and it was pointed out that no mention of Jainism occurred in the writings of Vasya and Patanjali. Jainism, it was contended, was a movement contemporaneous with Buddhism.

In a discussion which followed, Dr. LEITNER described the different sects of the Jainas, and said, with reference to a question asked, that it had frequently been the case that widows of low caste had consented to the suttee merely for the sake of demonstrating their respectability. The suttee was really a practice incumbent on the two highest castes only, but, as a matter of fact, the very last suttee which took place in Calcutta was that of a woman who was of lower caste, and had no claim to the privilege. Strict Jainas stripped to the skin before taking food, and even drank their water through a piece of linen to prevent the possibility of destroying life.

The Chairman (Sir R. MEADE) said that when he was in India he had to deal in an administrative capacity with a curious case of suttee. The woman was of the sweep class—the lowest; but for social reasons she consented to the suttee, even though the law had to be defied. When the pyre was lighted, and the flames reached her body, her courage failed her, and she leapt from the fire and ran for her life. As it was the inviolable custom that a woman who had once mounted the pyre should never leave it, she was pursued, overtaken, and thrown into the river.

A paper by Mr. R. MICHELL was read on the Russian Cossacks. The author differed in opinion from the learned Dr. Edward Clark as to the origin of the Cossacks. Modern researches led to the conclusion that they were neither Camani nor any other distinct race, but a mixture of various races—a hybrid community banded together firstly to retain possession of a river to which tradition bound their original members, which was the main support of their existence; and, secondly, to maintain themselves by arms. They formed themselves into a military colony on Teutonic principles, living by forays, piracies, and by paid services, serving now the Tartar khans of the Crimea, now the Polish magnates, and fostered by Tartars, Poles, and Russians, until they became a real power with which all three had to reckon.

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FRIDAY EVENING, SEPTEMBER 4, 1891.

INNER TEMPLE HALL.

*General Meeting in Section (I): "Japanology."*

The chair was taken by M. LÉON DE ROSNY. The first Paper was read by Mr. DAIGOROH GOH, the Chancellor of the Japanese Consulate-General, on the "System of Analysis of Literary Work in China and Japan." Mr. Goh said: "It may be proper to remark that the subject, pertaining as it does rather to Chinese than to Japanese practice, may appear to you somewhat



out of place in the Japanese Section. But I need not remind you that Japanese literature, as well as other arts and sciences, originated with the Chinese; and that this reviewing system in particular is being practised in Japan just as much, and in exactly the same form, as in China. There is a distinct style in each literary work according to its subject; and fitness of style in literature is as important as it is in the scenes, costumes, and acting in a play. One of the most distinguished literary men in China, in his edition of a book entitled "The Model of Literature," which was published by him (adding his admirable analysis and reviews for the purpose of instruction to young students of letters), divides his selections of old essays into two sections, one being termed "the bold style," the other "the circumspect style." The object of his divisions was to show that the words conspicuous for freedom of style, vigour of expression, and for pure eloquence are particularly needed for literary students. There are two methods of signifying analysis and review: (1) Denoting with marks; (2) Denoting with words. It is a common practice among Eastern literary men to send their manuscripts to a friend, or to some of the leading men of letters, to obtain their criticisms and remarks; and when he publishes the work, those criticisms and remarks are also printed, being attached to the original essay. This may be regarded more in the light of amusement among literary men than actual learning, and consequently the review may partake more of eulogy than of practical criticism. I take the liberty of recommending to your attention several well known books. Notwithstanding the vast accumulation of valuable Chinese literature, there are, in my humble opinion, no more elaborate, exhaustive, and elucidative reviews than those of K'in Shūng Tan, a great scholar in the sixteenth century, namely, "The History of the Three Kingdoms," "The Story of the River's Bank," "A Complete Narrative of Travellers in the West," and "The Story of the Western Chamber." Those works are the most famous novels in China, by different authors, about three or four centuries ago, and they have been most profoundly studied and most cleverly reviewed by K'in Shūng Tan, with the advantage of his immense knowledge and literary accomplishments. (This paper will be published *in extenso* in our next.)

After the thanks of the Meeting had been given to Mr. Goh, Mr. A. Drosé read a Paper, which will be quoted in full in our next issue, on "Yamato Damashi"; or, "The Spirit of Old Japan," in which he illustrated his text by some curious instances. The distinctly Japanese spirit was to be sought in the period prior to the restoration of the imperial power in 1868. It was described by a poet of the seventeenth century in verses known to every man, woman, and child in the country, of which the translation was: "Should any one inquire, What is the spirit of Japan? it is as the scent of the wild cherry blossom in the dawn of the rising sun." Japan has a record of heroic deeds as rich as that of any other country; but it was more characteristically shown in deeds of self-sacrifice and gallantry. There was a story told of the Emperor Nintoku, 316 A.D. (told in the *Tokutsi-Ya-si*), who, in a time of dearth, relieved the wants of his subjects, not only by remission of taxation, but by voluntary personal privation. The notion of substitutory sacrifice was familiar to the Japanese; and of this a striking example was afforded by



the Councillor Kuso no-Ki Masashige, who committed suicide in order to impress the Emperor Go-dai-Go (A.D. 1316-1338) with the wickedness of his policy. The lesson was taken to heart, and the emperor mended his ways, and ordered no camphor tree (Kuso-no-Ki) to be cut down for thirty years. The minister's name was handed down to posterity as that of a national hero. There was wisdom as well as sentiment in this decree, as camphor trees, a fruitful source of national wealth, were by reckless disafforesting rapidly disappearing. In concluding, he said: The modern Japanese, clad in Savile-row clothes and shod with Bond-street boots, yet feels his heart beat high at the mention of the famous Bandzuin-no Chobei, the brave Master of the Tradesmen's Guild or Brotherhood of Yedo, who, in the seventeenth century, died a terrible death, pierced by spears in a scalding bath, because of his noble devotion to the cause of his fellow craftsmen, loyal to the last to his "Otokodate," his Guild of Brotherhood. There is no Japanese, however "modernized," however much imbued with the new learning of the West, who does not feel moved to his very heart-strings when he sees enacted by the admirable actors of Japan the touching true story of the "Chiu-shin-Gura," the "store-house of loyalty." The Japanese include under the term "Yamato Damashi-i" much more than what we imply by the word "patriotism." "Yamato Damashi-i" embraces also the idea of loyalty, both in its wider sense in its relation to the sovereign, and in its narrower meaning of devotion to a feudal lord, to a beloved chief, to one "whose rice they had eaten" (as the Forty-seven Ronin said in their pathetic "statement of motives"), to a clan, a village, to one's companions in misfortune, to one's brethren in a league or a guild.

Many Europeans and some Americans, especially residents in the treaty ports of Japan, have curtly defined "Yamato Damashi-i" as fanaticism, or, at the very least, an exaggerated national pride, a sort of rampant Japanese "chauvinism," a feeling to be discouraged by all non-Japanese and sternly repressed by the ubiquitous man-of-war, the thunder of whose guns is, quite erroneously, supposed to have opened Japan to modern enlightenment. This is not a true conception of "Yamato Damashi-i." It is the view of people judging only from isolated cases of anti-foreign outrages, caused, nine times out of ten, by private revenge or by feelings of resentment at real or, more often, fancied insults to the national honour. In spite of appearances, which would seem to indicate that the Japanese national character is being ground down to the level of the every-day life of the West, with its sordid greed, its petty jealousies and humdrum monotony, there still burns in Japanese hearts the bright flame of the old spirit. "Yamato Damashi-i" has adapted itself to the new order of things with true Japanese versatility, but it still maintains its hold on Japanese hearts and minds. What it has done for Japan in the past, it will do again in the future. May it continue to flourish as long as "the wild cherry-blossom smells sweetly in the dawn of the rising sun":—

"*Aa-hi-ai niwo  
Yama-takura-tana!*"

Some remarks were made by the President and Mr. OKOSHI, the Japanese Consul-General, and Mr. DIÓSY stated as the most recent instance of



that spirit, the fact that a certain Minamoto Koki, of Tokio, had just refused all offers of office or reward for his great achievement, the adaptation of Pitman's phonetic system of stenography to the Japanese language.

Another Paper was read by Dr. RIGAKHUSHI S. TSUBOI, Delegate of the University of Tokio and of the Japan Anthropological Society, describing 200 artificial caves discovered near that city. Mr. S. Tsuboi said that in the summer of 1887 he visited the village of Nishi-Yoshimi, thirty miles from Tokio, and discovered over 200 artificial caverns. Evidence showed that at first they were dwellings, but centuries later, probably about the commencement of the Christian era, they were used for burial places. (The full Paper will be published along with other Papers on Japanese subjects.)

At the conclusion of Mr. Tsuboi's Paper, Dr. LERNER suggested that Mr. Tsuboi be recommended, with the approval of his Sectional President, for a Medal of Merit and a Certificate of Honour in recognition of the addition to literature which his discoveries had made. This was carried by acclamation.

Dr. J. S. PUESE gave an abstract of a Paper on "The Antiquities of Japan," in which he stated that there was no reliable history of the country before 600 or 700 years prior to our era; and Japanese literature threw but little light on the origin of the people. There are two distinct races—the Japanese and the Aino. The latter are a wild people, who live by hunting and fishing; they are now only in parts of Yesso, Saghalien, and the Kurile Islands. They are dark skinned, with long beards and hairy bodies, and are diminishing before the Japanese, as all such races do before those of culture and commerce.

Various conjectures have been made as to the origin of the Japanese race; but considering their low stature and amiable and retiring manners, unless roused to anger, they seem to be allied to the races in the Andaman Islands, in the Bay of Bengal, strengthened by Malay or by Mongol blood. It is argued that there are grammatical analogies in the Japanese and Mongolian languages. It is probable that affinities with other languages will be found. There appear to be two alphabets, the Katakana and the Hirakana. If the latter is, as I assume, hieratic, there is here a still further tendency to Greek. An annual festival is said to be held in honour of the Japanese Cadmus. From liability to volcanic disturbances, the architecture of Japan is mainly of timber, as shown in the nine massive temples at Kamakura, except bases to walls, gateways to estates, and such isolated works. But a prior race, whose works have recently been discovered, constructed subterranean megalithic chambers, of a class so distinctly Pelasgian that another strong evidence of the visits of a Greek related and speaking people forces itself prominently forward. The author's visits not allowing minute investigation, much information was given him by Mr. Gowland, who has made great researches in these remains, and to whose politeness he is indebted for photographs of these sepulchral chambers, ancient sculptures, approaching Phœnician in style, and other objects exhibited by him. It is remarkable that a close resemblance exists between these chambers and other works and corresponding subterranean chambers and works in the centre of Anatolia. The dolmens of Japan were all covered with earth, and their



early discovery was prevented from that cause. The tumuli are chiefly of similar construction, consisting of two mounds connected by a dorsal ridge, one of the mounds being somewhat conical, and the other flatter, as if for sacrificial ceremonies; the latter seem to have been terraced. The great road at Kama-Kura, which is of very peculiar construction, closely resembled the prehistoric road in Berkshire known as the Devil's Highway, a place lost sight of till the researches of Dr. Phené caused it to be again recognised. This road and the Foss Way are clearly of an antiquity long anterior to the Roman invasion, and have many features in common with the roads of ancient Etruria. In connection with the paper drawings by Mr. William Simpson, the late chief artist of the *Illustrated London News*, and Dr. Phené, and photographs of the objects in Japan, were shown.

M. Léon de Rosny, in the name of the Assembly, suggested a Conversational Evening Meeting of the Chinese and Japanese Sections. Dr. Leitner said that such a "*causerie*" might be arranged for at a *Conversazione* on the following Wednesday, and praised the Secretaries of the Japanese Section for its excellent management.

#### SATURDAY, SEPTEMBER 5, 1891.

AT THE ORIENTAL UNIVERSITY INSTITUTE AND MUSEUM, WOKING.

*General Meeting of the Congress in Section (u), Explanation of Objects illustrative of Sections (b), (c), (e), (f), (g), (p), (q), (r), (s), and (t).*

(b 1) Collection of Hebrew manuscripts by Dr. Hermann Gollancz, and Dr. Leitner's tablets from the white and black Jews at Cochin.

(b 2) Dr. Leitner's collection of Arabic, Persian, Urdu, Turkish, Turki, and other manuscripts bearing on Islam; the Mosque and appurtenances.

(b 3) Dr. Blau's Assyrian collection, sent by the Imperial Archaeological Museum at Moscow, including two contested tablets, with Catalogues, etc., by M. Sloutsky.

(c 1) Dr. Leitner's Sanscrit, Hindi, Sharada, and other manuscripts (on birch-bark or palm-leaves, wood, etc.), and ancient Tibetan prints (in colour and plain).

(c 2) Dr. Forchhammer's Pali and other Burmese Collections.

(e) Profs. Lanzoni's and Leitner's Egyptian Collections.

(g) Dr. Leitner's Græco-Buddhistic, Græco-Egyptian, Cypriote, Babylonian, Græco-Persian, Greek (Asia Minor), Hindu, pure Buddhistic, aboriginal Indian, and other sculptures, objects, and instruments of Hindu worship, religious paintings, miracle-toys, Dayanams and other invocations connected with certain gods, etc.; collections of, and manuscripts on, native drugs and systems of medicine (Yunani and Vaidak), law decisions, folklore, etc.

(q) and (p) Sculptures; 10,000 Oriental coins (Sassanian, Bactrian, autonomous, Byzantine, and ancient Hindu and Muhammadan); art-industrial exhibits, showing their religious "motive"; the literary basis of the shawl and other manufactures; the dresses and implements of races in Yarkand, Kafiristan, Hunza, Yasin, Chitral, etc. Collection of ancient and modern musical instruments, historical paintings, etc., and works thereon.



(f) Collection of Himalayan butterflies, plants, stones, etc. ; Mr. Fawcett's collection ; also that of Mr. Garrick ; Oriental manuscripts on the races, history, geography, products, of various countries, and works by Europeans on scientific subjects connected with the East.

(r) Relations with Orientals and Oriental Scholars, illustrated by buildings, containing arrangements to preserve caste, etc.

(s) "Oriental Linguistics in Commerce," illustrated by trade manuscripts, paintings, patterns, etc.

In the Chair (successively), Mr. W. SIMESON, President of Section (g), and Prof. J. OPPERT, President of Section (h-3).

We compile the following account from various papers (the *Times*, *Daily Graphic*, *Morning Post*, *Standard*, etc.):—

"On Saturday, at the invitation of Dr. LEITNER, the Members of the Congress of Orientalists paid a visit to the Oriental University Institute at Woking. The Institute, of which Dr. Leitner is the Director, and which was established in 1884, occupies the building and grounds formerly occupied by the Royal Dramatic College. It was founded by him for the purpose of providing natives of the East resident in England with the means of preserving their religion or caste while pursuing their education or official duties ; and the Museum, rich in Oriental sculpture, coins, and manuscripts, which is attached to the Institute, is of great value to any English student of the languages and peoples of the East. The provision for Hindu and Muhammadan residents at the Institute has been made with the strictest regard to the requirements of Hindu caste and Muhammadan rites ; and persons of the highest caste are accommodated with a complete set of living rooms for their exclusive use. For the Hindus a well has been sunk to the depth of 40 ft. ; and, as many of them do not eat meat, a vegetable garden is allotted for their use. The most distinguishing feature of the Institute, however, is the Mosque, which has been building for the last two or three years, and which is now completed except for some internal decoration. The Mosque is not a large one, but it is strictly correct in design, and combines several styles of Oriental architecture. Over the portal is to be engraved the Arabic motto, "An hour of good deeds is better than a year of mere prayer." Being the principal, and almost the only place of worship for Muhammadans in this country, it attracts, besides the residents of the Institute, many of the Muhammadan officials resident in England ; and, on the occasion of the great festivals of Islam, it is visited by nearly all the Muhammadans in the country. The Moslem attendants of the Queen are among the most regular worshippers when her Majesty is staying at Windsor Castle.

"A large party travelled by an early train from Waterloo, under the charge of Dr. Leitner, and were conveyed in brakes to the building, which is about a mile distant from the station. The day was a pleasant one, and the beautiful Surrey country, with its numerous fir enclosures and tree-covered ridges, looked its best. The visitors were received in the grounds by Mrs. Leitner, and proceeded to inspect the treasures of the Institute. The museum is crowded with specimens of Græco-Buddhistic and other



schools of sculpture; coins dug up in almost every corner of India and the frontier countries; sarcophagi, mummies, and charms from the tombs of the Pharaohs; delicate Persian manuscripts; shawls woven into designs possessing a literary significance—an art that, thanks to European influence and the introduction of stereotyped patterns, is now extinct; musical instruments of strange form; and other objects of Eastern culture and art too numerous to mention. A splendid trophy of beautifully finished arms decks the western wall, not inappropriately flanked by the British Royal Standard and Union Jack. In another part of the room are complete costumes of merchants and warriors of the peoples north of India, while large cases of butterflies and geological specimens attract the attention of naturalists. The distinguished Orientalists lingered at length in the Museum, discussing the history attributed to each object, and comparing notes derived from their own experience and knowledge. Among them were M. Madier de Montjau, M. Léon Rosny, M. le Baron de Ravisi (original founders of the Congress), M. Guimet (Conservateur of the Musée Guimet), Professor Oppert (President of the French Académie des Inscriptions et Belles-Lettres), M. E. Aymonier and His Exc. G. d'Essoff (Delegates of the French and Russian Governments respectively), Professor Schlegel (University of Leyden), Don Delñ-Donadiu (University of Barcelona), Professor Carolides (Delegate of the Greek Government), Professor Hartwig and Madame Derembourg, Madame de Rosny, Dr. and Mrs. Bellew, M. J. Claine, Baron C. de Vaux, Mr. A. Harper, Prof. E. and Madame Montet, Dr. H. and Madame Hein, M. Ollivier Beauregard, Professor H. and Madame Cordier, Capt. d'Irgensbergh, Prof. Simonet, Dr. V. Vera, Dr. Gramatzky, Messrs. G. Raynaud, C. A. Pret, A. Jourdain, Emile Cartailhac, A. M. Mizzi, G. Hagopian, A. L. Lewis, P. M. Tait, W. Howard and Washington Moon, M. Tréquois, Dr. Poussié, Major Poore, Herr Neuhaus, General Showers, Mr. C. H. Stephen, M.P., Mr. and Mrs. Sterndale, Mr. F. Fawcett, Prof. Witton-Davies, Rigakushi Tsuboi, Rigakushi Sakata, Mr. Daigoroh Goh, Mr. A. Diósy, Mr. G. C. Haité, Mr. Corbet, Mr. Shway Tha, of Burmah, Madaluyar, Ragépakse of Ceylon, M. Casset, Dr. Badenoch, Messrs. Martin Wood, B. May, E. M. Bowden, G. R. S. Mead, M. J. Webb, Capt. Palmer, Pandit Bulaki Ram, Col. Tyrrell, Mr. J. Frost, Prof. A. Farinelli, Mr. J. Mogford, and others.

"The University was founded in 1884 to form a centre of Oriental learning in England, and to maintain the special means that alone enable natives of the East of good families to preserve their religion or caste while residing in England. It may also be said to form a link between European and Eastern Orientalists. It holds examinations in Hebrew, Arabic, Sanscrit, Persian, Urdu, Hindi, and Punjabi. Some of the rooms of the Institute are not yet finished. The Museum of Sculptures, Græco-Buddhistic, and others, is chiefly intended to show European and Eastern culture, by comparison to demonstrate the influence of Greek art on Egypt, Persia, Asia Minor, and Northern India, and to illustrate the regions between the Russian and the British sphere of influence in Asia."

After the Members of the Congress had visited the Mosque and inspected the residential arrangements of the Institute, they assembled in the Museum to hear a paper by Mr. W. Simpson, on "Buddhistic Architecture."



Mr. SIMPSON (formerly of the Antiquarian Commission) occupied the Chair at the sitting, and gave an exposition of the architectural bearing of the collections. Many years ago, he said, he pointed out in a paper read before the Institute of British Architects the importance of this collection of Græco-Buddhistic remains. They were among the most important that had been discovered during the century.

Mr. Simpson explained that numerous claims had been put forward for the discovery of the Greek influence on Buddhistic *architecture*, which should not be confounded with the same influence on *sculpture* [that had been identified and first named as "Græco-Buddhistic" by Dr. Leitner]; and, indeed, it had been discovered again and again. Perhaps the first discoverer,—though he was not fully alive to the nature of his discovery,—was Mountstuart Elphinstone, who, on his mission to Cabul in 1809, noticed that the Manikyala-Tupa in the Punjab had nothing of the Hindu characteristics about it, but was rather of Greek design. This discovery was followed by that of Sir A. Cunningham, who published a book about his investigations; and then, in 1860, Mr. Simpson himself arrived on the field. While acting as a war-correspondent he came across the Manikyala-Tupa and made sketches which proved the architecture to be Greek, though debased Greek. He afterwards made other discoveries of a similar nature in the Peshawur Valley and other parts of North-Western India. The architecture was a curious *melange* of Greek and Hindu, and while the forms were peculiar to the locality itself, the capitals were identical with those of Persepolis, in Persia. At Haibak great caves had been discovered which were called "Rustam's stables"; at another place a statue, 173 feet high. Buddhistic caves were found within fifty miles of Bombay, and other Greek or Buddhistic remains in various other parts of India and Central Asia. The bell-shaped cupola was the most frequent form of dome, and the horseshoe arch, usually formed of wood, was a prevailing ornament.

Mr. Simpson also gave a brief account of all that had been done in Oriental Archaeology since 1874, when he was a member of the Congress, on its first visit to England (this being its second visit).

The company then adjourned to luncheon, at which Professor OPERT proposed a toast in honour of the Oriental University Institute, which was drunk with great acclamation.

On returning to the Museum, Dr. LEITNER gave an account of Græco-Buddhistic *sculpture*, with special reference to the examples in the Museum.

He referred to the admirable "Summary" on the subject of the priority of the discovery written by Mr. Vincent Smith, C.S., who had also inspected and compared all existing specimens, whether at the Woking, Lahore, British, or South Kensington Museums. He had, however, adopted the term "Indo-Roman," which Dr. Leitner did not think quite correctly identified an art and a period of Greek influence from the North of India, and from the North only. Dr. Leitner pointed out that his discovery of the specific Greek influence in India fixed a period in the history of art, of religion, and of general history, whereas before there were more or less vague and timid conjectures as to the possible Greek



or Greek-like influence on *architecture*. The Greek influence had substituted in India the representation of the divine by the refined human face and figure in place of the supernatural or grotesque. Indian mythology, for instance, would represent omniscience by many eyes; the Greek would represent it by expression. Indian mythology would represent omnipotence by many arms; the Greek would represent it by attitude, as it was represented in the sculptures which he had dug up. The question naturally arose—How did the Buddhistic Hindus learn this art from the Greeks? The fact was, that a number of sculptors accompanied Alexander the Great on his invasion of India, and that it was Alexander's purpose to inspire India with Greek objects. If this influence appeared, as has always been admitted, on the coins, why not also in the sculptures? As direct examples of that influence, Dr. Leitner mentioned a fresco, representing Buddha's temptation, whereon the virtues and vices were passing in procession followed by Greek, not Indian, soldiers; a representation of the Olympian games, which the natives themselves never played; another of the rape of Ganymede, being evidently by a pupil of Leocrates of the Neo-Praxitelean School; and a sculpture of a centaur, a creature unknown to Indian mythology. There was also a carving of dolphins, and dolphins would certainly not be known to people living so very far from the sea. It was suggested by some that these sculptures might be of Roman or Byzantine origin, and that they were ascribable to commercial intercourse. If so, such influence would naturally be greatest at the seaports, where, however, none of these interesting remains were found. These traces of the Greek were found nowhere but along the routes taken by Alexander; and a hundred miles to either side of these routes they ceased to exist.

Dr. Leitner explained the circumstances under which he came to term the first sculpture of a king seated *à l'europpéenne* (Kanerkes) that he dug up at Takht-i-bahi in 1870, as "Græco-Buddhistic." He did not pretend to any artistic knowledge, but its Grecian characteristics were so strong, and its Buddhistic nature so evident, that he at once hit upon the term. "Græco-Buddhistic" as its only appropriate description. The figure was seated in a chair, and that was not the Indian form of squatting. The workmanship was not Roman, but softened Greek. Other pieces of sculpture were pointed out, all eloquently telling the same story of Greek civilization grafted upon Indian or of Indian subjects treated in the manner of Grecian art. There was even a "Pallas Athene," with a Greek helmet, and a countenance like that of Sappho, as treated by Silanion, a sculptor in the days of Alexander. Greek art exerted the same influence in Egypt and elsewhere, and the collections, the object of which was comparative, showed the same influence in its Græco-Egyptian, Græco-Persian, and other so-called "Barbaric" sculpture. Turning to the coins, of which there were 10,000 in the collection, the learned doctor said they had to be studied in connexion with the sculptures; they were of many periods and countries, Bactrian, Parthian, Sassanian, Hindu, Muhammadan, Greek, Roman, Autonomous and Byzantine, many of the specimens being unique, including a silver coin of Isaac Comnenus. Besides the Græco-Buddhistic specimens of sculpture, there were pure Buddhistic, Hindu, and other



sculptures ; also an Egyptian collection, including an inscription of Shishak, who took Jerusalem in the time of Rehoboam. There were also thousands of pages of ancient Thibetan printing on the doctrines and practices of Buddhism.

Dr. Leitner concluded his remarks by showing, in the light of the many exhibits on the walls of the Museum, how the religious motive entered into native industries and arts ; and how what to the superficial observer might seem ridiculous was at the very basis of their best and most characteristic work. To root out heedlessly either the language or the religion of these native races was to ruin them industrially and destroy their possibility of continued national life. Dr. Leitner then commented on other features of his Ethnographical Natural History, and other collections amidst the sustained interest of a highly appreciative audience.

Professor JULIEN OPPERT then took the Chair in Section (*b* 3) "Assyriology."

The attention of the Congressists was drawn to a remarkable collection of Assyrian antiquities gathered by Dr. BLAU, Austrian Consul of Bagdad. The collection of these objects had occupied fifteen years, and after being exhibited for a short time at the Imperial Archaeological Museum at Moscow, they had been sent from there specially for exhibition at the Congress. There had been much discussion as to the genuineness of some of the objects in scientific circles. With respect to the stone tablets and some pictures on cylinders, the question was probably set at rest for ever by Professor Oppert, who, after an apparently cursory examination of one of the tablets, pronounced it to be undoubtedly genuine and of the greatest importance. It was a document cut in the second year of Samatik, the brother of Assurbanipal, which corresponded to the year 668 B.C. As if to fix the date without the possibility of doubt, the very month was given, corresponding to October of the same year.

The assembly almost held its breath with admiration of this *tour de force* ; and the feeling was translated by Dr. Leitner, who said, they had all been witnesses of one of the most wonderful scientific feats it had ever been his privilege to see. The learned professor had in a few minutes found the key to an enigma which had puzzled scholars for months. Professor Oppert, continuing, said the tablet was the record of the sale of a piece of land, or a gift of it to some one whose name was not decipherable on account of a piece of the stone having unfortunately been chipped off. With that exception the context was probably sufficient to enable the whole document to be read. With regard to the cylinders, they were documents of a more ordinary kind, which were, in fact, often duplicated by a process which was described. Dr. Oppert was most enthusiastically cheered on concluding his astonishing exposition.

After a cordial vote of thanks to Dr. and Mrs. Leitner for their hospitable reception, the Congress returned to London in the evening.



MONDAY, SEPTEMBER 7, 1891.

EXAMINERS' HALL, CHANCERY LANE.

*General Meeting in Section (s), "Oriental Linguistics in Commerce."*

SIR RICHARD MEADE at the outset, and Sir LEFEL GRIFFIN subsequently, presided. Dr. LEITNER read extracts from a paper on the ancient commerce between the East and the West, forwarded by M. DUCHÂTEAU (Paris), and afterwards read the paper of Dr. R. S. CHARNOCK (London), on Oriental Linguistics in Commerce. A considerable number of commercial and other terms, Dr. CHARNOCK stated, had been derived from Oriental languages, but he would confine his remarks to the language spoken in the Malay peninsula and the adjacent islands. The words derived from Malay and found in French dictionaries were greater in number than were to be found in English dictionaries.

A DEPUTATION from the LONDON CHAMBER OF COMMERCE and other representatives of the City of London, then entered the hall. It consisted of General Sir Andrew Clarke, Mr. Matheson (Chairman of the East India and China Trade Section of the Chamber of Commerce), Mr. Robert Wales (Chairman of the Coffee and Cocoa Trade Section), Mr. G. N. Hooper (representing the Executive Committee of the Chamber), Mr. F. Hannan, Mr. C. C. Douglas, Mr. C. E. Musgrave, Assistant Secretary, and Mr. F. Faithfull Begg, representing the Edinburgh Chamber, and Mr. G. Edwards.

Sir LEFEL GRIFFIN said that, as one of the Vice-Presidents of the Congress, he had to apologize for appearing on the scene of the Congress at so late a stage of the proceedings. But in justice to himself he had to make a personal explanation. He left Homburg in time to reach London for the opening of the Congress, but he had been laid up at Brussels, and was even now hardly able to take part in the proceedings. This occasion was the first attempt which had been made by any Oriental Congress to associate practical men of commerce connected with the East with its deliberations, and he hoped that this first step which had been taken would be followed on a still larger scale by all the future Congresses on Eastern subjects. Among the number present that morning there were some whose names were known to the world, and especially to the Eastern world. Mr. Matheson was one of the foremost representatives of the great body of merchants who in the past had made the Indian Empire. Everything connected with the science or ethnography of the East,—this fact could not be too strongly insisted upon,—was connected by a hundred threads with the commerce of Great Britain. If they attempted to treat Oriental Congresses as being quite apart from all commercial interests, they would fail in doing the good work which might otherwise be done. (Cheers.) The Asiatic Society, of which he was a member, and for which he had a certain vague respect, had not taken, he was sorry to say, the part which it ought to have taken as the head of a great movement connecting the East with the English race. In fact, the Society had been eminently asleep; and it would do a great deal of good if such meetings as these showed the Asiatic Society the way to bring itself in a line with practical life on a still larger scale. As one who had long been associated with the Government of



India, he had very great pleasure in taking the Chair on this occasion, which was more consonant with his own tastes than was the merely scholarly aspect of the Congress.

Mr. MATHESON said, there was hardly a feature of Oriental life which did not influence the commerce of the world. It was therefore with the greatest satisfaction that the members of the London Chamber of Commerce observed that, for the first time, a section of the Oriental Congress had been set apart for commercial questions; and on this step he offered them the Chamber's heartiest congratulations. He hoped the Congress would continue in the course which they had begun; and the Chamber would be glad to have pointed out to them any way in which they might be useful in promoting the objects which the Congress had at heart. The question of trade routes was of the very greatest interest to Oriental merchants; and the acquisition of Eastern languages by young men engaged in commerce was extremely important to our prosperity. In the study of the textile manufactures of Japan and of India there would be found possibilities of great commercial expansion.

Major-General Sir ANDREW CLARKE, on being invited to speak, said, that he did not attend the Congress with the object of speaking; he only came in compliance with a notice from the London Chamber of Commerce, which body was anxious to show its support and sympathy with the objects of this Congress. He was a humble member of the Congress itself, and he thought they would forgive him if he said that for the last forty years he had been working on the same lines as the Congress—that was the connection of Western civilization, which this Congress represented, with the civilization of the East. He could say that during his connection with the East, he had helped to assist in preparing the paths which this Congress had trodden. In connection with his own life, it was his privilege to develop a part but little known, and that was the Malay Peninsula, where could be found subjects of great antiquity, and of which little was known. It was once the seat of a very advanced civilization; but now, with the exception of a few spots where English commerce had gone, it was covered with enormous forests. But there was, nevertheless, an interesting history of ancient works to develop. With the development of the history of a far-away age they would at the same time extend the commerce of the world.

Mr. FAITHFULL BIGG offered the good wishes of the Edinburgh Chamber of Commerce to the Congress, and their thanks for the course which had been adopted.

Mr. G. N. HOOPER regretted that so many of his colleagues on the Council of the London Chamber of Commerce were away from London during the visit of so many eminent Oriental scholars to this Congress. The Queen ruled over a larger number of Orientalists than any other European sovereign; and as British commerce was so great with the Far East, it must certainly be an advantage to merchants personally, or by their English representatives, to speak and write well at least one Oriental language. This advantage would be greater, did they know more of the social relations of the Oriental merchants with whom they trade—their



history, their literature, their modes of thought, their prejudices, their tastes, likes and dislikes, and the changes which were taking place in their midst in consequence of European influences. Our people are realizing, slowly but surely, that modern languages, as regarded correspondence and conversation, had not been so well taught here as in some other countries; and that for commercial men at least a more ready and effective method may, and should be, adopted. As an illustration, he had recently been informed that not long ago one of our great city merchants was willing to pay a salary of £2,000 a year to a competent assistant who could speak and write Chinese, and could not find a suitable person. Through the London Chamber of Commerce he had offered a small prize to encourage the study of Spanish among our young men, and had been informed that the prize had not been awarded for want of sufficient knowledge among those who came up for examination. As there were seventy-five millions of Spanish-speaking peoples in the world, and Great Britain had large commercial transactions with these races, the little fact just mentioned revealed a state of affairs in the matter of languages which left a great deal to be desired. The London Chamber of Commerce had an education committee which endeavoured to promote the study of four European languages; and if it received sufficient encouragement and support from the bankers, merchants, and manufacturers of London, it would doubtless not be long in trying to advance its usefulness by promoting also the study of several Oriental languages. The Chamber was most anxious to found a commercial museum in the City of London, and to include a large Oriental section. It appeared to him that there might be openings for skilled Oriental linguists as interpreters and translators of letters and documents.

Professor SCHLEGEL recited a number of instances in which, through ignorance of the prejudices and requirements of their customers, firms engaged in Eastern commerce had offended the natives, by offering manufactured goods which, for some reason or other, were repugnant to their tastes. By the Chinese, for example, considerable importance was attached to various colours, some being regarded as lucky, and others as unlucky. Brown, for example, belonged to the latter category; and goods done up in a brown paper parcel, which would be perfectly acceptable in Europe, would not on any account find a purchaser in China. Again, no one could deny that English needles were far superior in make and more convenient in use than the clumsy articles of native manufacture. The natives were fully alive to the value of English-made needles; but they would not purchase them, because, as a rule, they were delivered in black paper packets. An enterprising firm had supplied Japanese with almanacs which became very popular until two years ago, when for the sake of variety they printed them on green paper; and to their unbounded astonishment not one was sold. A shipload of boilers for boiling rice were sent by an English firm to Hong Kong. No Chinaman would buy them, the explanation being, that they were so thick that they cost more in fuel before the rice was boiled than boilers thinner would have cost, even when they had to be renewed every few months. Another merchant experienced the same ill-luck with magnetic horse-shoes. A firm well known in the East—



Pitcairn, Lyne & Co.—had a label translated thus, "P'ik'ng, Lining Ko," which meant "glorious brother," an obvious absurdity. The ridicule of the label ruined the chances of success. The Chinese in Java generally married Javan women, and a great accession of trade with Java might be obtained by simply putting a few Chinese moral maxims properly expressed on the goods. These maxims might set forth the three fears recognised by the people—the fear of God, the fear of man, and the fear of the law. A Swiss manufacturer, M. Bohé, sent out a number of musical boxes to China, which played a series of Chinese airs. They were rapidly sold off, and no other musical boxes found any sale whatever.

Dr. LEUTNER then referred to the leading points of a Paper on "The Manufacture of Shawls," by Samad Shah. A great many beautiful designs of shawls and parts of the processes of producing them in Cashmere were passed round as illustrations. He called attention to the manufacture of Cashmere shawls, particularly in connection with the linguistic basis of the pattern, which he had discovered. The various threads formed a sort of technical alphabet, and the words were embodied in the instructions given to the weavers along with survivals of an ancient dialect. It would be too much to say that there was anything approaching to a literature in shawl patterns; but the weavers, and even more so the Hindu carpenters, were thoroughly imbued with religious and literary associations. He deeply deplored that the original literary basis of the native weavers had been displaced by the French and English introducing designs, instead of keeping up the verbal or written "talams" or "instructions." He added that "a little knowledge was a dangerous thing" in Oriental commercial, as in other matters. As an instance, he referred to a Manchester firm which sought to ingratiate its goods with the Muhammadan purchasers by labelling them with the names of "Fatima," "Muhammad." To its surprise the Sultan confiscated them, as it was blasphemous to use sacred or revered names to further the sale of goods. (Hear, hear.)

Mr. G. C. HARRIS hoped that the efforts of the London Chamber of Commerce would be directed towards counteracting the pernicious influence of English trade and English demands upon native art. It was unfortunately the case, that commerce was inimical to the best forms of art expression. Nowhere was this result seen in a more striking degree than in its influence upon the textile arts of India. This was the more to be regretted as in that particular department of art India stood unrivalled. European influence had tended first to the deterioration and finally to the extinction of native manufactures and industries. This was the result of the cupidity and ignorance, not of the public, but of those engaged in commercial intercourse. The designs which he had with him and which he exhibited to the Congress would illustrate how the art of Cashmere was misapplied, debased, and finally destroyed. The admiration for the Indian shawl and the profits to be made by its sale suggested to some imaginative Frenchmen or Englishmen the desirability, from a commercial point of view, of simulating the native patterns by some cheaper and quicker method; and the demand created the supply. Designs were produced, blocks were made, and the result was, that what were known as the Paisley



shawls were produced—to the benefit of the originators of the idea, and to the detriment of the original woven article. At first the characteristic ornament of Persia and India was faithfully observed, and many really beautiful designs were created; but the craze for novelty soon called for the introduction of semi-naturalistic flowers, and this at last so debased the public taste as to make it prefer the Scotch plaid. The mistakes made in regard to India we were repeating in regard to the arts of Japan. Our Western taste, as we were pleased to call it, had already had a most pernicious effect; and the result, unless the lesson be thoroughly learnt and quickly applied, would be as it had been in India.

A collection of jewels arranged according to caste by Rajah Sir Surindo Mohun Tagore was then exhibited, Dr. LUTHER explaining that in this arrangement white stones were dedicated to Brahmins, red to warriors, yellow to peasants and agriculturists, and black to merchants.

Mr. DIAGORO GON, the Chancellor of the Japanese Legation in London, read a Paper on the "Growing Importance of Japanese to Occidental Nations," which we hope to be able to publish along with other Papers connected with Japan or Japanese. He said it would be difficult to over-estimate the importance of Western influence on the Japanese; and the future of Japan depended very much upon it. One of the great steps to be taken was to cultivate the acquaintance of the nations, and to invite co-operation in literary and scientific investigation. Commerce was nothing if it did not lead to the humanizing of the darkest corners of the earth. There was no doubt that Japan was making herself felt in the commerce of the Western nations; yet her claim to more recognition in the West had hardly been recognised as much as it should have been. After all, England was the best example for Japan to follow. There were fourteen million more inhabitants in Japan than in Great Britain, waiting to enjoy the benefits of commerce which were now enjoyed by the inhabitants of Europe. The key to the solution of the problem was the mutual acquirement of each other's languages.

The Acting Consul-General of Japan, Mr. NARINORI OKOSHI, followed with remarks in the same sense.

COUNT TORNIELLI-BRUSATI, Italian Ambassador, said,—If I mistake not, the key-note of this year's Congress will be struck by the efforts that will be made in order to extend the study of Oriental lore, in giving to the said study a practical form within the reach, not only of those who make a special study of those languages, but also of those who, for various reasons, are placed in contact with the Oriental people. I have already had the honour, at the inaugural sitting of this Congress, to congratulate its organizers for having allotted in the programme a considerable portion to what we may call the application of science to the wants of the present age. I said then that the Italian Government—whilst reserving to the study of Oriental languages in its Universities the place that such noble studies ought to have had,—two years ago founded an Institution in Naples with the special object of teaching the principal languages spoken by the Oriental people, and of studying the material and moral condition of their present mode of living. In order that you may be acquainted with the part that



the Italian Government is taking in such a desirable development of the intercourse of Europe with the East, for the purposes of civilization and progress, I have the honour of laying on the table of the Congress a list of the Chairs at present existing in the Italian Universities for the study of Oriental subjects, and the rules of the Royal Oriental Institute of Naples. You will perceive that the Italian Administration does not claim to solve by the opening of that Institute the problem which, in my opinion, claims the attention of all those who take even a remote interest in these matters. Must these Institutions train and form for the requirements of civilization pupils born in the East and destined to be afterwards sent back to their native homes? or would it be better to make use,—by fostering the cultivation of special notions and the teaching of languages,—of European pupils, in order that they may establish a useful and profitable intercourse with the Oriental populations? The Royal Institute of Naples is open to all classes of pupils, without any distinction of nationality and religious creed. A special clause in the rules insures to all the liberty to observe the rites of the religion to which each pupil belongs. The professors may be either Italians or foreigners. The masters who teach the languages must by preference be chosen from the natives of the country in which that particular language is spoken. Very stringent rules are laid down for the attendance during the terms and anent the examinations. This part of the rules is calculated to ensure efficiency in teaching and undoubted benefit to the pupils. But in admitting foreigners, from whom, as well as from Italians, certain preliminary knowledge is exacted, the standard of appreciating the studies already followed is applied in the most liberal manner possible. It is to the committee of professors, under the supervision of the Government, that is intrusted the task of making the necessary rules for the proper ordering of the studies, and discipline to be observed in the Institute. It has been my task, gentlemen, to have explained to you what is the Royal Institute of Naples. It seems impossible to me that any one could ask what had been the results of an Institution which has been in existence only two years. The Committee assembled here for the purpose of deciding what would enhance the development of Oriental studies, will have listened, I hope, with interest to what the Italian Administration has already done in view of this object; and I shall be very happy to recommend to the consideration of the aforesaid body any suggestion given by men of experience and competence such as you are. (Applause.)

The CHAIRMAN said that the English nation was certainly behind the other nations of Europe in the acquisition of foreign languages. Some efforts should be made to remove this crying reproach. It was all very well to found what were practically amateur scholarships and professorships in the Universities; but what was really wanted was the institution of special classes in schools and colleges where those who were intended for commerce and for diplomacy could really master these Oriental languages.

Dr. LEITNER, in submitting a paper comparing "the various Oriental Schools of Europe" with the poor provision hitherto made in London, which we intend to publish *in extenso*, thanked Count Tornielli for his



suggestions, and for the information which he had given regarding the great and good work of the Italian Government. He had great hopes of still further progress in Italy in practical Oriental studies, from the administration of all educational matters in Italy by so great a scholar as its Minister of Public Instruction, Professor P. Villari, an honorary Member of this Congress. (Cheers.) The solution sought for would be found in an Institution like the Woking Oriental Institute, combining Western instruction for Oriental natives, living as natives, but associating in studies with, and giving opportunities for colloquial practice to, European students, who should ever cultivate the classical basis of, say, Arabic, if they wanted to influence Arabs or Muhammadans generally, and not fall into the mistake of the Berlin School, of teaching Arabic dialects, the use of which at once stamped the European as an adventurer. (Hear, hear.)

BARON TEXTOR DE RAVISI said, that, for a practicable people like the English, the new departure made by the Congress could not fail to be advantageous; and the visit of the Congress to Woking on Saturday must have convinced every Member present, that the study of Oriental languages could be made very practical indeed. He proposed that the suggestion of His Excellency Count Tornielli should be acted upon; and the proposition being put to the Meeting, the following resolution was then unanimously adopted:—"That the London Chamber of Commerce be requested to use its best efforts for the establishment of a school for Oriental languages in connection with the City of London; and that the Oriental University Institute co-operate with the London Chamber of Commerce."

A Paper on the Vital Statistics of India was then read by Mr. P. M. TARR. The principal point was, that children born in this country had a prospect of living about sixteen years longer than children born in India. The causes of the high death rate in India were mainly impoverishment of the humbler classes, and imperfect sanitation. (The Paper will be published at length elsewhere.)

Dr. LEITNER then announced that the subject of "The preservation of Caste on the High Sea by the P. & O. Company" would be dealt with in print; that Mr. Daigoro Goh had been so busy with the Japanese Section, of which he and Mr. A. Diósy were the most able Secretaries, as also with the preparation of the various interesting and important Papers that they had read, as not to be able to get ready the communication on "The Spiritual Taste in Japanese Art" which had been announced; and that he would communicate direct with the London Chamber of Commerce as regards the commercial collections of Consul Vossion and his own "Suggestions for establishing an efficient Oriental Commercial School in London."

The Meeting, which was largely attended, then separated.

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MONDAY AFTERNOON, SEPTEMBER 7, 1891.

EXAMINERS' HALL.

*General Meeting in Section (x), Relations with Orientals.*

SIR RICHARD MEADE presided, and read a Paper on "Official Relations of Europeans and Orientals," which will be found *in extenso* in another part



of this number; as will also General C. V. SHOWERS's Paper on the "Conduct of Business at a British Residency."

General T. DENNEHY then spoke as follows, "On the Social Relations of Europeans and Orientals," basing his remarks on thirty-five years' experience of India, in positions mostly necessitating close and constant association with the Orientals. He said, that it was generally imagined that caste was a great obstacle to social intercourse with natives; but this idea arose from a mistaken conception of caste. It arose, probably, on the first migration of the Indo-Aryans as they came in contact with the uncouth, uncivilized aborigines of the countries which they traversed. The Aryans were even then highly civilized, careful in their personal cleanliness and religious observances; and they naturally shrank from contact with the unclean savages. They guarded with particular care against any contact of these unwashed aborigines with their food; and hence arose the first manifestation of caste, in the exclusion of strangers from their meals. This custom grew with years to be a cherished observance; and what was first a measure of hygienic precaution became an article of religious belief. The later developments of caste corresponded with the guilds of European countries so prevalent in the Middle Ages. New castes were seen growing up in India as new necessities arose. For example, since the establishment of railroads, it had been necessary to find pointsmen and firemen; and these men, being anxious to preserve the emoluments of their posts in their own families, were now actually crystallizing into a new caste. After all, it was possible to initiate and cement friendship in other ways than over the dinner table. The one thing necessary was sympathy, which should not be crushed by prejudice. It was often said, that the British were not a sympathetic nation; but behind the mask of reserve which the Englishman assumed, real kindness and sympathy existed; and if only the Oriental could get behind this mask, no one could be more grateful than he for sympathy and kindness. Once known and understood, the European would find much to admire and appreciate in the Indian character. He himself was fortunate enough to possess many Indian friends, whom he had found to be good fellows, pleasant companions, and keen sportsmen. Many Indian gentlemen he had known, who were as true and chivalrous as any Englishman could be; and it was worth some trouble to gain the intimacy and friendship of such men. As an example, he would mention the old Maharana of Dholpur, whose house had for years been at feud with the neighbouring Maharajah Scindia of Gwalior. When the Mutiny broke out, the Maharajah Scindia was compelled to fly; and, in order to reach British territory, he had to pass through his old enemy's dominions. The Maharana, hearing of the Maharajah's flight, sent emissaries to conduct him and offer him hospitality; but at the same time he declared that he would never meet his enemy unless it were sword in hand. During the same period—that of the Mutiny—a poor Eurasian clerk took refuge with the Maharajah of Chirkale. The palace was surrounded by mutineers, who demanded that the fugitive should be given up; but the Maharajah refused to betray his guest, and in order to appease the mutineers, who threatened to destroy the palace, he sent his son as a sacrifice. These examples showed that chivalry existed in India as strongly as in any Western country.



General T. DENNEHY, who was loudly cheered, was then succeeded by Mr. MARTIN WOOD in a Paper on "The General Relations of the Europeans and Orientals," in which he claimed that they should be based on mutual respect and knowledge, a view which was specifically applied to the "intercourse between European Orientalists and native Oriental scholars" in a Paper by Dr. VAL D'EREMAO. Dr. Leitner pointed out, that the various Oriental methods of study and the traditions which alone made the written records intelligible, deserved the respectful consideration of European Orientalists; whilst the critical method of European scholars, though not their generalizing tendency, might be more often used by the learned men of the East.

Mr. W. MARTIN WOOD said that the diversities that exist between peoples of the East and West are real, and must be carefully discriminated, so that intercourse between these two broad divisions shall proceed on methods that are suitable to each; but that stress must not be unduly laid on differences of colour and physical constitution. The essential distinctions of language present a gulf that should be bridged over by representatives of each division acquiring and studying the speech and literature of the other. Neither is complete in itself—the East is now rapidly learning from the West; but the West has much to learn from the East. The speaker urged that it is as needful as ever that the European rulers, or residents, or visitors of the East should be familiar alike with the vernacular and classical languages of Asia, in order to command the confidence of the peoples and to ensure intercourse with them being intelligent and fruitful. High praise was due to many eminent Anglo-Indians in the Old Company's time, who had brought the stores of Sanskrit literature and philosophy to the notice of the West; and their labours had done as much as our arms and policy to ensure the respect and influence of the Indian peoples. Mr. Wood referred to the happy effect of studying and interpreting the vernacular languages and traditions by British officers, missionaries, and others. Great praise was due to the East India Company, in having from the first steadily maintained the principle of respecting the creeds and religious observances of the peoples of India. In dealing with Orientals, it is of vital importance to maintain justice in political relations, to observe treaties faithfully, and to conciliate their innate sentiment of loyalty to their own rulers. It is unwise in Western people to count solely on their superior physical energy and command of material resources; we must respect the moral endurance of Oriental races; for while East and West have each their defects, the qualities of each are the complement of the other.

Mr. J. E. BUDGETT MEAKIN read a Paper on the intercourse of Europeans with the Moors, in which he explained several points in which the inhabitants of Morocco are misunderstood, because of the superficial acquaintance of travellers with the creed and customs of the Moors, whose courtesy and personal character he vindicated.

Sir ANDREW CLARKE gave in a brief memorandum describing the policy he had been enabled to pursue towards the Chiefs of the Malay Peninsula, which, by showing confidence in them and eliciting their sense of responsibility, had been followed by the happiest results and by great commercial and social improvement.



Dr. H. W. BELLEW read a Paper on "The Oriental Linguist in Relation to the Examination of Officers in India." He said, some Europeans made the mistake of treating all the natives of India alike, and of making no distinction between menials and their masters. He said, it was essential that officers should be able to read and write the native languages, so as to be able to communicate with natives direct, instead of having to depend on a middle-man, as was very often the case.

Dr. LEITNER mentioned the splendid gift of some Sufistic translations of the Persian poet Hafiz by Colonel H. W. Clarke, which was gratefully acknowledged by the Meeting.

Mr. FREDERICK CORBET, M.R.A.S., Delegate of the Asiatic Society of Ceylon, pointed out, with reference to Dr. Bellew's communication, that the deplorable want of good understanding sometimes existing between officials and the natives was due rather to the official's disinclination to speak the vernacular tongue than to any inability on his part to do so. He pointed out that in Ceylon the officials had to undergo a much more severe examination in the native languages than, he gathered from what Dr. Bellew had said, was the case in India. It would be the province of this Congress to foster greater sympathy between Europeans and Oriental, and to lead the former to a better appreciation of the latter. He submitted that the question was capable of being reduced to a simple matter of arithmetic. The Europeans in India formed only a very small proportion of the inhabitants; and it was but fair that the few should learn the languages of the many, rather than they the language of the few. (Hear.)

An announcement was now made by Senator Prof. Dr. DON P. DE GAYANGOS, the Delegate of the Spanish Government, that he had received a communication from his Government to the effect that it was the earnest wish of the Spanish Government that the next Meeting should be held in Spain.

Professor OPPERT moved, Sir LEPEL GRIFFIN seconded, and Dr. LEITNER supported a vote of thanks to the Spanish Government for the invitation, and a resolution accepting it. Both were carried unanimously and with acclamation.

A Paper by Professor CH. RUDY (Paris) "Practical Instruction in Chinese and other Oriental Languages," was next presented; and this was followed by "A Plan for Promoting Oriental Studies," by Mr. HAGOPIAN.

Professor MONTEZ, of the University of Geneva, who had been awarded a diploma and a medal for his work in connection with the Summaries up to date, prepared in various Oriental specialties for the Congress, then gave an interesting Summary of Turkish Literature, prepared by Mr. Clement Huart, Dragoman of the French Embassy in Turkey. The learned Professor pointed out, that the most remarkable Turkish work consisted of a Supplement to the Turkish Dictionaries of M. Barbier de Meynard. The Press of Constantinople gave, said the writer, almost nothing but translations of novels and dramatic French pieces. The Paper referred to the great activity of the Russian Press of Kasan. The meeting highly appreciated M. Huart's summary.

The proceedings of the afternoon sitting concluded with a vote of thanks to Sir Richard Meade for presiding.

MONDAY EVENING, SEPTEMBER 7, 1891.

PARLIAMENT CHAMBERS, INNER TEMPLE HALL.

*General Meeting in Sections (h) and (p), "Comparative and Ethnographical Philology."*

PROFESSOR CARL ABEL IN THE CHAIR.

The following was the programme of the evening's work:—

- Dr. H. Ziemer's Summary of Comparative Philology for 1890 and 1891.  
On the Phonetic relations of the Hebrew and Indo-European Languages, by Pasteur Fesquet (postponed to another meeting).  
(p) On the necessity of Ethnography to Philology, as illustrated by Lower Bengal, by C. Johnston, Esq., B.C.S.  
Phœnician Colonization in Scandinavia, by Professor Dr. C. W. Skarstedt, of Lund, Sweden (translated from Swedish).  
The new Japanese Legislation, from an Ethnographical point of view, by M. C. A. Pret.  
The Ethnography of the Roumanians, and its Relation with Slavism, by M. G. Ocasian (did not arrive).  
Russian Travels in Central Asia, and Cartography from the 16th to the 18th Century, by Robert Michell, Esq.  
On Caste, from an Ethnographical Point of View, by M. C. A. Pret (postponed to another meeting).  
(h) On the Russian Verb in its Relation to Recent Philological Research, by Robert Michell, Esq.

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*Summary of Comparative Philology, by Dr. H. Ziemer.*

The CHAIRMAN said, that this was a Paper of great importance, which the author had specially prepared for the Congress; and that it would be highly appreciated when it appeared in print. He thought it should be printed in German, with a French and also an English translation. Dr. Ziemer does not merely deal with the works on Indo-Germanic languages that have been published since 1889, but also regarding other languages. First come works of a more general nature, then inquiries into the philosophy and history of languages, and, finally, grammatical investigations.

Mr. JOHNSTON followed with a Paper on the Necessity of Ethnography to Philology, with special reference to Bengali.

In Bengal there were three distinct languages: the Sanscrit of the Pandits; and the Persian introduced by the Mussulman conquerors Bengal; and also the Bengali proper, spoken by the lower classes of the population. The body of this was Sanscrit in its source, with a small percentage of Persian. The division of the language is not, as one would suppose, according to the Census. Sanscrit is the language of only a few high-caste Brahman pundits; Mussulmanic Bengali, the language of very few; while colloquial Bengali was the language of the mass of the people. Out of the 71 millions of inhabitants of Lower Bengal, according to the last Census, the speaker considered that about 70 millions were Indo-Chinese, or Dravidians. (We trust to be able to publish this important Paper *in extenso*.)



The "Phœnician Colonization in Scandinavia," by Professor SKARSTEDT, was then read in part, and created much interest.

That the Phœnicians traded far and wide being taken for granted, the author proves that they established colonies in Scandinavia. He adduces historical evidence to show that they penetrated thither for obtaining amber, and wintered there, thus establishing regular colonies which they frequented. He next adduces archæology, in the shape of the remains discovered in Scandinavia, especially Phœnician coins. The use of the lever, too, the Scandinavians learnt only from these visitors, as also the art of ship-building and sailing, and the general culture found at an early date in Scandinavia, which cannot be explained except on the supposition of such a contact with a more civilized nation than any in their own neighbourhood. He confirms this conclusion from a reference to linguistic proofs of the same intercourse, in the case of many words and names.

M. PRÆT then read a Paper in French on the New Japanese Legislation, from an Ethnographical Point of View, which attracted considerable attention. He considered that the Japanese had adopted, perhaps without proper caution, everything in matter of the political institutions which some of their statesmen had seen in Europe. He adds, that now, after an experience of some twenty years, Japanese themselves think they went rather too fast, and conceive that they have violated a great social principle in not allowing each reform to come in its proper time. After some details on the actual legal organization, the speaker states that, in fact, public charges have been multiplied threefold, and, in conclusion, hopes that Japan will not too much suffer for its temerity.

Mr. MARTIN WOOD then read a Paper on Russian Travels in Central Asia, and Cartography in the 17th century, by Mr. ROBERT MICHAEL, illustrated by a fac-simile of a Russian map of Central Asia of that period, which showed the then backward state of Russian cartography. The Paper is published elsewhere in this volume.

Afterwards came a Paper on the Russian Verb by the same author, who claimed to have made a discovery with regard to the Russian verb; but as it was very late it could not be fully considered. Finally, on the proposition of Dr. Leitner, the Paper was made over to the Chairman for report.

Dr. Poussif proposed that Congress should busy itself with a general and unique transcription of all languages.

M. DE ROSSY, speaking of the difficulties of the task, esteemed that, however remote may be the solution, the question must be put to the front as often as possible. He therefore supported the proposal of Dr. Poussif for a Commission to examine his and other schemes of transliteration.

Prof. DEREMBOURG, in replying to the proposal of forming a Commission, thought that Dr. Poussif himself would be the best Commission. The motion then dropped.

TUESDAY MORNING, SEPTEMBER 8, 1891

LAW SOCIETY'S BUILDINGS.

*General Meeting, in the Sections announced in the following Programme:*

- (g) On the African and Asiatic Coasts of the Indian Ocean in Antiquity, by Dr. H. Schlichter (printed *in extenso* in another part of this volume).

MALAYAN AND POLYNESIAN.

- 10 to 12 (n) On Asiatic Migration in the South Pacific, by R. N. Sterndale (printed *in extenso* in this volume).

Remarks on Rev. J. Calvert's collection of books on Fiji.

A Tour and Illustrations of Cyclopic Remains in Polynesia, by the late Handley Sterndale, Esq., being an enlargement of an article on the subject published in THE ASIATIC QUARTERLY REVIEW of October, 1890.

On Fiji and Rotuman, by Commissioner F. C. Fuller.

The tale of the Princess Djauhar Manikan, from an unedited MS. by M. Aristide Marre, in Malay.

Summary of Polynesian Languages, by Dr. É. Schneider of Honolulu (taken as read).

Summary of Malayan Research, by M. J. J. Meyer, of Batavia.

- (g and p) The Origins of Civilization (Government and Religion).

Results of Recent Research, suggestive of a New Theory, by J. S. Stuart Glennie, Esq.

- (b 3) The Bas-reliefs of Jasili Kaia, by the Rev. C. A. de Cara, S.J. (to be translated from the Italian).

A Paper by M. C. Lucas (q). (Not arrived.)

On French Colonial Education, by M. E. Aymonier (r).

- (f) 12 to 1, Accounts of Chitrāl, Legends and Songs, by Sirdār Nizām-ul-Mulk, ruler of Yasin; Routes through the Hindukush, by Raja Khushwaqtia; Gabriāl, by Mir Abdullah; Kolāb, by Moulvi Najmuddin. (Taken as read, will be published in successive numbers of THE ASIATIC QUARTERLY REVIEW).

- (o) Instruction to Explorers, by Dr. H. Schlichter and others.

- (d) The History of African Explorations, by Dr. Schlichter.

M. E. AYMONIER, the Delegate of the French Government, was in the Chair, supported on the one side by his Excellency M. G. d'Essoff, the Delegate of the Russian Government, and on the other by Professor Gayangos, the Spanish Government Delegate, by Professor Carolides, the Delegate of the Greek Government, and by the Delegates generally, including Commissioner Fuller of the Colonial Office.

Dr. LEBNER read the following letter, which was received with respectful expressions of gratitude by the audience of Members, including the Acting President, the Master of St. John's, Cambridge.



"COLONIAL OFFICE, DOWNING STREET, Sept. 7th, 1891."

"SIR,—I am commanded by the Queen to acknowledge the receipt of your telegram of the 2nd inst., forwarding a Resolution passed by the Statutory Ninth International Congress of Orientalists. The Queen has received this telegram with much satisfaction; and I am to convey to you the expression of her Majesty's appreciation of the sentiments contained in the resolution. I am, Sir, your obedient servant,

"R. H. MEADE."

Subsequently, Colonel EGERTON was the bearer of a message from the DUKE OF CONNAUGHT, expressing His Royal Highness's deep interest in the work of the Congress, and his hope that he should be able to be present on Wednesday or Thursday, if his military duties should permit.

Mr. STERNDALE read a letter from Lord Pembroke, accepting the Honorary Presidency of the Polynesian Section, and raising the question of the resemblance between the Polynesians and the Indians of North America, and afterwards read a paper by his late brother, Mr. Handley Sterndale, on "Cyclopean Remains in Polynesia." (See ASIATIC QUARTERLY REVIEW, October, 1890.)

The Paper was illustrated by a very good map, and mentioned various discoveries of stone axes and other implements which he had dug up, similar to some which have been found in Scotland. He was on very good terms with the savages in the Polynesian Islands, and passed from one party to another during their wars while he was intent on his discoveries of Cyclopean remains, being on equally good terms with both parties. Mr. Sterndale concluded by reading a descriptive paragraph from a work by Mr. Ellis, the well-known Polynesian explorer.

He then read a paper, also founded on his late brother's notes, on "Asiatic Migrations in the South Pacific." He said there were many customs amongst the Islanders which showed their Asiatic origin. Some of the Hindu gods were Spirits in Polynesia; and the Hindu name for God, *Deva*, was the same in Polynesia. In all the languages the same two words signify North and South; and his brother considered that some of the Polynesians had migrated to America, as their boats and canoes were capable of sailing immense distances. Countless numbers of barbarians must have sailed away and been lost in that stormy sea. The Paper was listened to with great attention; the illustrations had been made by his brother when cast away on an island, by means of fish-bones, etc. He had had to make his own pens, brushes, colours, etc.

Commissioner F. C. FULLER contributed a Paper on Fiji and Rotuman. The writer said, that the most interesting as well as the richest of Polynesian languages was that spoken by the natives of the Fiji Islands. It was essentially Papuan, soft and melodious. Thanks to the successful efforts of the Wesleyan Mission, it retained its purity, although at one time it was greatly threatened by the influence of powerful neighbours, the Tongans, or Friendly Islanders. This was the language of the Bau district; and when the island was annexed, it was recognised by the Government as the official language. The great weakness in the grammar was the abstract nouns. It was full of idioms, and was difficult to speak correctly.



The well-known Polynesian scholar, the Rev. J. CALVERT, a Wesleyan Missionary, then made a few remarks on the last Paper, and showed a series of Polynesian missionary publications which was received with great appreciation as a Missionary creation of a Literature.

Dr. SCHLEGEL gave the interesting Summary by Mr. J. J. Meyer, of the Batavian Civil Service, on "Malayan Research" since 1886-91, which will be published along with other Summaries of importance.

Dr. SCHNEIDER's Paper on "Polynesian Languages" was taken as read.

Mr. J. S. STUART-GLENNIE, in a suggestive Paper on "The Origins of Civilization: Recent Results of Research suggestive of a New Theory," submitted two questions to the Congress. First, whether the recent results of research, and especially of ethnological, Egyptian, and Chaldean research, did not lead to a theory of the origins of civilization very different from those current theories with which one might more particularly associate the names of Dr. Tylor and Mr. Herbert Spencer? And, secondly, whether the theory which he was about to state might not be accepted as, at least, a working hypothesis?

Civilization might be defined as a *Process of Social Organization distinguished by written records, and hence by a continuous development of Thought.* And what he meant by the Origins of Civilization was the place, time, and conditions of the origin of this process.

In current theories, Civilization was either implicitly assumed, or explicitly asserted to have arisen quite spontaneously, and by some sort of inward necessity, from purely savage conditions, and at a quite indefinite number of times and places. He submitted, however, that this was a theory of Social Evolution which was still at the pre-Darwinian stage of the theory of Organic Evolution. For, with respect to Social Evolution now, as with respect to Organic Evolution then, a *tendency was affirmed*, rather than a *process defined*. And the recent results of Egyptian and Chaldean research enabled us to state, not only the place and time, but the chief determining condition of the Origins of Civilization.

This chief determining condition was, he submitted, a conflict of Higher White with Lower Coloured and Black Races. Of the fact of such a conflict, both in Egypt and Chaldea, recent research appeared to leave no doubt. And that this fact was the chief determining condition of the origin of civilization, appeared to be proved, not only by the accordance of such a condition with the general theory of the Struggle for Existence, but by its accordance with that profounder theory of the ultimate factors of Evolution which had of late years been set forth by the more advanced physiologists.

But the question as to the Origins of Civilization included, not only the question as to the place, time, and condition of the origins of the earliest known Civilizations, but the question as to the condition of the Origins of all later Civilizations. And he submitted that the results of recent research tended not only to prove that the Semitic Civilizations were founded on an earlier Chaldean Civilization, but that the Aryan Civilizations also were founded on earlier Asiatic Civilizations, and tended also to make it at least probable that all the other later Civilizations were, through migra-



tions and colonizations, more or less directly influenced in their origins by the Arts, Traditions, and Mythologies of Egypt and Chaldea.

Prof. DE CARA's Paper was postponed till next morning.

Mr. LUCAS' Paper had not arrived.

M. AYMONIER then delivered an Address on "French Colonial Education." The author considered the treatment of the indigenous peoples in conquered colonies of the greatest importance and of the most delicate character, bearing as it did on the permanence and enterprise of the conquered. In France they were feeling their way, having lost their colonies by historical vicissitudes, and thus being without colonial traditions. But the national character, tending to symmetry, generalization, and uniformity, rendered it difficult to avoid mistakes in the application of principles. Leaving out colonies which, like the Antilles, have been assimilated in character with the mother country, he noted, first, the group of Algeria and Tunis. The Europeans there received French education. In the former there were for the indigenous people only 100 French-Arabic schools, with 10,000 scholars, very poor figures compared with at least 400,000 children. In Tunis, recently placed under French protection, things were better; 16,000 scholars were found in the numerous schools open to all races and religions. Another group included Senegal and other settlements on the West African coast, where there were no secondary schools, and primary instruction was given by mission teachers. For India the numerous primary schools taught French, and, according to locality, Tamil, Bengali, and even English in preparation for English Universities. There was a Colonial College at Pondicherry. In Cochin-China, the schools for native employes had had but poor results on account of the rude character of the native language. In conclusion, Professor Aymonier said, they must be modest, having had much to learn in this department from the English, who had occupied India so long and had spent so much on native education, with results, perhaps, scarcely in proportion. Dr. Leitner then strongly supported M. Aymonier's objections to laicizing and Europeanizing Orientals from his long Indian experience, and said that the educational efforts of the Indian Government had created a class of natives who were a source of weakness to their own fellow-countrymen, to Government, and to true civilization, by being neither good natives nor good Englishmen.

Dr. LEITNER's Papers on Chitral and neighbouring countries were taken as read, owing to their great extent and to his wish that others should have time to read their Papers.

A Paper received from M. ARISTIDE MARRE on "The Mutual Relations of the Malays and the Chinese at a Former Period of History" was then read by Professor SCHLEIER. The Malay language, said the author, serves as a common channel of communication between the peoples of the Asiatic Archipelago; it is *par excellence* the language of commerce and of international relations in Oceania. In a not distant future the relations between the inhabitants of all the different countries in the world would be infinitely more easy and frequent, and then the language of the Malays will be called upon to play a part which belongs to it by right, on account of its facility of absorption and assimilation. The great majority of the words in



the Malay language come from Hindi and Arabic. The three elements of the language are clearly enough defined to enable a person who should properly analyse them to re-write the history of the people. These three elements are the primitive dialect, Sanscrit, and Arabic. For many centuries, until the arrival of Europeans, Malacca was tributary to the Chinese Empire, and the elements contained in the language derived from Chinese are very numerous. The author concluded his Paper by giving a list of nearly 200 Chinese roots.

Dr. SCHLICHTER then read a brief and interesting Paper on "Instructions to Explorers," which will be published elsewhere. He also gave an account of the HISTORY OF AFRICAN EXPLORATIONS, of which the following may be considered a summary :

Dr. Schlichter said that the different stages of African Exploration were closely connected with the four great African rivers ; viz. the Niger, the Nile, the Zambezi, and the Congo. Mungo Park explored the *Niger* ; and in connection therewith were the explorations of the Western Soudan by Audrey, Denham, Clapperton, and Barth. Not much progress was made in exploring the *Nile* by starting from Egypt, as the great swamps of the Bahr-el-Ghazal prevented European explorers from penetrating to the great Nile lakes of East Africa, which were however easily reached by explorers starting from Zanzibar. The third of the great African rivers, the *Zambezi*, was explored by *Livingstone* ; and that the efforts to which he devoted many years of his life were not in vain is shown by the great commercial value of those countries, which has lately been generally recognised. *Stanley's* exploration of the fourth of the great African rivers, the *Congo*, finished the era of great African explorations ; but many details have still to be cleared up, and all European nations are at present at work to make the Dark Continent more valuable to European civilization than it has hitherto been.

TUESDAY AFTERNOON, SEPTEMBER 8, 1891.

*General Meeting in Section (i), "Encouragement of Oriental Studies."*

BARON TEXTOR DE RAVISI, PRESIDENT OF THE *Comité de Permanence* OF 1873, AND ONE OF THE FOUNDERS OF THE CONGRESS, IN THE CHAIR.

The first Paper read was by the Rev. Prof. Dr. WRIGHT, which is published *in extenso* in another part of this volume, "On the Encouragement of Oriental Research at the Universities." Mr. Gillespie suggested at its conclusion that non-University men who had distinguished themselves as Oriental Scholars be also eligible as "Extraordinary" Oriental Professors. He added, that it had been shown that Assyrian is, to a great extent, a Semitic dialect ; and in the Syrian,—as much more largely in modern Arabic,—were conserved true representatives of obscure Hebrew words. He invited attention to the fact that, while English Universities had welcomed foreign Scholars among their teachers, the same course had not been adopted with regard to the English non-graduates, who might have devoted themselves with special success to specific matter of research. Dr. Leitner supported this view, provided such candidates for "Extraordinary" Professorships had the social position necessary to ensure respect for their teaching at Univer



sities so peculiarly constituted as were the British Universities. He then proposed the following Resolution, which was unanimously agreed to:—"That this Congress accept in principle the proposition of Professor Wright for the encouragement of Oriental studies, and circulate his Paper with such remarks as have been made thereon."

The discussion on Mr. Stuart Glennie's Paper, read in the morning, was resumed, Professor C. Abel supporting it to some extent in principle, from the general tendency of his own Indo-Egyptian researches, on which he dwelt; and Mr. Hyde Clarke expressing similar views. (It was at this hour that the message of interest in the proceedings of the Congress by one of the Patrons, H.R.H. the Duke of Connaught, was conveyed to the Meeting by his Equerry, Colonel Egerton.)

Mr. C. E. BIDDULPH's Paper on "A March through the Great Persian Desert," which will be found elsewhere in this volume, was then read by Dr. Leitner.

A biography of Omar II., by Ibn Sa'd was read by Dr. W. HURN, Delegate of the Anthropological Society of Vienna, in whose name he presented a cordial greeting to this Congress, himself contributing a Summary of the Biography, translated by him. The A'nabi Caliph Omar, who appears from an existing record to have been accounted the first Muhammadan "Mahdi," began his rule in the 100th year of the Hejira, A.D. 718. He was of the Ommayad race, and devoted himself to the spread of religion. Many religious legends cluster round his person and life. For example, at his birth an angel struck upon the ground the letters of his name, predicting, that in his reign, the wolves and the lambs should meet in peace. At his death a leaf fell from heaven bearing the inscription, "Grace for Omar against hell fire."

The following Papers in the programme for Tuesday afternoon were then dealt with:

(f) On Nestorian Gravestones in Turkestan, by M. Sergius Slutsky.

M. SLUTSKY describes two Nestorian graveyards discovered in 1885, at Sémirétchié, in Russian Turkistan, about 100 miles from Lake Issykoul, amid signs of an ancient populous district. The dates of the tombstones, all of which are marked with crosses, extends from A.D. 125 to 1350, a little before the time of Tamerlane. From these inscriptions, which are mostly in Syriac (with a few in Turkish), the author deduces various important alphabetical, phonetical, and historical conclusions, several of which are new, and all are important; among others, that the Nestorian clergy of Central Asia were married, and that bishops were unknown or, at least, extremely rare.

A Turki Fragment on the Mongul Wars, from an Arab MS., by Professor Léon Cahum. (Not arrived.)

Progress report in Numismatics, by V. A. SMITH, Esq. (postponed to another Meeting, owing to its length and importance).

"Buddhist Monasteries and Elementary Education," by P. HORDERN, Esq., also called *An Episode in Burmese History: The Educational System of Burmah*.—After describing the country and people, and contrasting both with India, the writer mentions Sir Arthur Phayre's great work in Burmah



especially in education, the elements of which existed in the village monasteries, which he utilized for forming a Government Educational Department. Primers of Western Science were welcomed, and examiners admitted without difficulty, except in one district, through the want of tact of the officer in charge. Of 5,000 monasteries, 3,700 had adopted this system in 1887, and held their own with Government schools. A series of school books, the pupil-teacher system, and the cheap provision and circulation of books, maps, and other requirements, were introduced. The cordial acceptance of the plan by the monasteries has not only done wonders for education in general, but has also brought the Government into more intimate touch with the people than in India.

(I) Kama, the Japanese Alphabet, by Diagoro Goh, Esq. (will be published in a separate pamphlet relating to the work of the Japanese Section.)

TUESDAY EVENING, SEPTEMBER 8, 1891.

GENERAL MEETING AT THE INNER TEMPLE HALL.

*Sections (b 1) and (b 2), "Semitic Languages, except Arabic," and "Arabic and Islām," and Section (g), "Comparative Religion, Law," etc.*

THE RIGHT REVEREND MONSIEUR PROF. DR. T. J. LAMY IN THE CHAIR.

The Rev. Dr. COLLANCE read the Paper, which had already been circulated to the Members, and which is to be found in the July number of 1891 of *THE ASIATIC QUARTERLY REVIEW*, on "The Dignity of Labour as taught in the Talmud."

M. CARTAILHAC read the Paper by Professor J. DUGAT, on certain "Inedited Fragments of Arabic Anthology," which created considerable interest among the assembled Arabists.

Mr. E. JUREIDINI, of Syria, then gave a brief account of the Druses, which will be inserted in the next issue of *THE ASIATIC QUARTERLY REVIEW*, along with other papers bearing on this important subject. Mr. Jureidini gave a catechism of the mysterious creed of the Druses, which throws considerable light on it; and also referred to their supposed connection with the Hittites, who helped in cutting the cedars of the Lebanon, and in conveying them to Hiram, King of Tyre.

Dr. PHENÉ read a Paper on "A Personal Journey amongst the Hittite Monuments, and on Recent Hittite Discoveries." After giving a careful description of the monuments now known to be Hittite, but which term had not been used when Dr. Van Lennep wrote his "Travels in Little-known Parts of Asia Minor," Dr. Phené was able to draw inferences from the examination of the monuments before they were known to be Hittite, and the new light which Professor Sayce, Sir Charles Wilson, and Professor Ramsay had thrown upon them. This was very interesting, as the older drawings by Texier and other travellers were found very much more to support the description by Herodotus than some of the new ones. And, while they all alike tended to confirm the fact that they belonged to a special people, who had a style of writing of their own, which people and writings



are now known under the term "Hittite," there was every reason to suppose the figures at Nymphi were those of the Egyptian King, Ramses II., known also as Ramses the Great, and also as Ramses-Sesostris, although "Sesostris" was not found on his monuments, and was, perhaps, a family name. Dr. Phéné gave his own reading of the symbols at Nymphi as follows, reading them as very graphic picture writings rather than letters, although some literary characters certainly seemed to be incorporated with them in other Hittite carvings, as pointed out by Professor Sayce.—The symbols are a crouching bird on a level with the face of the victorious Sesostris, and close to it a sceptre; above it a sign frequently found in Hittite inscriptions, of a staff with smaller ones on each side, which symbol he considered was equivalent to—the people—*i.e.*, of high and low degree, and following this a broken sceptre. The bird usually found in Hittite inscriptions, as at Jerabis, is the eagle, and the position is one of majesty, which he considered implied kingly power, and hence the crouching and humbled bird was a king bereft of his power. The metaphor was purely Oriental, and in continual use in the Hebrew writings—"a bird of the air shall tell the matter"—"mine enemies chased me like a bird"—"they shall tremble as a bird out of Egypt," meaning, clearly, escaped from the crushing power of Egypt. The broken reed or sceptre was also continually used as a sign of weakened power, so that, reading from right to left, the symbols read, the bird announces to the conqueror—"The sceptre, great conqueror, is yours"; "Great and small (*i.e.*, the nobles and people) follow: the sceptre of the vanquished is broken." Several other of Dr. Phéné's readings, as of the inscription on Mount Sipylus, were given, as very strongly supporting the views of Mr. Dennis as to this sculpture being the goddess Cybele, and not Niobe, and Dr. Phéné produced a mace procured by him in Sivas, the head of which was the same symbol as appeared in the inscription near the figure, showing the perpetuation of design, even when the meaning had passed away. He also referred to the valuable comparison of Hittite and Cypriote letters made by Professor Sayce, at the suggestion of Canon Taylor, and pointed out that the least powerful one—that of  $u = u$ —was not only capable of amendment, but of being put beyond question, as, instead of the vase used by Professor Sayce, the actual V of the Cypriotes appeared in the Hittite inscription on Mount Sipylus. The author further expressed his opinion that the figures at Iasli, Kata, etc., were older than the Assyrian sculptures, and that in them were the ideas carried out in Assyrian art, the figures standing upon the animal forms in the Hittite carvings being finally combined with the animals in the Assyrian work. Dr. Phéné's attention was, however, more engaged with a remarkable Cyclopean temple on the Star mountain, near Tokat than with the rock sculptures, which, when he visited them (and nearly all of which were illustrated in Dr. Van Lennep's book), were generally considered as a low class of Assyrian or Persian art. One of the most important points of this journey had been the investigation of Cyclopean buildings; and this grandly elevated temple, which was semi-circular in form, corresponded exactly with others he had found, one of which was in the centre of the island of Minorca. The one in Anatolia, which he considered was the great temple of the district, was in the locality



of the most remarkable Hittite sculptures. It was on the most westerly and the largest of a number of mounds, running from east to west, in a serpentine course. At the moment of leaving town to read this paper, photographs were received by Dr. Phéné of rock sculptures and Cyclopean structures in Japan, very much resembling both the rock carvings and the Cyclopean subterranean chamber at Sari-Kalé. These were exhibited, together with original drawings by Mr. William Simpson and himself, taken in Asia Minor. In conclusion, Dr. Phéné described two sculptured groups, which appeared to give a complete representation of the story of the Flood; and the district being so near Mount Ararat, it was less surprising that it should be so, as Armenia abounded with the tradition.

The illustrations were by drawings by Mr. William Simpson and Dr. Phéné, taken on the spot.

Mr. ERNEST E. BOWDEN then read a Paper on his "*Imitation of Buddha*" (of which he presented a few copies). This is a duodecimo pamphlet of 149 pages, containing quotations from Buddhist literature for each day of the year. The spirit of his Paper (which we hope to publish in our next issue) and of the pamphlet may be summed up in the 12th edict of Asoka:—"No decrying of other sects, . . . no depreciation (of others) without cause, but on the contrary, a rendering of honour to other sects for whatever cause honour is due. By so doing, both one's own sect will be helped forward and other sects benefited; by acting otherwise, one's own sect will be destroyed in injuring others."

Dr. LUTNER then gave an account of Buddhism, such as he had seen it in Ladak and Zaskar—which will be published elsewhere—and referred to the learned Tashi-tanpal, the Lhasa Inspector of Monasteries and Convents, who told him of the Lama's vow never to think, much less to say, that his religion was better than that of others.

WEDNESDAY MORNING, SEPTEMBER 9, 1891.

INNER TEMPLE HALL.

*Sessions (a 1), Hebrew; (d), Africa; (b 3), Assyriology;  
(b 4), Palestinology; (c), Aryan and Hinduism.*

The Hebrew Section was presided over by the Rev. Dr. WRIGHT; the Chinese Section, with Professor SCHLEGEL in the Chair at first, and Professor DE KOSOV afterwards; the Aryan Section, with Professor P. CAROLIDES. In the first-named Section, Professor MONTEZ (University of Geneva) read a Paper on "*The Conception of a Future Life among Semitic Races*," which had already been circulated among Members. The learned Professor traced the relations between the two ideas of immortality held respectively by the Greeks and the Hebrews.

The Semitic people, or at all events some of them, must at an early period have entertained an idea of man's lot after death bearing a faint resemblance to that which we find in Egypt. Close to a corpse, and bound to share its fate, is the double of the deceased individual and his shadow in the Aralu "school." But there was this essential difference between the two doctrines:—The Egyptians believed that the superior



essence of the man lived in the world to come, while the Semitic nations conceived, to speak accurately, no future existence for the inert shadow of the dead. We have, unfortunately, no documents showing the variations of the Semitic doctrine. It was doubtful what was the true meaning of the word "Aralu" among the Babylonians, which some would translate the "meeting-place of ghosts," others, "a hopeless prison." It was certainly "the land from which none return"; but the word did not, in the opinion of the Professor, mean either hell or heaven. He concluded that "if the ghosts of the dead vegetate in 'Aralu' for a length of time, undetermined in any of the writings which we possess, on the other hand, the idea of a real life after death is foreign to the Assyrio-Babylonians."

The Wisdom of Solomon (first or second century A.C.) and Daniel 167 A.C. were invoked to prove that the Hebrews held the doctrine of the immortality of the soul. It could not be denied that this idea was a direct importation from the philosophy of the Greeks. The Wisdom of Solomon belonged to the period. But the Hebraic idea did not, like that of the Greek, recognise the soul as an entity separable from the body. Hence the Greek doctrine of the immortality of the soul was transformed into the Hebraic one of the resurrection of the body.

The second Paper was on "A Mediæval Book on the Jewish Religion." Dr. M. FRIEDLÄNDER gave an interesting account of a book written in Arabic in the first half of the 12th century by Rabbi Jehudah ha Levi, son of Samuel, and called *Cuzri*. This rabbi was a Jewish poet and philosopher of the Spanish school; and the book, written in the form of dialogue, expounded the system of the Jewish religion to the King of the Chazari, or Cuzrites, who had adopted the Jewish faith. Part of the work, which was in many passages obscure and difficult, was devoted to the praise of the Hebrew language. Rabbi Jehudah, a believer in the truth of the Bible and of Jewish tradition, accepted the doctrine of *creatio ex nihilo* by the mere will of the Creator. To him the Hebrew of the Bible was the same language as was spoken by the first man; it was created and formed by the Almighty, and had, amid the confusion of other tongues, retained its identity and character. Aramaic and Arabic were the daughters of Hebrew; but the first place was due to the latter as the language of prophets and kings. The rabbi admitted that other languages might be richer in words; but Hebrew, in the hands of a competent master, might be made as powerful and flexible an instrument as any other language; but he pointed out that only a small remnant had been preserved of the ancient noble literature of Judaism. It might be that Arabic was more suited to poetry and metrical compositions, but any advantage of this nature was more than compensated by the beauty of Hebrew accentuation, which produced in the reader the same feelings as in the listener would be produced by the gesture, looks, and varied tone of an impassioned speaker. It would appear that in those days certain portions of the service were harmoniously read by the whole congregation and not chanted, as was the universal practice of our own days. It was remarkable that Jehudah, who was a great poet, should have attacked modern Hebrew poetry as detracting from the beauty of the language.



It was evident from this book that the Jews of the 12th century spoke Hebrew differently in different countries, especially with regard to the pronunciation of the vowels. A discussion arose, and Professor Dr. OPPERT delivered an opinion upon the difficulty of knowing at present the pronunciation of any word or phrase in an archaic language. Even among contemporaries speaking their vernacular language, there were very great divergencies. He could tell from what province in France or Germany a man came who spoke to him in French or German. The Scotch and Irish differed greatly from each other in speaking English. We did not even know how the Hebrews pronounced "shin," Hosanna, or Shalmaneser, which in the original had a sound that might be spelt phonetically, thus, "Sal-man-ai-ser." The word "secretas" would be sounded in Assyrian "ze-gretas." Of one thing he was sure—the Assyrian "u" was not pronounced "oo," like the Spanish or Italian, but like the French in "dû," "connu." The pronunciation of Latin, a much later language, was still in dispute. M. Bréal maintained that the two leading syllables of the name Cicero had "s," not "k," as their consonantal sound. He (Dr. Oppert) did not believe it. They certainly spoke of Cæsar as "Kaisar," and he had no doubt that Cicero called himself "Kikero." How, then, was it possible to speak with certainty of the pronunciation of the Assyrians?

This was followed by a short discussion on Professor MYRBERG'S Paper on "Koheleth," at the conclusion of which Dr. GOLLANCZ read a Paper by Dr. CHOYZNER, of Harrow, on "The Hebrew Bible *versus* its English Translation." No one could fail to be struck by various passages of humour and satire, which were certainly equal to, if not superior, to those of the best-known classic authors. Of course, no one could deny that there were great advantages to be gained by reading the Bible in the original HEBREW tongue.

In the meanwhile a Meeting was held in the Inner Temple Hall in the CHINESE Section, in which Professor CORDIER delivered his "Summary of Research in Sinology for the last five years." This Summary will be published, with all the other Summaries, in a separate volume, to be sold to Members at cost price, and to Non-Members at £1.

"Prehistoric China," by LIM BOON KENG, was then read. The author begins with the Chinese history of the Creation, and proceeds through the reigns of eight emperors, to show the gradual progress to civilization, by the successive knowledge of hut, cave and house building; wearing apparel, the use of fire and numbers; hunting, domestication of animals, legislation, agriculture, ceramics and other arts, astronomy and other sciences, till Shun brings us to historic times.

Subsequently Professor SCHLEGEL himself read a Paper on the "Causes of Antiphrasis in Language as illustrated by Chinese." Antiphrasis was a necessity of language, particularly in the primitive stages. White and black had the same meaning in blacksmith and whitesmith, but in Chinese there were some still more remarkable cases of the same word expressing the most opposite meanings. "My" in Chinese meant both to buy and to sell. The word for "fragrant" also meant "stinking." "Hostis" and



its equivalents in derivative languages from the Latin, meant both a guest and his entertainer, and the Chinese used the same word to mean a guest and also a marauder, a robber, and an assassin.

"The Place of Astronomical Myths in the History of China," by Dr. T. KINGSMILL, of Shanghai, was then taken as read, its great interest being referred to, as also the desirability of publishing it at length.

As regards the "Position of Women in Ancient and Modern China," by Professor G. SCHLEGEL, the learned Professor kindly promised to refer to the subject at the *Conversazione*, and to send in the full Paper on his return to Leyden.

Professor OPPERT then asked Section (*b* 1), "Hebrew," to come into the Hall and to unite with Section (*b*), thus forming a General Meeting, before which he explained his system of "Biblical Chronology." The period from the Creation to the Deluge might be divided into three cycles, forming altogether a total of 1,656 years. The base of calculation is found in the comparison of time-periods included in the sexagesimal system peculiar to Babylonian computations, in which multiples of 60 constantly appear. Thus, the number of seconds in a day is  $60 \times 60 \times 24 = 86,400$ . If this be treated as weeks, the result will be 1,656 years. The first five patriarchs occupy 460 years—that is,  $23 \times 20$ . Next are Jared, Enoch, Methusaleh,  $162 + 65 + 187 = 414$ , exactly one-fourth of the first period, 1656, and  $= 3 \times 6 \times 23$ . Lamech and Noah occupy 783 years  $= 23 \times 34$ . Again, the number 292, which is four-fifths of 365, several times appears by itself or in multiples. Plain reference is also found, on investigation of the numbers assigned to separate periods, to the cycle of eclipses, 1,805 years, which at the present day enables us, with an allowance of six days, to ascertain the dates of eclipses which occurred at the beginning of the Christian era. It is impossible to deal satisfactorily with the whole complex system of Babylonian calculation in this or other connections, except on paper and by careful study. Professor Oppert noted the curious fact that the letters of Sagon's name, representing 24,740, indicate the exact measurement in Babylonian units of the palace built by him, and concluded his address, copiously illustrated with blackboard calculations, by pointing out that in all cases the received numbers in Genesis fully answer to every test of this kind.

The rapid calculations of Professor Oppert on a blackboard, and his conclusions, were greeted with much applause.

Section (*f*), Africa, now joined the General Meeting, before which an admirable and exhaustive "Summary of Research in African languages since 1883," including the Berber dialects, by Captain C. de GUIRAUDON, was submitted. The Summary has been published in the last number of *THE ASIATIC QUARTERLY REVIEW*, and has been circulated to the Members. Captain Guiraudon divided Africa into five sections: North Africa, dealing only with colloquial Arabic in Algeria, Tunisia, and Egypt, and especially with the Berber language in its various dialects; North-East Africa, including those languages not connected with the so-called Bantu family, and spoken chiefly in the Middle and Upper Nile basin, and farther on up to the Equator; North-West Africa, viz. Senegambia and Occidental



Soudan; South Africa, including the north coast of the Gulf of Guinea; and Africa generally. In North Africa the teaching of vulgar Arabic for colloquial purposes in Algeria and Tunisia had for some years past assumed a practical turn. Much progress had been made in regard to Berber; and we could now expect to get a practical knowledge of the various dialects of this highly interesting, though unwritten language. In North-East Africa a good deal of work had been done since 1883, partly by various explorers, but chiefly by Professor Leo Reinisch, of Vienna. In South Africa they had to deal chiefly with the languages of the so-called Bantu family; and here English-speaking missionaries were making the most creditable exertions, though they were not quite alone.

Two other Papers, prepared by Captain Guiraudon, had not arrived; viz., "*Essai Grammatical sur la Langue de Fulbé*," and "*On the Origin of the Word Berber*."

Mr. J. E. B. MEAKIN read a Paper on "*The Morocco Berbers*." He stated that in Morocco the Berbers had to a great extent maintained their independence, and military expeditions were undertaken annually to control one section or another. Their weakness was their inter-tribal rivalry. The methods of self-rule employed in the independent districts varied considerably, and included representative assemblies, hereditary autocrats, and a species of combination of these two. It was a moot point whether the Berber language should be classed as Hamitic or Semitic; but it had no literature; and its characters were only to be found in inscriptions which were very scarce, and hardly known in Morocco. Among the Berbers, cowardice was a heinous crime. Their marriage customs were peculiar. In some places the women were practically sold by auction in the market once a year, and might be divorced by being brought back there on the anniversary. Referring to a Paper read previously at the Congress, he stoutly contradicted the report that a tribe of dwarfs lived in concealment beyond the Atlas; the author of that theory had been altogether misled, owing to his ignorance of the language and the people. As a resident in the country for six years, he (Mr. Meakin) had no hesitation in pronouncing the existence of such dwarfs as an utter impossibility.

Mr. HALIBURTON complained that Mr. Meakin had never seen or read his Paper respecting the dwarfs, which was founded on the evidence of thirty or forty people. The mere fact that Mr. Meakin had lived north of the Atlas and travelled there, proved nothing; for there were only some half dozen of these dwarfs seen by Europeans, from whose sight, as a rule, they were carefully kept. He not only knew where they were, but he had the evidence of people from a tribe south of the Atlas, all agreeing as to their existence and the district where they lived; that district was outside the Emperor's dominions, so that the Emperor himself would have the greatest difficulty in finding them. They lived in a wild, mountainous region to the east of the Emperor's dominions. He had seen one of them, 4 feet 6 inches high; and the description that that dwarf gave corresponded with other accounts given by forty or fifty people.

Mr. MEAKIN said that in twenty-four hours he was prepared to produce a pile of testimony as large as Mr. Haliburton's, proving the existence of a race of dwarfs in Camden Town.



Dr. LEITNER objected to the remark; and said it was not necessary to contradict Mr. Haliburton's statements. It had been proved over and over again that there was a race of dwarfs in Africa, indeed, ever since the days of the combat of the cranes and pignies; and all the discoveries of Stanley, Schweinfurth, and other explorers only corroborated this.

Sectional work was then resumed in the Semitic Section (*b 1*), and (*b 3*) (Palestinology). The Rev. Rabbi BABA stated that the American Mission with which he was connected in Syria had given him letters of introduction to the Congress in the hope that they might be assisted in bringing out a Syriac Dictionary.

The Section then adopted the following Resolution:—

"The Section having listened with pleasure to the statement made by Rev. Rabbi Baba, of Ooroomiah (recommended by the American Missionaries) as to a Dictionary of the Modern Syriac Language composed by him, comprising over 45,000 Syriac words spoken in various localities—strongly recommended the publishing of the work to all interested in Syriac studies."

Mr. GILLESPIE then read a short summary of the following papers of Abbé A. ALBOUY, which, as also the Abbé's "Palestinian Bibliography," have been independently reviewed elsewhere in this volume:

On the Order of the Holy Sepulchre and its Historians.

The Legends of the Holy Sepulchre.

The Discovery at Paris of the Registers of the Royal Monastery of the Holy Sepulchre.

WEDNESDAY AFTERNOON, SEPTEMBER 9, 1891.

INNER TEMPLE HALL.

*General Meeting in Section (b 3) Assyriology.*

PROFESSOR J. OPPERT IN THE CHAIR.

The subjects before the Meeting were:—

(*b 3*) Assyriology and the Hittite Question.

Summary of Research in Assyriology, by the Abbé Quentin.

The Assyrian Pronoun, by Richard Cull, Esq., F.S.A.

Ueber die Fortdauer der Namen Assyrien und Ninive nach Untergang des selbständigen Reiches, by Dr. C. A. Lincke.

Conclusion regarding Blau's Collection, by Professor Julius Oppert.

The Present State of the Hittite Question, by Professor Ménant.

Remarks on the same, by Professor A. H. Sayce.

A Journey through the Hittite Country, by Dr. J. S. Phené.

Identity of the Pelasgians and the Hittites proved by Ceramic Remains, by the Rev. C. A. de Cara, S.J.

The Abbé QUENTIN, a pupil of Prof. J. Oppert, had been prevented by illness from completing his "Summary" in time for the Meeting.

Mr. RICHARD CULL, the veteran Assyriologist, read his learned paper "On the Assyrian Pronoun," which received great attention and applause, and at the conclusion of which he was informed that, in consideration of his long, single-minded, and successful, if unrequited, devotion to Oriental Learning, the Certificate of Honour and Medal of Merit of the Congress had been awarded to him.

Prof. LINCKE's Paper, showing the most profound research, was then referred to; it has to be translated from the German, and will be published, if possible, in the "Transactions."

The conclusion regarding the BLAU COLLECTION had already been arrived at by Prof. OPPERT, who had not only identified, within the short space of time that it takes to report the fact, the disputed tablet as a gift or sale of 668, B.C., but had also pronounced on its undoubted genuineness, as indeed, on that of the Collection generally—a result on which Dr. Blau and the Imperial Archaeological Society of Moscow that had defended him, deserve to be warmly congratulated. The Collection will remain for some time longer on exhibition at the Woking Museum, till final disposal of it by Dr. Blau.

As regards "The Present State of the Hittite Question," the preparation of which Paper by Prof. MÉNANT had been suggested by Prof. A. H. Sayce (a Member of the Congress, who himself had written to promise being present at its discussion, and to whom a reminder had been sent by telegram, but who had not yet replied), the Organizing Secretary only could say, that when in Paris last, Professor Ménant, both at the Institut and at M. Leroux, the publisher, had kindly undertaken to prepare the Paper and to translate and bring it himself to the Congress. This had not happened; but the loss had been supplied by a most remarkable paper, specially written and printed for the Congress by the learned Professor, the Rev. C. A. DE CARA, S.J., which, when translated, will largely add to our knowledge of the exact state of the question. The Paper was on the "Identity of the Pelasgians and the Hittites proved by Ceramic Remains." The Meeting was also informed that Dr. von LUSCHAN was in hopes of having discovered a bilingual Hittite and Aramaic inscription.

The following is the abstract of the Paper, by the Rev. P. Cesare A. de CARA, S.J. :—

"Identity of Hittites and Pelasgians proved from Ancient Ceramic Art."—Ancient pre-Hellenic and pre-Phœnician Ceramics, of uniform type and style, are found spread over many and far-distant countries, and point to some one great people as their source. This people have variously been declared by various authors to be Carians, Lelegi, Cretans, Mycæniæns, Græco-Libyans, and Egyptians. None of these suffice to explain the vast extent of this Ceramic phenomenon, common to Italy, Greece, the Islands, Asia Minor, Egypt, and Babylon.

After reviewing the various opinions of others, Prof. C. A. de Cara declares, with Dumont, that this Ceramic art must have proceeded from a powerful people, having wide connections, and of great enterprise, located in Asia. Such a people, variously called Pelasgian and Hittite, were in Asia Minor, in touch with Babylonia, Egypt, Greece, etc. The Pelasgians are known to have passed into Greece and Italy, to have overflowed into the Islands, and to have invaded Egypt, as the Hyksos. Two names are mentioned—of the Pelasgians and of the Hittites—in ancient history, as occupying this region, touching on Babylon; and as their remains are identical, and their Ceramic art is of one sole type, we must choose either to say that two powerful people at the same time occupied the one place, which is impossible, or that the



Pelasgi and the Hittites are one and the same people. Collateral arguments are adduced from the identity of their legends and genealogies, of their work in metal and stone, of their manners and customs, especially of their migratory instincts. Professor de Cara had also sent another pamphlet on—

"The Bas-Reliefs of Jasili Kaia."—These are rock sculptures in Cappadocia, evidently not of Assyrian or Greek origin. Ramsay considered that they represented Phrygian religious processions. Others thought the figures historical; others mixed; and some, that they are Paphlagonians and Amazons. Hamilton thought it represented a meeting of two kings; Barth, a marriage. By Perrot the reliefs are declared to represent the religious belief of its producers, and the place to be the principal temple of the city, perhaps of the whole nation, and the cult that of Cybele and Atys. Fr. de Cara declares all these inadequate; for the fact of its position should assign the work to the Hittites or Proto-Pelasgians, whom he considers one and the same race. A Stela from Karnak proves that these Hittites held a multitude of gods; hence the dualism of these sculptures, as supposed by Ramsay and Perrot, cannot be admitted. The Stela shows also one supreme god amid this multitude as having been worshipped above all others. The Proto-Pelasgians also had a multiplicity of gods. These reliefs, therefore, cannot represent Phrygian religious processions. Fr. de Cara thinks they represent the pacific conquest or occupation of Cappadocia by several Hittite tribes, under the protection of their gods, the row of warriors indicating the Hittite confederation, the figures on animals representing their many gods; and the great figure with the winged globe above it, their great god Setex, as proved from the Stela of Karnak. His arm passes round the neck of a smaller figure—the King of the Hittite Confederation—in the usual attitude meant to represent the protection of a god. The figure with a female mitred head and body made up of lions and portions of lions, represented the protecting genius of the Hittites, or their chief goddess, Cybele, otherwise Astarte, or the Great Mother, whose worship was spread to the West by the Pelasgians. This monument is a sort of Pantheon of the Hittites; and the artist meant in it to represent, as stated, the pacific conquest of Cappadocia, under Divine aid, by the banded Hittites.

Dr. PHÉLÉ had already given a most interesting account of his "Journey through the Hittite Country," and was present, ready to take part in any discussion that might arise on his Paper or on the question generally.

#### INNER TEMPLE HALL.

*General Meeting in Sections (1) (2), Aryan—Sanskrit and Pali respectively—and Section (5); Indo-Chinese.*

DR. W. H. BELLEW IN THE CHAIR.

Two Papers were read by Dr. LEITNER. One was a Report of an exhaustive character on "Sanskrit Bibliography," by Professor G. de VASCONCELLOS ABREU. It brought down the views of the pundits regarding their Shastras to the present day, in addition to summarising Vedic and epigraphic research up to date. A Diploma of Honour had been conferred on the learned compiler, and Certificates of Merit on his able assistants in the important task assigned to him by the Congress.



The next Paper gave an account of a Paper contributed by MAHAMAH-OPADHYĀYA MAHESAHCHANDRA NYĀVARATNA, Principal of the Sanscrit College, Calcutta, on the "Modern Nyaya System of Philosophy," which meant the method of coming with certainty to a conclusion. The author, though well acquainted with the English language, thought it so impossible to give precise definitions of Indian logical problems in English that he did so in Sanscrit.

Professor GUSTAVE OPPERT's Paper of great research and learning entitled, "Indian Theogony" was then re-considered. Beginning with the postulate that there were non-Aryan populations in India, and that the modern religion of India is of gradual and not absolutely pure growth, Prof. Oppert considers the gods and objects of worship of India to have begun with Nature worship, as shown in the Vedic divinities. The history of the Creation, the Trimurti and its constituents, Brahma, Vaishnu and Siva (with the Saligrama, the Deluge legend, and the Linga) are all reviewed in the light of history, chronology, and ethnography, to explain that the religion of India is of gradual growth, and that it contains a considerable admixture of non-Aryan elements, derived from Egyptian, Chaldean, and Turanian sources.

The discussion thereon again generally supported the author's contention regarding the non-Aryan elements in Aryan cosmogony, especially in connection with the points specially raised by the learned Professor, and that were announced at a previous Meeting.

Pandit BULAKI RAM SHASTRI then read out Prof. ANTONIO FARINELLI's rendering of Dante's Death of Ugolino in Sanscrit verse, amid great applause. He then proceeded to read extracts from a most remarkable Paper by Pandit H. H. DHURVA, District Judge, Amrell, India, on a rare manuscript of the Bharata Nāṭya Shāstra, or the Indian Dramatics, by Bharata Muni, which probably was the most complete compendium of everything relating to theatrical performances, the science of the building of theatres, of gestures, of different styles to be used, etc., that has been produced in any language. The work, Pandit Dhruva shows, goes back to at least the first century, B.C., and establishes the view, in opposition to that of Professor Max Müller and his school, of the far greater antiquity of Sanscrit literature than they are disposed to accord to it. Prefaced to the elaborate instructions regarding the Drama, its theory and practice, is a most charming account of its descent from the gods and its Vedic connections. The Meeting greatly regretted that the Paper had reached the Congress too late to receive the consideration that it deserved; but sufficient had been made known of it to entitle the writer to high honour from the Congress, and to place him in the front rank of Indian Sanscritists.

Dr. LEITNER then gave an account of the assistance rendered by Pandit GURU PRASADA in framing Examination Papers of various standards in almost every subject connected with Sanscrit literature, which, together with a long life's devotion to its highest teaching, had well earned him a Medal of Merit from the Congress.

Pandit HRISHI KESH SHASTRI had also earned their "Approval" by his able editing of the "Vidyodhaya," or Sanscrit Critical Journal (so far as



the Sanscrit portion was concerned), and by his valuable Paper called "A short Review of the Brahmanical Religion, or Dharma." This Paper was, indeed, a guide not only to Hindus in conduct, but also to European Sanscritists in studies, which are often wanting in that element of reality imparted by the teaching of a Pandit of the Shastri's eminence and experience. The Shastri's Paper also deals with marriage, the duties of various castes, guests, sacrifices, and other matters. He also forwards a set of the Journal, and draws special attention to the June Number of 1891. He has not been able to finish his *Life of Vana Bhatta*, but hopes to be able to do so in time for the printing of the Congress "Transactions." Finally the Shastri forwards a Grammar, the *Supadma Vinyakarna*, a grammar equal to the *Siddhanta Kaumudi*, but easier in style, which he publishes. [The "Sanskrit Critical Journal" is issued at the Oriental University Institute.]

Referring to the inscription in Prof. VASCONCELLOS ABREU'S Summary of Sanscrit Research, the learned compiler says :—

"In Portugal, so far as I know, there are only two Indian inscriptions, both at the country seat of Penha Verde, at Cintra, placed in the darkness of a sort of porch to the chapel. That on the right is the larger : it has been deciphered, but not wholly translated, and was explained at the Congress of Christiania, in 1889.

I give here a phototype reproduction, made at the National Press of Lisbon, by Mr. Cosmili, from a photograph reduced one-fourth the natural size, by Mr. Cançacho.

This inscription has some interesting historical and literary points as regards India. From the 14th to the 22nd lines there is enough to show that four branches of the Philosophical School of the *Paxuptyas*, founded by *Naculixa*, existed in *Guzerat* in our 13th century.

(The inscription bears the date *Vikrama Sambat*, 1343, in the middle of the last line.) He was considered at that time a native of *Carohana* (*Kārohana*), the modern *Kārvān*, according to Dr. Bühler.

Of the lesser inscription, which has some bas-reliefs, I shall shortly try to get a photograph taken for printing : for of that (already) taken no use can be made for (purpose of) study."

Professor AYMONIER, Delegate of the French Government, read a paper on "The Ancient Tchampa of Indo-China." This people, after having undergone a series of invasions by the Chinese from the 4th to the 10th centuries of the present era, were finally conquered by the Annamites. Some of the Tchampa were Muhammadans and some were heathen, the latter section being much degenerated and corrupted. Their customs were very curious. They worshipped the Indian goddess *Bhagavat*, the wife of *Siva*, and they also worshipped two of the Kings whom they had deified. They had many other secondary deities, as well as genii and demons. Their pantheon further included *Allah*, *Mahomet*, and *Christ*, of whom they had learnt from the *Koran*. Castes were recognised among them ; and their religious rites were conducted by priests of different grades, and by priestesses, who were inspired by the gods much as the Greeks sought inspiration from the Delphic oracle. Cremation was practised among



them, and the accompanying ceremony was very long and expensive. The frontal bone and some others, which were considered most honourable, were carefully preserved and placed in boxes of metal interred at the foot of small cairns. The family tomb included generally five of these cairns. These people, set down in the midst of a Chinese civilization, represented a curious vestige of an ancient people of Indian civilization.

Sir LEPEL GRIFFIN now took the Chair.

A Paper by the Rev. Dr. BARONIAN was read by Mr. HAGOPIAN, which will be published in the "Transactions" and which created considerable attention, on the subject of the origin of the Armenian alphabet.

Dr. BARONIAN stated that the Pahlavi, Syriac, and Greek alphabets had been used by Armenians, and so were these languages at divine service. In 406 a clergyman, Misrop Vardapet, invented the present alphabet. When made known, it was found that another had already been invented by a Syrian Bishop. But on trial this was found wanting, and he was commissioned to perfect and develop it. This he did by the adoption in a modified form of the Phœnician alphabet, which has thus become the source of the Armenian. The latter half of the Paper explains in a rationalistic way the legends which have grown up around Mesrop.

Dr. LEITNER then stated that Captain DAY would favour the Congress with an exposition of "Indian Music" at this evening's *Conversazione*, and referring to their lamented Member, Prof. Forchhammer's Pali and other Manuscripts, regretted that no reply had been received from Dr. Rost, in whose temporary charge they were, and that he should not have sent them for inspection to the Congress in Section (c 2), "Pali and Buddhists," where they would have been greatly appreciated, although asked to do so both by Mrs. Forchhammer and himself.

Dr. LEITNER then referred in terms of high praise to "The History of Hindu Medical Science," by Pandit Janardhan, to his account of the uses of 400 drugs, and to the illustrative collections of Native Drugs generally by Pandit A. C. Biswas, Vaidak physician, and Hakim Sayad Ahmad Shah, Yunani physician. Pandit Janardhan had also sent him a unique medical Sanscrit Manuscript. Among other matters stated by this leading Vaidak physician was the following:—

Medicine, first taught by Brahma in one part of the Atharva-Veda, and continued in legends to be taught by the gods, was revived at the beginning of the Kaliyuga, at a Hygienic Congress in the Himalayas, by Dhorat Devaj in the time of Parikhat, ruler of India, who wrote a new *Sarghita* (or system of medicine) in nine parts, following the former works. Different chemists have different diets and medicines, which must be taken into consideration with the different constitution and humours of the body. Hence the Muhammadan Yunani system has been modified in India, and approximates to that of the Hindus. Hygienic precepts are incorporated in the Hindu religion, in prescriptions regarding cleanliness and abstinence from meat and strong drinks. The Hindus also knew of *Similia similibus curantur*.

A Dr. Mund in Anrungszebe's time enumerated 500 kinds of fever. Others say there are only 84; and that the total of diseases lies between 300 and



400. The Hindu system numbers them as 16,773. Different medicines are prescribed for the dark and light halves of lunar months, and for different parts of the day. As the Yunāni system adopted many things in India from the Hindu, so has European medicine, in using Chiraita, Cinchona, aniseed, etc. The Hindu system, as better suited to the nature of the country and the habits of the people, should be propagated by Government among the people, who would derive more advantage from it than from any other less suitable. Pandit JANARDHAN also warned the European purchasers of Indian wheat grown for sale irrespective of proper soil and manure.

Dr. LEITNER drew the attention of the Meeting to the vast importance to medical science of the Paper. In the Hindu Vaidak, as also in the Muhammadan Yunāni, systems of medicine, there was much science and much experience of the nature and treatment of diseases. These were matters that might have gone to the Hygienic Congress, which would also have been startled by M. Claine's Batak manuscripts, anticipating by two hundred years the last word of European medicine as regards living germs being causes of disease. This grand contribution of Padit Janardhan deserved the earnest recognition of the Congress, which would, no doubt, also signify its approval of the Papers and Collections forwarded by the other native medical practitioners. (Applause.) A similar collection of Persian drugs had been promised by Dr. Stapf, but had been detained.

Dr. LEITNER then referred to Gopalachari's Paper on "Idol Worship." After an explanation of the origin and course of religious ideas, he proves by Vedic and Upanishad analysis, and by other historical evidence, that idol worship was unknown till lately in India. Then, showing how it came into vogue, and the gods worshipped, he gives the rules for building temples and for the making of idols, the ceremonies of initiation, and the forms of worshipping. He concludes that idol-worship is a condescension to the weakness of those who are unable to worship without extraneous aid, and that idols are the philosophical means of helping to concentrate attention during worship for the weaker folks, though unfortunately this object has been lost sight of in the course of time, till the old Vedic religion has degenerated into gross worship of idols for themselves.

Under the head of "ORIENTAL FOLKLORE," Dr. Leitner announced the Legends, Lays, and Fables of Hunza, on the Pamir, the so-called Bām-i-dunyā, or roof of the world. These would form a most attractive beginning to the subject of Folklore, which had been included in the range of this Oriental Congress in order to give facts and a linguistic, as also an historical, basis to the conjectures of Folklorists, so far as the East was concerned. The classical simplicity, for instance, of the tales of the supposed "cradle of the Aryan race" stood out in charming contrast to the grotesque and disjointed puerilities which sometimes engaged the attention of Folklorists in their search after survivals of Folklore in European and other countries. "The Legends and Lays of Chitrāl" had already been circulated to the Members, and he was now able to announce the arrival of specimen pages of "Proverbs and Folklore of the Provinces of Kumaon and Gurhwal," collected by Ganga Dat Upreti, to whom a Certificate of



Approval would be awarded. There would, however, be no time to read them or the Hunza lore at this Congress.

Dr. LEITNER stated that a number of schemes had been received, two by authorities like Sir M. Williams and Prof. Stanley Leathes, for TRANSLITERATING INDIAN LANGUAGES and HEBREW respectively. The Congress in its various Sections had put its face against all attempts at a universal transliteration, which, with few exceptions, were generally made by people seeking a royal road to learning. The Congress, at the suggestion of M. Montet, had merely asked for a scheme of transliteration for Oriental Languages generally, suited for the use of European scholars, wherever, for instance, the native characters were too expensive to print, not in any way to supersede the native characters for the use of natives. Attention was also drawn to lithography as a means for reproducing texts and preserving Oriental calligraphy at a cost (in the East) of pence as against shillings (in Europe) for print. Several Members of the Congress had contributed memoirs on the subject of transliteration, and he moved that these should be referred for consideration to the Executive Committee.

The Motion was adopted, after a discussion, in which Mr. R. Cull, Sir Lepel Griffin, Mr. M. Wood, and others showed the futility of any universal scheme, and the undesirability of taking up the time of the Meeting with the discussion of the various schemes now submitted.

Mr. F. H. M. CORBET, Delegate of the Asiatic Society of Ceylon, gave some account of the work which had been done of late years by the Ceylon Government in investigating the remains of the ancient architecture and epigraphy of the island, and in preserving the remains of the ancient literature of the Cingalese.

The following Resolution was then passed:—"That this Congress acknowledges the eminent services rendered to Oriental Learning by the Government of Ceylon in investigating architectural and epigraphical remains and in preserving the remnants of Cingalese literature; and the Congress would desire to urge the Government to redoubled exertions in this most useful field, and that Mr. Corbet receive the thanks of the Congress for his interesting statement. This Resolution to be respectfully communicated to the Government of Ceylon and the Secretary of State."

The Meeting closed at 5.30.

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#### WEDNESDAY EVENING, SEPTEMBER 9, 1891.

##### ORIENTAL CAUSERIE AT THE LIBRARY OF THE INCORPORATED LAW SOCIETY.

The evening meeting took the form of a *conversazione* or *causerie*, the Council of the Incorporated Law Society throwing open the library and other portions of the Institution to the Orientalists.

Captain DAY gave illustrations of Indian music, prefaced by a lecture, and succeeded by a conversation, in which the President, M. de Rosny, MM. de Dretern, Oppert, Hagopian, and other Members took part. The lecturer had stated that there were two sorts of music in India, one with



seven notes in the scale, like the Europeans in the Carnatic, and the other with only five notes.—Professor HAGOPIAN asked at what period the musicians in the Carnatic had begun to use a scale of seven notes. It was well known to students of music that for centuries the scale of five notes was the only one known in Europe. The value of the notes of Oriental music could only be reproduced on the violin, but not on the organ or piano. How had the learned lecturer managed to reproduce on the piano the scales of Indian music, whose intervals were so different?—Professor OPPERT pointed out that the tones in Arab music were much more numerous. They had quarter tones, a fact which the lecturer had not referred to.—Captain DAY said that intervals smaller than semi-tones were regarded as grace notes. The scales of an Indian Rajah had been sent to an English expert, Dr. Ellis, who found that the intervals did not correspond to our intervals, and the scales were useless for purposes of research.—In answer to questions suggested by the President, Professor SCHLEGEL said the Chinese princes had long ago found out the maxim, adopted since in the West, that it required very little wisdom to govern a nation, because the majority were always but little elevated above beasts.—In reply to a further question from Mr. DRÖSV (Secretary of the Japanese Section) when the Emperors of China had abandoned the wise policy of letting things alone, the general opinion was, that if there was any country in Asia more over-administered than another, that country was China.

Professor SCHLEGEL, in reply, said the Emperors had never abandoned their wise *laissez-faire* policy. There was no Government in the world so democratic as China. All the communities contributed their allotted quota to the expenses of the State; and no Government or potentate in China would dare to vary the arrangement. Most of the crimes committed in China never came before the Imperial courts at all, but were polished off by the village courts of justice. He had lived a good many years in China, and he must say that he never anywhere enjoyed more real freedom than in China, not even in this country, where a man had a great deal of political liberty, but very little personal freedom. In China a man could do as he liked if he kept within the law. It was not so advanced as Japan in its liberal treatment of woman, but that would come. Still, even at present, China was not so bad in that respect as was generally thought. Woman, he exclaimed amid cheers, will always reign, in every country of the world.

The *conversazione* was attended by a number of ladies; and the *causerie* was chiefly on Japanese and Chinese subjects, as announced at a previous meeting. The thanks of all present were conveyed to Mr. Bucknill and the President and Council of the Incorporated Law Society, who had so hospitably entertained the Congress this evening, and had thrown open their Hall to its meetings.

THURSDAY MORNING, SEPTEMBER 10, 1891.

*General Meeting in Session (c) Aryan.*

PROF. P. CAROLIDES IN THE CHAIR.

The last Business Meeting of the Congress was held in the Inner Temple Hall, when Professor CAROLIDES, Representative of the Greek Government, took the Chair.

Professor ABEL introduced the morning's proceedings by referring to the work done by the Congress in various branches of Oriental philology. Speaking of the new classification of Russian verbs proposed by Mr. Michell, for many years Secretary to the British Embassy at St. Petersburg, he expressed the hope that this suggestion would receive all the attention which it deserved. The scheme went beyond the ordinary explanation of Russian verbal divisions, and was intended to prove that terminal vowels signified more than the mere determination of tense and mood. There was ample evidence adduced in support of the new theory, in the shape of classified lists which Mr. Michell intended shortly to submit to the examination of the learned world. The publication would take the form of a Russian grammar, embodying Mr. Michell's labour during his long residence in the Russian capital. With regard to the Egypto-Indo-European affinities, so palpably visible in the languages of the two races, these affinities had lately been also observed in religious rites and symbols. These symbols, which apparently went back to the most ancient period of the existing religion, were neither generally known by Hindus nor very willingly communicated by the peculiarly sacred Brahmin castes, in which the knowledge of them was vested. Mr. Hugh Nevill, of Ceylon, was one of the few Europeans acquainted with the secret lore of the priestly caste, and he would make a communication on the subject. The Indo-Germanic and Egyptian languages not only contained the same roots, but in many instances the same derivatives. In Egyptian the co-existence of the various forms attributable to these roots in primitive speech explained the etymology of each form; whereas in the Indo-European family, each language, as a rule, containing only one of the several forms of the root, in the absence of the other cognate forms, could not be etymologized by means of its own preserved material alone. Egyptian, supplying this want both for itself and Indo-European, afforded the means of explaining the origin of our words—*i.e.*, of the pre-historic creation and growth of reason in the cultivated races of the world. Hence Egyptian etymology some day would do for the history of the verbal and intellectual creations of our brain what the Darwinian discoveries did for the gradual evolution of the corporal world. Professor Abel concluded by recommending the formation of professorships for the joint comparative study of Egyptian and Indo-Germanic etymology, as one of the great philological and scientific wants of the time.

Mr. HUGH NEVILL said that the philological connection between India and Egypt was supported by certain ancient and almost obsolete ethnic and mythological customs. The rice boats used by the Goyi caste of Ceylon curiously recalled the oracle boats of Egypt, and their use called for further



inquiry. Rice was still pounded for ceremonial festivals in these boats of stone or wood, while at the ruins of Anarajapura large stone boats were found of dates between 200 B.C. and 400 A.D., which were used to hold rice for the royal alms. Such affinities, however, were somewhat obscure; but the use of an image of Kāmadhenu, the celestial cow among the Tamils of Southern India and Ceylon was absolutely a survival of Isis worship. The image was used as a car at Mulaition, in North Ceylon, to support an image of Tāntondiswara, or Siva, the self-created. The myth and custom were of obscure antiquity, the celestial cow typifying the fertility of nature in Southern Indian mythology. He did not assert that the affinity which had been observed between Egypt and India necessarily came from the former place to the latter, as it might or might not date from a time and place before Isis worship reached its great seat in Egypt. The subject was in too early a stage of investigation to permit of a definite theory being formed.

PROF. C. ABEL NOW TOOK THE CHAIR.

M. BEAUREGARD read a summary of a Paper by Professor Maspero, the distinguished French Egyptologist, on the Egyptian account of the Creation. M. Maspero said there were numerous instances among the monuments of the 12th dynasty at Hermapolis, of creation having been effected by the gods by means of speech repeated, or by incantations. As an instance, Hermes was recorded to have laughed six times, each laugh giving birth to a being and a new phenomenon. The earth on hearing the sound, gave a cry, bent forward, and three rivers began to flow. Another city in Egypt, Heliopolis, which at a very early period, had the privilege of being the principal seat of theological study, had, at a different epoch, conceived an idea of creation totally distinct from the Hermopolitan. While Hermapolis taught that the creation had been effected by the vocal expression of the Divine will, the Heliopolitan theology taught that material or brute power had above all been employed at the creation. From a mass of such evidence as this, M. Maspero established the conclusion that the history of the creation by the voice of God was an ancient tradition, identical with the Scriptural account in Genesis. (Great applause.)

Baron TEXTOR DE RAVISI gave an account of certain Egyptian beliefs as to the creation of man illustrated by their metaphysical terms. The material man was the subject of one creation, the spiritual or individual of another. What we call surname was by them called the good name. Some of the Ptolemaic Pharaohs called themselves the Ka—that is, the personification of Ra (the chief Sun God) in the world. So the Kabbalistic Jews adored the Ka of Jahveh rather than himself.

A resolution was adopted that a telegram of congratulation should be sent to M. Maspero for his valuable and instructive paper.

M. C. A. PAER, Delegate of the Ethnographic Society of Paris, read a Paper on Caste from an ethnographical point of view. He pointed out that in caste, as in other ethnical phenomena, the working of the law of evolution was distinctively traceable. The people known to modern science as the Indo-European formed at an early period a social hierarchy, which continued in full force long after the language spoken by them had ceased



to be a living tongue. The general ignorance prevailing in primitive times necessarily involved the evolution of a priestly or teaching caste—the Brahmins. The necessity of having men always on guard against the attacks and invasions of neighbouring races with different tendencies led to the warrior class or caste. These two leading castes represented the two leading principles in the constitution of civilization—the religious and the military. The civil principle, properly so called, did not come into existence until a later period. The professors of agriculture, always held in high honour among nations, followed in the natural order of evolution. As time advanced, two principles became clearly defined, each a type of its own civilization, and these principles manifested themselves in two leading groups of people. The one was a group of free peoples, with classes who guaranteed liberty and stability; and the other was a group of peoples, who, without castes, secured the equality of all in principle under the authority of a single absolute ruler. Between these two groups the connecting link was wanting, but it would be found in bringing into harmony the two older principles which were apparently so irreconcilable.

A paper was read by M. RAYNAUD on Dr. Leitner's book treating of the language, race, and countries of Hunza, Nagyr, and a part of Yasin. Dr. Leitner's book was compiled for the Government of India, to explain and give an account of the Dardistan country, whose race and language he had first discovered in 1866. With respect to the Hunza language, there were grounds for believing that the name Hunza might at one time have meant the country of the Huns; whilst analogies might be found between the primitive type of Hungarian and that of the interesting language of which Dr. Leitner treated. There were some very singular characteristics in this language. The pronoun and the noun, in all matters affecting a person or a people in their daily lives, were so inseparably connected that they had no meaning by themselves—*e.g.*, *as*, my heart; *gas*, thy heart; *as*, his heart; *mis*, our heart; *mas*, your heart; *as*, their heart. But, if the pronominal sound is taken away, the sound "*s*," which then alone remained, meant nothing. The reasoning was, How was it possible that the word, say, "wife," should exist unless it was somebody's wife? or that a head or an arm or an eye should exist without belonging to a person? There were also peculiarities of gender and number. The plurals of many feminine nouns were masculine, and *vix vixit*; and things were subdivided into male or female according to their fancied stronger or weaker uses—*e.g.* the gun is used by men while hunting, and is therefore masculine; but the metals are feminine because plates and dishes are made of metal, and are in charge of the women of the household, just as are certain cloths which they sew or otherwise manufacture. Whenever there was a word denoting a thing, condition, or action distinct from their own intramural relations, it must be one of comparatively recent introduction. The legends of Dardistan presented many counterparts to Grimm's Fairy Tales. The sacred drum was still struck by invisible hands when war was to be declared, and bells rang in the mountains when the fairies wished to communicate with their favourites.

Dr. LEITNER then read a very interesting and important paper by Mr.



C. E. CARMICHAEL, "On the Law and Administration in the French Colonies and Protectorates in the Far East."

#### THURSDAY AFTERNOON, SEPTEMBER 10, 1891.

##### CONCLUDING GENERAL MEETING OF THE CONGRESS.

At the Concluding Meeting in the afternoon, the Chair was taken by Dr. TAYLOR, Master of St. John's College, Cambridge. Among those present were M. Gennadius (Greek Minister), Commander Fuller (representative of Lord Knutsford), Sir Lepel Griffin, Don Pascual de Gayangos, General Dennehy, Prof. Oppert, Baron Textor de Ravisi, Mr. R. Cull, Prof. Carolides, Prof. Cordier, M. G. d'Esoff (Vice-Director of Public Instruction at St. Petersburg), Monsignor Lamy, M. Madier de Montjau, Prof. Schlegel, Prof. Montet, Prof. Pret, Dr. H. W. Bellew, M. Léon de Rosny, Prof. Abel, Prof. Donadiu, Prof. Simonet, Prof. Tsuboi, Mr. Diagoro Goh, Mr. Okoshi, M. Claine, Mr. R. G. Haliburton, M. Cartailhac, M. Ollivier Beauregard, M. A. Jourdain, M. E. Guimet, M. G. Reynaud, Prof. Dr. T. T. Hess, The Rev. H. H. Wright, Mr. C. E. D. Black, Mr. Dadaohai Naoroji, Sir Richard Meade, General T. Dennehy, Mr. Hyde Clarke, Col. Tyrrell, Mr. Marcus Adler, Mr. F. Fawcett, Col. Britten, Mr. Flinders Petrie, Mr. Charles Leland, Mr. H. Reynolds, Mr. A. M. Mizzi, Mr. G. Hagopian, Prof. A. Farinelli, Mr. W. Fooks, Mr. Bruce Joy, Mr. G. C. Haité, Dr. Williamson, Mr. G. N. Hooper, Mr. F. H. M. Corbet, Capt. A. d'Irgens-Bergh, Dr. Poussié, Rev. W. M. Jones, Mr. A. L. Lewis, Mr. Charles Johnston, Mr. Martin Wood, Shaikh Fasi-ud-din Ahmad, Zahid Ali Khan, Mr. R. M. Pankhurst, Mr. Charles S. Beard, Mr. Sterndale, Dr. Charnock, Dr. Leitner, and others.

Dr. LEITNER, after referring to the Statutes of the First International Congress of Orientalists, held in Paris in 1873, by which it was their duty, before bringing their labours to a conclusion, to appoint the country in which the next Meeting was to be held, and to choose the President, who should be a native of that country, said he believed that it was the desire in Spain that the Tenth International Congress should be held either at Granada or Seville, and not later than the 12th of October of next year. Since then a communication had reached them from the Spanish Government, expressive alike of a hope and a wish that they might have the pleasure of entertaining the Congress next year before the 12th October. He believed it was the general desire in Spain that Seville should be the place of meeting. The invitation had been formally made, and it was for the Concluding Meeting to ratify the formal acceptance at a previous General Meeting of the Congress. In accordance with Article III. of the Original Statutes, it was their duty to elect a President of the country in which they were to meet; and it was proposed that the President should be Señor Canovas del Castillo. The Meeting of this year had contributed to the reassertion of the Statutory Congress, which first (as detailed elsewhere) met at Paris in 1873; and it had been determined to issue to the Members a Diploma, which would record their part in the step that had been taken, and give them a right to vote at all such future Statutory



Congresses of which they might become Members. The Congress had already awarded ten Medals of Honour for important original discoveries, nine Diplomas of Honour for Papers of high literary value, such as the Summaries of Research in various Oriental specialities, thirty-eight Certificates of Honour for valuable Papers or research, forty-one Certificates of meritorious Papers or research, twenty Medals of Merit, and twenty-two Certificates of Approval. To M. Cartailhac, M. Claine, Mr. Petrie, Mr. Fawcett, and Mr. Tsuboi, Medals of Honour had been awarded for their services to Science; Mr. Petrie receiving the Diploma of Honour as well. To a number of gentlemen, hearty votes of thanks or Commemorative Medals had been accorded. The Executive Committee was their "*Comité de Permanence*," and would sit till the next Meeting of the Congress, Dr. Leitner being in special charge of the publications (cheers). As for the various proposals that had been made by the Sections or at General Meetings, they were all accepted and endorsed in principle by the Congress, leaving details to the Executive Committee, including the General Secretary (cheers).

The proposal regarding the place and date of the next Congress was then put to the Meeting and assented to unanimously, Señor Canovas de Castillo being nominated the President of the Tenth Statutory International Congress of Orientalists, to be held at Seville not later than 12th October, 1892.

M. OFFERT mentioned a communication which he had received from the French Government, offering the Congress their hospitality next year, being unaware, however, that the invitation from Spain had been previously accepted; and M. LÉON de ROSNY informed the Meeting that he had been favoured by the late Emperor of Brazil with a copy of some Hebrew poems which his Majesty had translated, and that he intended to present the Congress with another copy.

Dr. LEITNER then read a telegram from the Duke of Connaught, stating, that he had been unavoidably prevented from attending the Congress. He had, however, shown his interest by sending Colonel Egerton to inquire as to the progress that had been made. The Congress, Dr. Leitner said, had received so many communications that it would be impossible to print them with the funds at their disposal. The expenses of the Congress would amount to about £2,000, of which £1,000 had been guaranteed, and, if need be, would be subscribed by himself and the Oriental University Institute, £600 might be received by subscriptions of Members, the deficiency having to be made up by sale of Congress publications or by special contributions. They had, among other contributors, to thank the Clothworkers' Company and Mr. Ludwig Mond, the late President of the Chemical Society, for grants of £50 each, which they had made. Sir Lepel Griffin had contributed £10; Sir Richard Meade, £3 3s.; Baron G. de Reuter, £9 9s.; Mr. C. H. E. Carmichael, £3; Sir Charles Nicholson, £2 2s.; and the Maharaja of Travancore, £10. Other contributions had been promised; and the thanks of the Congress and of the literary world were due to those who had assisted it, or who would assist it in bringing out the important Papers that had been laid before the Congress (applause).

Dr. TAYLOR said:—The last word has to be spoken at this Congress,



and at the end of its labours the question naturally arises—Has the Congress been a success? To answer that question we must know what the objects have been, and that would lead to a definition of a Congress. I know how difficult definitions are, and therefore I shall content myself with saying that a Congress has two sides—an outside and an inside. When I speak of the inside work, I mean all that which is transacted with closed doors. Learned and representative men might come together, become acquainted with each other, read Papers and discuss them with great profit, and might just as well do all this in secret conclave. But there is another side to be considered—the publicity which is in accordance with the demands of the age. We ourselves wish to make some impression on the public; and from this point of view the Congress is a demonstration on behalf of Oriental studies. We wish to interest the public in them, and thus to benefit the cause. We have reason in many ways to be satisfied that we have received recognition. We have received a gracious message from the Queen, and we have also to congratulate ourselves on the attendance of eminent and representative men, especially of his Excellency on my right (M. Gennadius), who at the first Meeting charmed us with his eloquent and just description of the genius of Greece. There is another reason for satisfaction. The Press has given good, full, and intelligent reports of our proceedings; and this is to our advantage, because it is necessary for us to show to the public that we deal not only with abstruse speculations, but also with matters of very obvious human interest and public utility. Nothing is more interesting to the British public than accounts of the travels of African and other explorers; and we have in this direction provided that which is of the utmost interest to the public and to the world. We have also shown that there is something in the way of a commercial application of those studies which we pursue. I can only now declare this Congress to be closed, and I think we are all satisfied that it has been a success. I invite you all to meet next year in Spain. (Cheers.)

THE RIGHT REV. MONSIEUR LAMY, speaking in French, said that it was his pleasant duty to express to that learned assembly the sympathy felt by the Royal Academy of Belgium for their labours and the interest taken by that body in the progress of Oriental learning and of the knowledge of Oriental languages. His late arrival at the first Meeting had postponed till to-day the accomplishment of a duty which the inexhaustible kindness of the Secretary-General now rendered possible. Since the first appearance at Antwerp of Plantin's Polyglot Bible of Philip II., and the creation at the University of Louvain of the College of the Three Languages, the study of Oriental languages had always been held in honour in Belgium. The Academy which he represented had also been encouraged in its labours by the example of its august patron, King Leopold II. The King, still young, had conceived a desire to visit the East, and to see for himself those vast regions. It was well known for how many years he had shown an active interest, and employed all the material resources at his command, and all the means suggested by his keen intelligence, for the purpose of furthering the cause of civilization among those African natives, with respect to whom several most interesting Papers had been contributed to the Congress.



The Royal Academy would peruse with delight the numerous Papers read and discussed in the general Meetings, and the various Sections of the Congress. Your beautiful motto: "*Sol oriens discutit umbras*," has been surpassed by your activity; for it was not only in the morning that the sun of science dissipated shadows, but in the evening, but in the very night it postponed its setting till past ten o'clock, when it still found you active. This scientific activity had displayed itself, not only among the young workers in the field who were still in the first zeal of the dawn of manhood, but also among grey-bearded and grey-haired scholars. For himself he should always remember the courtesy and kindness with which he had been received by the Congress. (Great applause.)

Dr. TAYLOR then proposed a vote of thanks to the Benchers of the Inner Temple and to the Incorporated Law Society, for placing their Halls at the disposal of the Congress, as also to the Royal Society of Literature, for the use of their Library, and for the Reception on the evening of the 31st ultimo.

The vote was accorded by acclamation.

PROFESSOR OPPERT moved a vote of thanks to Dr. LEITNER for his services to the Congress as Organizing Secretary. He said, that to Dr. Leitner's incomparable tenacity of purpose, genius, industry, and courtesy was due whatever success the Congress had attained.

M. MATHIEU DE MONTJAU, in seconding the motion, said that it was due to the institution and action of the London Congress of 1891 that the scheme for annual International Congresses of Orientalists, originated in Paris in 1873, had been saved from failure.

This action had been called into life, and persistently stimulated by Dr. Leitner, who, amidst the most profound discouragement, even from French supporters, and the most bitter hostility of opponents, had carried this most brilliant of all Oriental Congresses hitherto held to a successful conclusion. (Applause.)

PROFESSOR ABEL, PROFESSOR SCHLEGEL, and Mr. RICHARD CULL, who had first introduced Dr. Leitner to a learned Society in 1858, also spoke in the highest terms of the public spirit and great services to Science and to the Congress of Dr. Leitner, who had been so ably and devotedly assisted by Mrs. Leitner.

The motion was then cordially agreed to, amidst repeated applause.

Dr. LEITNER, having briefly acknowledged the vote of thanks, said that his only reward would be the greater attention that his friends and the enlightened public might pay to Oriental Studies, from which higher ideals and greater benefits could be derived than are dreamt of in our material philosophy. (Applause.)

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At the Dinner held in the evening, which eighty-three gentlemen attended, Sir LEPHEL GRIFFIN presided, and there were present the Italian Ambassador (Count Tornielli-Brusati), the Greek Minister (M. Gemnadius), Sir Richard Meade, Baron Textor de Ravisi, Professor Schlegel, Professor Cordier, Dr. Oppert, General Dennehy, M. d'Essoff, (Vice-Director of Public Instruction of Russia), Professor P. Carolides, the



Delegate of the Greek Government, the Senator Don P. de Gayangos, Delegate of the Spanish Government, Professor Montet, Delegate of the University of Geneva, M. E. Madier de Montjau, and others. Principal E. Aymonier, the Delegate of the French Government had, unfortunately, been called away from England by the serious illness of a brother. His place was taken by the *savant* and philanthropist, M. E. Guimet, the founder of the Musée Guimet at Paris.

The CHAIRMAN, in proposing the toast of "The Queen, Empress of India," referred to the Queen's deep interest in all Indian subjects.

The toast having been loyally drunk, Dr. LEITNER proposed "The Statutory Ninth International Congress of Orientalists." He said, the Congress had been an open one, and had admitted all schools of thought. No fewer than thirty-seven nationalities had been represented at the Congress, and it had friends everywhere. He hoped it would long remain a free and open Congress, and show the way to success, not only among the learned, but also among the commercial community and the people generally, for the great advancement and benefit of mankind. The ITALIAN AMBASSADOR responded in Italian and French, and proposed "THE DELEGATES." His Excellency G. d'ESORT responded by referring to the success of the Congress. Professor CAROLIDES also replied, and expressed his admiration for the liberal-minded feeling which had been displayed by the Members of the Congress. Mr. G. N. HOOPER, representing the London Chamber of Commerce, hoped that the Chamber would offer prizes to young men for the study of Oriental languages (hear, hear). He further suggested that the members of the Educational Committee of the Chamber of Commerce might have an opportunity afforded them of visiting the Oriental Institution at Woking. (Heat, hear.) MR. FAITHFUL BEGG, representing the Edinburgh Chamber of Commerce, also acknowledged the toast, and held out a hope of support from his Chamber.

Professor OFFERT proposed "The Statutory Tenth Oriental Congress," which was to be held in Spain. Baron TEXTOR DE RAVIST spoke in support of the toast, thanking Dr. Leitner and the Anglo-French Committee for having saved the principles of the Congress, and again rendered it truly an International Republic of Letters. He specially drank to the health of the past and future Presidents, Lord Halsbury and Don Canovas del Castillo. (Applause.) Señor Don GAYANGOS, in response, spoke of the special fitness of Spain as the place of meeting for the next Congress, as there was a time when Arabic was spoken in Spain. Don DONAHU also spoke to a similar effect. M. E. MADIER DE MONTJAU proposed "The Signatory Members," forming the permanent body of the Congress, who had adhered to the original Statutes. There were, he said, only 35 opponents to the 350 signatories. Professor MONTET, of Geneva, replied on their behalf, and assured the Meeting of their continued steadfastness to the original principles and Statutes. Professor ANEL proposed "The Promotion of Oriental Studies." Professor SCHLEGEL, in response, said, that no one had done more for Oriental Studies than Dr. Leitner, whose Institute at Woking was one of the first attempts at a systematic teaching of Oriental Languages and Ethnography, alike scientific and practical. Mr.



HAGOPIAN also spoke. Dr. LEITNER then presented a special medal of honour to the Italian Ambassador in recognition of the work of his Government in the promotion of Oriental Studies. Professor CORDIER moved "Our Explorers," with whom he associated the names of M. Claine, Mr. Plinders Petrie, Mr. Fawcett, Mr. Tsuboi, Mr. H. Sterndale, and M. Cartailhac. Mr. Tsuboi responded. His Excellency the GREEK MINISTER, in eloquent terms, spoke of the intelligence and candour with which "The Press" had reported the proceedings of a Congress bristling with technical difficulties, and Mr. EVER THOMPSON responded.

FRIDAY, SEPTEMBER 11, 1891.

EXCURSION OF THE CONGRESS TO CAMBRIDGE.

The last act of the Congress was a visit to the University of Cambridge, on the invitation of the Vice-Chancellor and Senate of the University, and of Dr. Taylor, the Master of St. John's College. The Members, who numbered nearly 200, were presented by Dr. Leitner, the Secretary-General, to Dr. Taylor, officiating for the Vice-Chancellor, in the Senate House, and supported by Dr. Porter, Master of Peterhouse, the oldest College of the University; Professor Mayor, Professor of Latin; Dr. Macalister, Professor of Anatomy; Mr. P. A. Humphry, M.A., and Mr. Geldard, M.A., Squire Bedell, Mr. Stearns, M.A., King's College; Mr. Bateson, M.A., King's; Mr. E. M. Gordon M.A., Caius, and others. Among the Members of the Congress present, there were M. C. G. d'Esclaff (Vice-Director of Public Instruction in Russia), Professor Oppert, Professor Carolides (Delegate of Greece), Professor Beauregard, Professor Montet, Professor Schlegel, Professor Cartailhac, Professor Pret, Don Vincente de Vera, Professor Donadiu, Professor Simonet, Professor Farinelli, Mr. F. Fawcett, Colonel Tyrrell, Colonel Britten, Baron de Ravisi, M. Claine, Captain Dr. d'Irghens-Berg, Professor Derembourg, the Rev. Dr. Jones, Professor de Rosny, Professor Cordier, Professor Witton-Davies, Dr. Marcus Adler, M. Georges Raynaud, Professor Friesdriksen, Dr. Hein, Mr. Daigoro Goh, Mr. Tsuboi (of Japan), Dr. Gollancz, Dr. Phené, Mr. A. L. Lewis, Mr. Bucknell (of the Incorporated Law Society), Mr. C. Rudy, the Hon. Mr. Mizzi, Mr. A. Diósy, Fazi-ud-din Ahnadi, Mr. Bruce-Joy, Dr. and Mrs. Pankhurst, and others. After the official reception in the Senate House, the visitors were conducted to the Library, where the valuable manuscripts therein contained were inspected. From the Library the company passed to the Common-hall of St. John's College, where luncheon was served. In welcoming the Members of the Congress to Cambridge, Dr. TAYLOR spoke of the history of St. John's College, mentioning its connexion with the Royal Family for three generations.

In proposing the usual loyal toasts, the Master reminded his hearers with what reverence the name of the Queen must be always received in that University, of which the Prince Consort had been the illustrious Chancellor, and in a College on whose roll of members the first name was that of the Duke of Connaught, Patron of the Congress.

Dr. TAYLOR then proposed "The Guests" a toast which was acknow-



ledged by Delegates of various nationalities—by M. d'ESOFF on behalf of Russia, in French and Russian; by M. CAROLIDES in Greek, on behalf of Greece, and by M. CARTAILHAC in French, on behalf of France and Spain, in the absence of M. Aymonier and Senator Gayangos. Dr. MARCUS ADLER conveyed a message from the Chief Rabbi of England, regretting his inability to be present, and expressing his complete sympathy with the aims of the Congress generally, and in particular with the scheme which had been promulgated for the encouragement of the study of Hebrew. Professor OFFERT and M. GUINET then expressed the gratitude of the foreign Members generally for the hospitality which had been extended to them while in England, and thanked Dr. Taylor for having afforded them an opportunity of visiting the University of Cambridge. The toast of "Mrs. Leitner and the Ladies" was then proposed by the Chairman, amidst loud and prolonged applause, as a toast specially suited to an occasion, when a lady had so assisted her husband, as Mrs. Leitner had done, and in a College founded by Lady Margaret, and which so many Ladies now graced with their presence; and Dr. LEITNER responded.

At the end of the luncheon the loving cup was passed round, the ladies partaking, and setting a precedent which has no parallel in the history of the University. After luncheon, the visitors, under the conduct of Professor Macalister, Mr. Bateson, Mr. Stearn, and other gentlemen, visited in turn the Libraries and Chapels of Trinity, King's, and University Colleges, and the Fitzwilliam Museum.

Every facility was afforded to the Members of the Congress; the Museum was kept open all the afternoon, and an organ recital was given by Dr. Garrett, in King's College Chapel.

The return journey to London was made by a special express, Liverpool Street being reached in a few minutes over an hour. The Great Eastern Railway had acted liberally as regards the fares and accommodation, and received the thanks of the Members of the Congress. The weather throughout the day was beautiful, and the trip was perfectly enjoyed in every respect.

The first practical result of the Congress has been the formation of a Japan Society, to which a great many adhesions have already been promised; and it is more than probable that a Society for the encouragement of Semitic studies, as also a really efficient Oriental Commercial School, will also be formed.

#### SATURDAY, SEPTEMBER 12, 1891.

Mr. C. STEPHENS, M.P. (for Hackney) and Major R. POORE, of Old Lodge, Salisbury, both members of the Organizing Committee for the Congress of 1891, took the opportunity of inviting a number of Members to visit STONHENGE, and thus bring to a fitting conclusion, by an excursion to what is an exclusively British monument, unexampled elsewhere, a Congress that had lasted twelve days, counting from the Reception Evening on the 31st instant, of which ten were devoted to hard work in Sections or at General Meetings lasting from 7 to 10½ hours each day. There can be no doubt that in the number, variety, extent, and value of the communica-

tions made, the position and influence of those who attended, the great interest of the Press and Public, and the results that are already flowing from our labours, no Oriental Congress has hitherto equalled the one just held. It will be impossible in future to monopolize the International Congress for any one School or nationality, or to restrict its work to the obsolete five or six Sections of traditional Grammar or handicapped research. Into every one of the 27 Sections of the Congress, outsiders have been initiated; and they will demand both the guidance and the co-operation of specialists at all future Congresses in every one of these branches.

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## APPENDICES TO REPORT OF PROCEEDINGS.

### APPENDIX I.

#### DR. LEITNER'S REPORT TO THE MEMBERS AS ORGANIZING SECRETARY TO 31ST AUGUST, 1891.

I have much pleasure in informing you that the preparations for the Statutory Ninth International Congress of Orientalists are complete, and that it will be held in accordance with the wish of the 350 Signatories of the Paris Declaration of the 10th October, 1889, and in conformity with its principles and those of the Statutes of 1873. Thus, London from the first to the 10th September, 1891, has been selected as the place of the Meeting of the Congress; the International character of the Congress has been re-asserted; Summaries of Research in various Oriental specialities, to serve as a basis for future studies, have been written; and suggestions for the promotion of Oriental studies have been made, that will be duly discussed by the Congress. In accordance also with Statute 9, a special Section, that of "Oriental Linguistics in Commerce," has been added, as characteristic of the country in which the Congress is held, to the usual philological and academical Sections, the scientific classification and subdivision of which have been brought up so as to include the latest researches; and the value of the practical application of our studies has been similarly emphasized.

In consequence, 600 Orientalists, or friends of Oriental studies, in thirty-five countries, have given their adhesion to the above Congress. The Incorporated Law Society's Hall, the Inner Temple Hall and six rooms, and other meeting places have been placed at our disposal; the Members have been formally received by the Royal Society of Literature of the United Kingdom, which has identified itself with the Congress; and a welcome has been extended to it by the Anthropological Institute of Great Britain and Ireland. Eight Governments, eight Universities, and thirty other learned bodies are supporting the Congress. Ten Ambassadors, several Ministers of Public Instruction, and a large number of persons distinguished by rank and learning have joined in various capacities. (See annexed list.) Over 100 Papers can be counted on for communication to the Congress. Dr. Blau's Mesopotamian and M. Claine's Sumatra exhibits, Mr. F. Fawcett's Bellary finds, Dr. Dresser's Japanese curios, and Mr. Haite's Indian designs and other collections have been forwarded to the Congress,



to which a number of publishers have also sent books illustrative of the work of the various Sections.

The Great Eastern and the South Eastern Railway Companies, and all the French Railways have allowed Members, accompanied by a person belonging to their family, the concession of single fares for return tickets, on production of their card of membership. Reductions in Hotel charges in London have also been made. I shall be glad to receive books for presentation to the Congress, or donations towards its general or any of its specific purposes, such as the printing of our numerous and valuable Papers, as also the names of residents in England who are desirous of entertaining one or more of our foreign Delegates or Members.

The interest created by our movement in favour of the original principles and of the Statutes, of the liberty of science, and of the independence of scholars, has restored the Congress from a triennial to an annual gathering, in accordance with the principle of the Preamble and Article 2 of the "Statuts Définitifs" of 1873, which are the law of our Congresses. That interest is also laying the foundation of a *national* annual Oriental Congress in more than one country, by insisting that the *international* Congress cannot take place two years running in the same country, that being opposed to the very first Statute. It has further asserted this international character, and also respected national susceptibilities, by maintaining that the President of the Congress shall be a native of the country in which the Congress is held, and that he shall be assisted by persons of his nationality in accordance with the letter and spirit of Statute III, and the practice that has hitherto obtained at all the previous Congresses, till a Committee formed at the Eighth, held at Stockholm-Christiania in 1889, encroached on it. The great expenditure on entertainments of that Congress also prevented other countries from sending an invitation to it for "the next Congress," as had always been practically the case at previous Congresses. The noble work, therefore, so well begun in Paris in 1873, would have ceased, and a close Institute with a permanent head and forty Oriental "immortals" would have taken the place of our open, progressive, and practical Congress, had the original Resolution of the International Assembly of Orientalists, that had discussed and accepted the Statutes, not been acted on. That Assembly provided at the final Meeting of the 11th September, 1873, that whenever the continuation of the work of the Congress required it, the International Committee of Permanence, which had been appointed in accordance with Statute XVI. and the members of which the Assembly had named, should be revived.

The "Senioren-Convent" appointed at Christiania, in contravention of Articles 17 to 20 of the Statutes, was composed of four members, one at Berlin, one at Leyden, one at Vienna, and one at Cairo, who announced that *he* had framed Statutes which, having been approved by his king, were valid!! England, Russia, France, Italy, Belgium, Spain, Portugal, and other countries interested in the East, were unrepresented on that "Convent." It was time to revive the International Permanent Committee, appointed in 1873. This was accordingly done in co-operation with the International Assembly of Orientalists, who constitute the Signatories of the Paris

Declaration of 10th October, 1889, in thirty countries, and who set aside the encroachments of Christiania, and selected London as the next place of meeting of the Statutory Congress, and that *not later* than September, 1891. Every step taken in connexion with that Congress has been referred to those Signatories, in accordance with the spirit of the Statutes, which require the free and open voting on every question by the International Assembly of Orientalists, and not by a "Senioren-Convent," composed of four surviving Presidents of previous Congresses, who may select by "co-optation," or as each of them may separately desire, a Member from a country not represented on the "Convent." Such a body is not really "international"; but the proposal of the "Senioren-Convent," which is practically based on the abolition of 15 out of 20 of the existing Statutes, and certainly of their spirit, will be made to, or by, the Congress proposed to be held by the Christiania Committee in London in 1892. It is, however, gratifying that the President of the Christiania Congress (not the Committee) has joined the Congress of 1891 as an honorary Member. The Statutory Congress will commence tomorrow, and will put an end to my work as Organizing Secretary.

G. W. LEITNER,

Delegate from the Founders and Organizing Secretary.

31st August, 1891.

## APPENDIX II.

### LIST OF PATRONS, PRESIDENTS, AND OFFICE-HOLDERS OF THE STATUTORY NINTH INTERNATIONAL CONGRESS OF ORIENTALISTS

*(Held in London from the 1st to the 16th September, 1891, on the basis of  
the Statutes and the original principles laid down in 1873).*

THE following is the corrected List, up to 1st of September, 1891, of the Patrons, Hon. Presidents, and Honorary Members of the above Congress; as also the List of the President, Vice-Presidents, Members, and other office-holders of the Central Organizing Committee, appointed by the Signatories of the Circular dated Paris, 10th October, 1889:—

#### PATRONS:

H.R.H. the DUKE OF CORNAWALL AND STRATHMORE, K.G., K.T., K.P., G.C.B., G.C.S.I., &c.  
H.I. and R.H. the ARCHDUKE RAINER OF AUSTRIA.

#### Honorary Presidents:

THE MARQUIS OF DUFFERIN AND AVA, K.P., G.C.B., G.C.S.I., D.O.L., &c.  
THE EARL OF LYTTON, G.C.B., G.C.S.I., LL.D., &c.

#### Hon. Members:

HIS GRACE the DUKE OF DEVONSHIRE, K.G.,	Chancellor of the University of Cambridge.
HIS EXCELLENCE CARDINAL MANNING.	The Right Rev. The LORD BISHOP OF WORCESTER.
THE MARQUIS OF BUTE, K.T.	HIS EXC. P. VILLART, Italian Minister of Public Instruction.
LORD LAWRENCE.	HIS EXC. L. BOURGEOIS, French Minister of Public Instruction.
H.H. the SULTAN OF JOHORE, G.C.S.I.	HIS EXC. J. DE BURELIT, Belgian Minister of Public Instruction.
H.H. the MAHARAJA OF TRAVANCORE, G.C.S.I.	M. J. A. BONNEVILLE, President of the 8th Congress of Orientalists at Christiania.
H.H. the MAHARAJA OF BHOWNAGAR, G.C.S.I.	LORD KNUTSFORD, Secretary of State for the Colonies.
H.H. the RAJA OF FARIDKOT.	
RAJA SRI SORCHINDRO MOHUN TAGORE.	
SIR HENRY AUSTEN LAFARE, G.C.B.	
SIR F. LEIGHTON, Bart., President of the Royal Academy.	



# cii *Ninth International Congress of Orientalists.*

*Members de jure, according to Statute 13 and the Resolutions of 1873:*

BIRON TIKTOR DE RAYDI, MM. LÉON DE ROSSY, E. MAHIER DE MONTJAU,  
J. LE VALLOIS. The International Delegates of the *Comité de Permanence* of 1873.

*President of the Organising and Reception Committee:*

LORD HALSBURY, Lord High Chancellor of England, Vice-President of the Royal Society of Literature.

*Vice-Presidents:*

- \* The Rev. CHARLES TAYLOR, D.D., Master of St. John's College, Cambridge.
- \* Sir LEWEL GRIFFIN, K.C.S.I.
- Sir GEORGE CAMPBELL, K.C.S.I., D.C.L., M.P. (hon.).
- \* W. H. BELLER, Esq., M.D., C.S.I. (Surgeon-General Bengal Army, retired).
- \* Prof. G. W. LEITNER, LL.D., Ph.D., D.O.L., Principal of the Oriental Institute, Woking, Organising Secretary and Delegate-General.

*Members of Committee:*

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|--|--|
| His Exc. Count DEVE (hon.).              | His Exc. Count HATTELDY-WILDENBURG (hon.). |
| His Exc. M. DE STAAL (hon.).             | His Exc. MARQUIS DE CARA LANGEA (hon.).    |
| His Exc. Count TORNIELLI-BRUSATI (hon.). | His Exc. JOHN GENNADIUS (hon.).            |
| His Exc. RUSTAN PASHA (hon.).            | His Exc. MIRZA MOHAMMAD ALI.               |
| His Exc. LOUIS DE SOVERAL (hon.).        | His Exc. Viscount KAWAKI MASATAKA (hon.).  |
| The EARL OF LIMERICK (hon.).             | His Exc. SIEN TA-JEN (hon.).               |

Count KINSKY (hon.).  
Sir A. C. LEALL, K.C.B., K.C.I.E. (hon.).  
Prof. Sir R. OWEN (hon.).  
Prof. W. D. WHITNEY (hon.).  
The Rev. Prof. C. H. H. WRIGHT, D.D., etc.  
W. SIMPSON, Esq., F.R.G.S.  
\* HYDE CLARKE, Esq., Vice-President.  
Royal Hist. Soc.: Assist. Delegate-Gen.  
\* Sir R. LETHBRIDGE, K.C.I.E., M.A., M.P.  
Sir RICHARD MAIDS, K.C.S.I., C.I.E.  
The Rev. G. U. POPE, M.A., D.D.  
The Rev. Dr. R. MORRIS, M.A., LL.D.  
Major R. POORE.  
JOHN BRIDGES, Esq., M.D., F.R.S., etc.  
Prof. J. T. MARSHALL, M.A.  
Sir JULIAN GOLDSMID, Bart.  
Principal W. D. GREGG, LL.D., Vice-Chancellor, Aberdeen Univ. (hon.).  
Sir CHARLES NICHOLSON, Bart., D.C.L. (hon.).  
\* Sir OWEN TUDOR BURKE, K.C.S.I., C.I.E.  
Sir E. N. C. BRADDOCK, K.C.M.G.  
\* R. A. STERNDALL, Esq., Assistant Secy.  
\* W. FOWLES, Esq.; Assistant Secretary.  
\* PERCY W. AMES, Esq.  
\* C. H. E. CARMICHAEL, Esq., M.A.  
Baron ALPHONSE DE ROTHSCHILD (hon.).  
C. H. STUPPENS, Esq., M.P.  
ISRAEL DAVIS, Esq.  
RAI B. K. LAHIRI.  
Prof. T. WITTON-DAVIES.  
Dr. PHÉNÉ.  
Col. H. FISHER.  
L. ALMA TADEA, Esq.  
P. RALLI, Esq.  
Gen. T. G. R. FORLONI.  
W. IRVINE, Esq.  
The Very Rev. Archdeacon T. T. PEROWNE.  
Sir HALLIDAY MACARTNEY, K.C.M.G.

The MASTER OF CORPUS CHRISTI COLLEGE, Cambridge.  
H. H. RILEY, Esq., B.C.S.  
The Rev. Dr. H. ADLER.  
The Rev. H. GOLLANCE.  
J. STUART GLENNIE, Esq.  
A. CATER, Esq.  
Sir PHILIP MAGNUS.  
Sir PHILIP CURLIFFE-OWEN, K.C.B. (hon.).  
Sir J. D. LINTON (hon.).  
The Rev. Dr. L. BARONIAN.  
\* E. W. BRADBROOK, Esq.  
The Rev. G. R. BADENOCH, LL.D.  
The Rev. WM. JONES, D.D.  
Prof. I. PLATT.  
Gen. Sir ANDREW CLARKE, K.C.M.G.  
The Rev. Prof. D. L. ADAMS, D.D., Edinburgh University.  
\* General T. DENNERT, C.I.E.  
Gen. Sir COLLINGWOOD DICKSON, G.C.B.  
WALTER DE GRAY BIRCH, Esq.  
BARON G. DE REUTER.  
Sir A. K. ROLLIT, M.P., Chairman of the London Chamber of Commerce.  
A. J. R. TREDDELL, Esq., C.M.G.  
Sir SOMER VINE (hon.).  
Sir THOMAS SUTHERLAND.  
FRANKLIN R. KENDALL, Esq.  
Prof. H. HERKOMER.  
M. M. BITOWNAGEL, Esq.  
The Rev. Prof. J. BIRKELL, D.D., University of St. Andrews (hon. delegate).  
The Rev. Prof. J. ROBERTSON, D.D., University of Glasgow (hon. delegate).  
L. MONT, Esq., Vice-President of the Reception Committee.  
(Secretary: Colonel J. BRITTON.)

\* Also a Member of the Reception Committee.

## DELEGATES TO THE CONGRESS OF 1891.

- By the Government of France (Ministry of Commerce, Industry, and Colonies) . . . M. E. AYMONIER.
- By the Government of Russia . . . His Exc. G. D'ESOFF.
- By the Government of Italy . . . His Exc. Count TORNIELLI-BRUSATI.
- By the Government of Spain (Colonies) . . . Senator Don P. DE CAYANGOS.

By the Government of Greece . . . . .	Prof. P. CAROLIDES.
By the Government of Persia . . . . .	HIS EXC. MIRZA MUHAMMAD ALI KHAN.
By the University of Adelaide . . . . .	THE HON. S. J. WAY, Chief Justice and Lieutenant-Governor of the Colony.
By the University of Athens . . . . .	Prof. P. CAROLIDES.
By the University of Barcelona . . . . .	Dr. DON DELFIN DONAHU.
By the University of Geneva . . . . .	Professor E. MONTET.
By the University of Granada . . . . .	Professor F. J. SIMONET.
By the University (Imperial) of Japan . . . . .	M. RIGAKUSHI S. TSUBOI.
By the University of Madrid . . . . .	DON PASCUAL DE GAYANGOS.
By the University of Melbourne . . . . .	ANDREW HARPER, Esq., M.A.
By the Catholic University of Washington . . . . .	THE REV. DR. H. HYVERNAT.
By the Académie d'Hippone, de Bone, Algiers . . . . .	THE BARON J. DE BAYE†
By the Anthropological Society of Paris* . . . . .	M. OLLIVIER BEAUREGARD.
By the Anthropological Society of Vienna* . . . . .	Dr. W. HEIN.
By the Association for the Reform and Codification of the Law of Nations . . . . .	C. H. E. CARMICHAEL, Esq.
By the Athénée Oriental, Paris* . . . . .	M. J. CLAIKE.
By the Batavian Society of Arts and Sciences* . . . . .	
By the British Archaeological Association . . . . .	W. DE GRAY BIRCH, Esq.
By the East India Association . . . . .	MESSRS. REYNOLDS, MARTIN WOOD, and DADABHAI NAOROJEE.
By the Ethnographical Society of Paris* . . . . .	M. C. A. PRET.
By the Geographical Society of Paris . . . . .	Professor H. CORNIER.
By the Geographical Society of Madrid . . . . .	DON PASCUAL DE GAYANGOS & DON VICENTE DE VERA.
By the Geographical Society of Lisbon* . . . . .	
By the Geographical Society of Vienna . . . . .	MR. FELIX KANITZ†
By the Imperial Archaeological Society of Moscow . . . . .	Dr. G. W. LEIFNER.
By the London Chamber of Commerce . . . . .	A DEPUTATION.
By the Edinburgh Chamber of Commerce . . . . .	MR. FAITHFULL BEGG.
By the Royal Academy of Sciences, Turin . . . . .	HIS EXC. SENATOR R. BONGHI†
By the Royal Oriental Institute of Naples* . . . . .	
By the Royal Society of Literature of the United Kingdom* . . . . .	
By the Royal Academy of Belgium . . . . .	MGR. Prof. T. J. LAMY.
By the Société Académique Franco-Hispano- Portugaise of Toulouse* . . . . .	M. CLÉMENT SIMÈRE†
By the Société Académique Indo-Chinoise* . . . . .	THE PRESIDENT, MARQUIS DE CROIZIER†
By the Société des Antiquaires de France . . . . .	THE BARON J. DE BAYE†
By the Society for the Encouragement of the Fine Arts . . . . .	MESSRS. C. HOLME, F.I.S., and G. C. HAITE, F.I.S.
By the Portuguese Association of Civil Architects and Archaeologists . . . . .	M. CR. LUCAS†

\* Has also joined "as a body."

† Absent.



# APPENDIX III.

In every one of the below-mentioned Sections, research up to date, original inquiry or discovery, and practical application have gone hand-in-hand, except in that of "Iranian and Zoroastrianism."

## PROGRAMME

Of the Sections into which the work of the Congress has been divided :—

- |   |  |
|---|--|
| <ul style="list-style-type: none"> <li>(a) Summaries of Oriental Research since 1886.</li> <li>(b) 1. Semitic languages, except Arabic.</li> <li>2. Arabic and Islām.</li> <li>3. Assyriology.</li> <li>4. Palestinology.</li> <li>(c) Aryan: 1. Sanscrit and Hinduism.</li> <li>2. Pali and Buddhism.</li> <li>3. Iranian and Zoroastrianism.</li> <li>(d) Africa, except Egypt.</li> <li>(e) Egyptology.</li> <li>(f) Central Asia and Dardistan.</li> <li>(g) Comparative Religion (including Mythology and Folklore), Philosophy and Law, and Oriental Sciences and History.</li> <li>(h) Comparative Language.</li> <li>(i) Suggestions for the encouragement of Oriental Studies.</li> <li>(j) Indo-Chinese.</li> <li>(k) Sinology.</li> <li>(l) Japanese.</li> </ul> | <ul style="list-style-type: none"> <li>(m) Dravidian.</li> <li>(n) Malayan and Polynesian.</li> <li>(o) Instructions to Explorers, etc.</li> <li>(p) Ethnographical Philology, including the migrations of races.</li> <li>(q) Oriental Art, Art-Industry, Archæology and Numismatics.</li> <li>(r) Relations with Orientals.</li> <li>(s) Oriental Linguistics in Commerce, etc., with sub-sections regarding the various modern Oriental languages.</li> <li>(t) The Anthropology, Science, and Products, natural and artificial, of the East.</li> <li>(u) Exhibition and explanations of objects illustrative of Sections (b 2) (b 3) (c 1) (c 2) (e) (f) (g) (q) and (t).</li> <li>(v) Exhibition of Publications relating to Oriental Languages, Travel, etc.</li> </ul> |
|---|--|

The following subjects, on which the Organizing Committee invited Papers, have also been satisfactorily dealt with :—

- (a) Proposals for the promotion of Oriental Studies, both in the East, where they are beginning to be neglected, and in the West, as a part of general and special education, and accounts of Oriental Studies in various countries.
- (b) The importance of ethnographical studies in philological inquiries.
- (c) A scheme of transliteration for Oriental languages generally—suited for European use, not in any way to supersede the native characters for the use of natives.
- (d) Report of researches made and of books written in the various Oriental specialities since the Seventh Meeting of the Congress, at Vienna, in 1886 (the Eighth having been a failure as regards the work done at it).

(e) What is the true work of an ideal International Congress of Orientalists?

[We have tried to show what it *should* be, as humble *pioneers*, in our own Congress, and trust that every subsequent Congress will approach nearer to the ideal.]

(f) Instructions to travellers in various parts of the East.

(g) What relations should be cultivated between Orientalists and native Oriental Scholars in the East?

(h) The importance of the study of Oriental Linguistics in Commerce.

The prizes of Rs.500 for a translation into English of the famous Arabic Commentary of the Korán, the *Tafsir-ul-Jehalein*, and another offer of Rs.5,000 for a Hindi translation of the *Alharvaveda*, have been made over to the Spanish Organizing Committee, for the Statutory Tenth International Congress of Orientalists, to be held at Seville, in September—October, 1892, in the person of the Spanish Delegate-General, the Senator Prof. Don P. de Gayangos, to whom the forms of the Statutory Diploma and Medal have been transferred.

The liberality also of the Oriental University Institute, in guaranteeing, of need be, £400 of the expenses of this Congress, in placing a number of exquisitely elaborated Oriental Diplomas, 200 Certificates of Honour, Merit, and Approval and 50 Medals of Honour and Merit, at the service of the Statutory Ninth International Congress of Orientalists, in allotting a house and the nucleus of a Library to the British Annual Oriental Congress and in becoming the guardian of the die of the Statutory Medals and of the plate of the Statutory Diplomas, deserves the thanks and support of Orientalists, friends of Oriental Studies, and of all Statutory future Oriental Congresses.

G. W. LEITNER,  
Delegate and Secretary-General.



## APPENDIX IV.

## LIST OF AWARDS.

The following is a List of Awards already made by the Statutory Ninth International Congress of Orientalists, in accordance with the following principles:—

Diplomas of Honour are awarded for important additions to literature; Medals of Honour for important original discoveries; Certificates of Honour for Papers or research of high merit; Medals of Merit for original discoveries or important services to Congress; Certificates of Merit for meritorious Papers or research; Certificates of Approval for services to Congress and as votes of thanks, or for Papers of value.

*Diplomas of Honour.*—Professor E. Montet, Professor Vasconcellos-Abreu, Professor René Basset, Professor E. Amélineau, Professor H. Cordier, Dr. H. W. Bellew, Dr. G. W. Leitner, Mr. Flinders-Petrie, and M. J. Claine.

*Medals of Honour.*—Rigakushi Tsuboi, M. E. Cartailhac, M. F. Fawcett, Dr. H. W. Bellew, Mr. Flinders-Petrie, and M. J. Claine.

*Commemorative Medals.*—Dr. G. W. Leitner, M. Madier de Montjau, Baron Textor de Ravisi, the Rev. Dr. C. Taylor, Master of St. John's College, Cambridge, Senator Pascual de Gayangos, His Exc. the Italian Minister, His Exc. the Greek Minister, Mr. Ludwig Mond, H. H., the Maharaja of Travancore, and Prof. J. Oppert.

*Certificates of Honour.*—Rigakushi Tsuboi, Captain de Guimidon, Professor G. Schlegel, Dr. H. Ziemer, M. J. J. Meyer, Colonel Huart, M. Diagoro Goh, Mr. A. Diösy, Professor Myrberg, Professor Skarstedt, Mgr. Lamy, Professor Witten-Davies, Pandit Janardhan, Pandit Mahesa Chandra Nydyaratna, Pandit H. H. Dhruwa, Pandit M. N. Dvivedi, Rev. Dr. C. Wright, Prof. A. Marre, Dr. Blau, the Rev. C. de Cara, M. l'Abbé Albouy, Professor Dr. G. Oppert, Captain Malix, Professor G. Maspero, Mr. S. Slutsky, Mr. R. Michell, Dr. Schlichter, Professor Dr. Abel, Dr. Edkins, Commissioner Fuller, Sir Richard Meade, General T. Dennehy, Mr. C. V. Smith, C.S., Mr. Richard Cull, Mr. W. Simpson, M. E. Aymonier, Mr. G. Reynaud, Raja Sir Sorindo Mohun Tagore, Professor J. Oppert, and M. Émile Guimet.

*Medals of Merit.*—Professor E. Montet, Professor G. Schlegel, Professor Skarstedt, Mgr. Lamy, Professor Witten-Davies, Dr. Blau, Professor Vasconcellos-Abreu, Professor G. Oppert, l'Abbé Albouy, Professor Donadiu, Professor Simonet, His Exc. G. d'Rsolf, Professor Carolides, M. Aymonier, Chief Justice Way, Mr. Sterndale, Pandit Guru Prashad, Mr. C. H. E. Carmichael, Sir Lepel Griffin, Sir Richard Meade, General Dennehy, Baron J. de Baye, Marquis de Croizier, M. Léon de Rosny, Mr. R. G. Haiburton, Prof. A. Marre, Prof. René Basset, Col. J. Britten, Mr. Richard Cull, and Mr. Hyde Clarke.

*Certificates of Merit.*—Professor Donadiu, Professor Simonet, Professor Carolides, Colonel H. Tanner, M. Ollivier Beauregard, Dr. W. Hein, Mr. C. H. E. Carmichael, Mr. Martin Wood, M. C. A. Pret, Dr. Val

d'Eremao, Mr. R. A. Stenndale, Mr. G. C. Haité, M. l'Abbé Graffin, Rev. H. Gollancz, Dr. Friedländer, Dr. J. Chotzner, Professor G. Dugat, Dr. C. A. Lincke, Rev. Dr. Baronian, M. Charles Rudy, Mr. P. Hordern, Mr. A. L. Lewis, Professor Felix Robiou, Hon. M. A. M. Mizzi, Mr. H. G. Keene, C.I.E., Mr. C. G. Leland, Consul L. Vossion, Pasteur Fesquet, Dr. Kingsmill, Dr. E. Schneider, Mr. Stuart Glennie, Mr. C. Johnston, Dr. Charnock, Mr. P. M. Tait, Mr. F. F. Piggott, M. J. Duchâteau, General Showers, Dr. M. Adler, Mr. C. E. Biddulph, Pandit Gopala Churlu, and Prof. F. G. Cardoso.

*Certificates of Approval or Votes of Thanks.*—Pandit Gopala Charlu, Lim Boom Ken, Pandit Guru Parshad, Pandit A. C. Biswas, Pandit Joala Sahai, Hakim Sayad Ahmad Shah, Mr. B. May, Dr. G. R. Badenoch, Nawab Fasihuddin Khan, Mr. A. Gilbert, Mr. C. Saunders, Hamidullah Khan, Dr. Poussié, Mr. Henry Leitner, Mr. W. Irvine, London Chamber of Commerce, Edinburgh Chamber of Commerce, Clothworkers' Company, Royal Society of Literature, Benchers of Inner Temple, Council of Incorporated Law Society, Dr. Max Nordau, Pandit Rikhikesh Shastri, Pandit Bulaki Ram Shastri, M. Zyelinski, the Rev. W. Kelly, Pandit Ganga Dat Upreti, C. H. Stephen, M.P., Major R. Poore, and Colonel W. Clarke.

The Executive Committee and the Delegate General being, by a Resolution of the Congress, in function as a "Comité de Permanence," till the next Meeting of the Statutory Congress or till the publications of the Statutory Ninth International Congress of Orientalists are issued, or whenever the interests of the continuation of the cause require it" (see Resolution of Paris dated 11th Sept., 1873), are empowered to confer, in accordance with the above-mentioned principles of awards, Diplomas, Certificates, or Medals in the name of the Congress, for any Papers, Collections, etc., that have been announced, but have not yet been received.



APPENDIX V.

LIST OF BOOKS AND PAMPHLETS PRESENTED TO THE  
NINTH INTERNATIONAL CONGRESS, OF 1891.

(SUBJECT TO CORRECTION.)

THE Spanish Government honoured the Congress with the following books, extremely valuable for the extent of their information, the interest of their matter, the thoroughness of their work, and the completeness of their details:—

1. "Exposicion de las Filipinas," being a collection of articles from *El Globo*, of Madrid, in 1887. Large 4<sup>o</sup>.
2. "Politica de España, en ultramar, por A. de San Martin." Madrid, 8<sup>o</sup>.
3. "Coleccion de documentos ineditos relativos a las antiguas posesiones Españolas de Ultramar; segunda serie." Madrid, 1888-90. 5 vols. 8<sup>o</sup>.
4. "Viajes por Filipinas: de Manila a Tayabas, de J. Alvarez Guerra." Madrid, Fortanet, 1887, small 8<sup>o</sup>.
5. "Viajes por Filipinas: de Manila a Albay." Idem, 1887.
6. "Viajes por Filipinas: de Manila a Marianas." Idem, 1887.
7. "Ensayos de politica colonial por Don José del Pérojo."
8. "Mindanao-Joló y Borneo, por Don José Montero y Vidal." Madrid, Manuel Tello, 1882, 2 vols. 8<sup>o</sup>.
9. "Manual de construcciones y de fortificaciones de campaña en Filipinas, por Manuel Herbella y Perez." Madrid, 1882, 8<sup>o</sup>.
10. "Guerras piraticas de Filipinas, por D. Vicente Barrantes." Madrid, Manuel G. Hernandez, 1878, Imp. 8<sup>o</sup>.
11. "El progreso de Filipinas; estudios economicos, administrativos, y politicos por D. Gregorio Sanciano y Goson." Madrid, J. M. Perez, 1881, 8<sup>o</sup>.
12. "Filipinas: Ataques de los Holandeses; bosquejo historico, por Fernando Blumentrill." Madrid, Fortanet, 1882, 8<sup>o</sup>.
13. "El Archipiélago Filipino y las islas Marianas, Carolinas y Palaos, por D. José Montero y Vidal." Madrid, Manuel Tello, 1886, 8<sup>o</sup>.
14. "Memoria sobre Filipinas y Joló, por Patricio de la Escosura;" publicada por Francesco Cañamaque." Madrid, Simon y Compañia, 1883, 8<sup>o</sup>.

From the Geographical Society of Madrid the Congress received the following:—

15. "La Geografia de Espana del Edrisi, por D. Eduardo Saavedra." Madrid, Fortanet, 1881, 8<sup>o</sup>.
16. "Boletín (Mayo y Junio, 1891) de la Sociedad Geografica de Madrid." Fortanet, 1891, 8<sup>o</sup>.

Other works from Spain were:—

17. A pamphlet by Prof. F. J. Simonet, of the Granada University, containing: (1) "A brief History of its distinguished Graduates." (2) "A Crítico-Historical Essay on the Arabo-Hispanic Woman; and (3) "A Dissertation on the Hispano Mozarabic Dialect," prepared expressly for this Congress. Granada, J. L. Guevara, 1891, Imp. 8<sup>o</sup>.





Vasconcellos-Abreu, presented to the Congress the following valuable works, the first of which has been expressly prepared for it :

41. "Summario das Investigações em Sanscritologia desde 1886 até 1891." Lisboa, Imprensa Nacional, 1891.
42. "Princípios Elementares de Grammatica da Lingua Saṁskrita, parte 1ª, por G. de Vasconcellos-Abreu," Lisboa : Imprensa Nacional, 1879, 8º.
43. "O Instituto Oriental e Ultramarino Portuguez," por G. de Vasconcellos-Abreu. Sociedade de Geographia da Lisboa, 8º.
44. "Manual para o estudo do Saṁskrito Classico," por G. de Vasconcellos-Abreu. Tom. 1. Lisboa, Imprensa Nacional, 1881, Imp. 8º.
45. "Exercícios e primeiras Lecturas do Saṁskrito (appendice ao Manual), por G. de Vasconcellos-Abreu. Tom. 1, Lisboa, Imprensa Nacional, 1889, 8º.

The justly renowned Musée Guimet, of Paris, honoured the Congress with an entire series of its publications, which constitute a perfect mine of varied information :—

46. "Annales du Musée Guimet : Revue de l'Histoire des Religions," par M. Jean Reville. Paris: Ernest Leroux, 1880-1891. 70 vols. Imp. 8º.
47. "Annales du Musée Guimet." Paris: Leroux, 1880-1891. 18 vols. 4º.
48. "Congrès Provincial des Orientalistes. Compte-Rendu de la Troisième Session, à Lyon, en 1878." Lyon: Pitrat aîné, 1880. 2 vols. 4º.
49. "Annales du Musée Guimet: Les Moines Egyptiens, vie de Schnoudi," par E. Amélineau. Paris: Leroux. 8º.
50. "Annales du Musée Guimet: Les Symboles, les Emblèmes, et les Accessoires du culte chez les Annamites," par G. Dumoutrier. Paris: Leroux. 8º.
51. "Annales du Musée Guimet: Les Hétéens," par le Prof. A. H. Sayce. Paris: Leroux. 8º.
52. "Catalogue du Musée Guimet (Première Partie: Inde, Chine, et Japon)," par L. de Milloué. Lyon: Pitrat aîné, 1883. 8º.

53. As a specimen of beautiful and correct printing in many languages, Messrs Gilbert & Rivington, of London, printed and presented to the Congress, a 4º volume, containing the Lord's Prayer, in 300 different languages: those having a special alphabet of their own, being printed in their own character.

54. The learned Signor Fernando Meucci, Curator of the Museum of Astronomical, Physical, and Mathematical Instruments at Florence in the Royal Institute of Superior Studies, presented to the Congress his Paper on the Arabic Celestial Globe of the XI Century, which is in the Museum under his care. Firenze: L. Monnier, 1878.

The learned Baron Joseph de Baye, equally renowned for his anthropological and archeological knowledge, presented to the Congress the following papers, all in 8º :

55. "Le Congrès Historique et Archéologique de Liège, Août 1890," par M. le Baron J. de Baye. Paris: Nilsson, 1890.

56. "Note sur quelques Antiquités découvertes en Suède," par M. le Baron J. de Baye. Paris, 1890.
57. "Note sur des Epées trouvées en Suède et Norwège," par M. le Baron J. de Baye. Caen : H. Delesques, 1889.
58. "Une nouvelle Sculpture néolithique," par M. le Baron J. de Baye. Caen : H. Delesques, 1889.
59. "Sujets décoratifs empruntés au règne animal dans l'industrie Gauloise," par M. le Baron J. de Baye. Paris, 1886.
60. "Les Bijoux Francs, et la Fibule Anglo-Saxonne de Marilles" (Brabant), par M. le Baron J. de Baye. Caen : Delesques, 1889.
61. "Extrait des Procès-verbaux de la Société nationale des Antiquaires de France de la septième Session tenu à Stockholm," par J. de Baye. Paris : R. Nilsson, 1875.
62. Matériaux pour l'Histoire primitive et naturelle de l'Homme, Revue mensuelle illustrée : "Rapport archéologique entre l'ancien et le nouveau Continent," par M. le Baron J. de Baye. Paris : C. Reinwald, 1886.
63. "Matériaux pour l'Histoire primitive et naturelle de l'Homme, Revue mensuelle illustrée : L'art chez les Barbares." Paris : G. Masson.
64. "Le Congrès International des Orientalistes à Stockholm," par le Baron J. de Baye. Paris : Nilsson, 1889.
65. "Notes sur l'Usage des Torques chez les Gaulois," par M. le Baron J. de Baye.
66. Cimetière de Bergères-les-Virtus (Marne)," par M. le Baron J. de Baye. Arcis-sur-Aube : Léon Fremont, 1890.
67. "Les Bijoux Gothiques de Kertah," par le Baron J. de Baye. Paris : Leroux, 1888.
68. "Revue Archéologique (Antiquité et Moyen Age): Une Sépulture de Femme," par M. le Baron J. de Baye. Paris : Leroux, 1885.

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69. Professor Antonio Farinelli, Lecturer in Italian of University College, London, has shown his great familiarity with Sanscrit by translating the "Death of Count Ugolino," from the beautiful Italian of Dante into splendid Sanscrit Slokas. Florence : Le Monnier, 1886. 4°.

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70. The learned Delegate of the Japanese Anthropological Society, who is also its originator, Rigakushii Shogoro Tsuboi of Tokio, presented, in the name of the Society, 20 numbers of its Bulletins.

71. The same scholar, who, in addition to this office, was also Delegate of the Imperial University of Tokio, presented to the Congress a valuable series of Photographs and Drawings illustrating the remarkable discovery of more than 200 artificial prehistoric caves in the vicinity of Tokio, on which he contributed a Paper to the Congress.

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72. "The Dewan-i Kwaja Shamsuddin Muhammad Hafis-i-Shirazi," by Col. H. Wilberforce Clarke (1891, 2 vols. 4° half-bound in vellum), is a carefully rendered literal translation of this well-known Persian Poet's works : an *édition de luxe*.



73. "ياكورة الكلام على حقوق النساء في الاسلام," presented by the erudite scholar Sheikh Hamza Fathulla of the Azhar University of Cairo, is a learned dissertation on the legal position of Muhammadan women.

74. "Nachtrag zum offenen Brief, an Prof. Dr. Gustav Meyer in Sachen der Aegyptisch-Indo-Germanischen Sprachverwandschaft von Prof. Dr. Carl Abel." Leipzig: Wilhelm Friedrich. 8°.

75. "Mizzi, Savona e Strickland; ossia uno squarcio di Storia contemporanea." Malta: Geuder, 1891, is presented by the Hon. M. A. M. Mizzi.

76. "Annuario della Regia Università di Padova, per l'anno, 1890-91." Padova: Randi, 1891. 8°. Presented by the Rector, in the name of the University, shows the efforts made for the promotion of Oriental Studies at that seat of learning.

77. "Revision Reasons, a Manual for General Readers," by the Rev. C. G. K. Gillespie (of Derby). I. "The Pentateuch." London and Manchester: John Heywood, 1885, 8°. Adduces arguments why efforts should be made to secure a more correct translation of the Scriptures than we now possess.

78. "The Burden of Babylon," by the Rev. C. G. K. Gillespie. Stockport, 1880, is a philological analysis of part of Isaiah, with the view of disproving the objections raised against its authenticity.

79. "Codex Cheethamensis," by the Rev. C. G. K. Gillespie. Manchester and London: John Heywood, 1885, 8°. Is a description of the Hebrew Roll of the Pentateuch kept in the Cheetham Library at Manchester.

80. "Air Pollution, its Physical Effects," by the Rev. C. G. K. Gillespie. London and Manchester: John Heywood. 1885, 8°.

81. "Forschungen zur Alten Geschichte," von Dr. Phil. Arthur Lincke. Heft I. Zur Lösung der Kambyzes-Frage. Leipzig: Gustav Fock. 1891.

82. "Ecclesiastes in Relation to Modern Criticism and Pessimism" (Donnellan Lectures), by the Rev. C. H. H. Wright, D.D. London: Hodder & Stoughton, 1883, 8°, is the learned work of too well-known a Hebrew Scholar to need further notice.

83. "The Serpent of Eden," by the Rev. J. P. Val d'Eremao, D.D. London: Kegan Paul, Trench & Co. 1888, 8°, is a work of some research, to prove that the difficulties attending the temptation and fall of Eve are due to inaccurate translation.

84. "Sayings of the Jewish Fathers," by the Rev. C. Taylor, D.D., Master of St. John's College, Cambridge. London & Cambridge, 1884, 8°. Has already an acknowledged high place in literature, and is a monument to the great erudition of its learned author, who produced so great a work, as the result of his leisure hours, amidst the occupations of his high office.

85. "Die Verwendung der Menschengestalt in Flechtwerken," von Dr. Wilhelm Hein. Wien. 1891, 4°.

86. "Das Grammatiche Geschlecht und seine Sprachliche Bedeutung," von J. H. Oswald. Paderborn. 1866, 4<sup>o</sup>.

87. "Acta Beati Abrahamæ Kidunaiæ Monachi, Aramaice nunc primum edidit T. J. Lamy, Sacrae Theologiae Doctor, Universitatis Catholicae Lovaniensis Professor." Bruxellis: Pölleunis et Centerich. 1891. The erudite author presented to the Congress the Aramaic text of the life of B. Abraham, originally prepared for the *Acta Sanctorum* of the Bollandist Series.

88. "Skizze der Geschichte und Geographie Arabiens von den ältesten Zeiten bis zum Propheten Muhammad, nebst einem Anhang zur Beleuchtung der Geschichte Abissyniens in 3 und 4 Jahrhundert n. Chr. auf Grund der Inschriften der Ausgaben der alten Historen und der Bibel, von Edward Glaser." Berlin. 1890.

89. "Notre seconde Voyage de Vacance" (1887): École Coloniale. Paris: Schlacher, 1887 (presented by M. Aymonier); and—

90. "Notre troisième Voyage de Vacance" (1889). Paris: Schlacher, 1889. These two volumes detail two pleasurable holiday trips in France.

91. A Persian MS. History of Kashmir, and—

92. A Persian Biography of the lady over whose remains the Taj was erected at Agra, promise to furnish more material for history (91 and 92 lent by Dr. Leitner).

93. Rajah Sir Sourindro Mohun Tagore sent to the Congress a learned dissertation in Bengali on Sanskrit Music.

94, 95, and 96 are two Cingalese Papers and a Report; presented to the Congress by F. H. M. Corbet, Esq., the delegate of the Asiatic Society of Ceylon. One is the "Thupavamsaya," a history of Dagebas in Ceylon, by Parakrama Pandit.

97. "Babylonian dated Tablets and the Canon of Ptolemy," by W. St. Chad Boscawen. London: Harrison & Sons, 1877; 8<sup>o</sup>.

98. "Proceedings of the Society of Biblical Knowledge" (pts. 4, 5, 6). London, 1891.

99. Sir Charles Nicholson, Bart., kindly presented the Oriental Institute with three works, the first being "Egyptiaca," or the Illustrated Catalogue of his Egyptian Collection, which he generously deposited in the Museum of the University of Sydney.

100. "Notes on the Collection of Ancient Marbles in the Possession of Sir C. Nicholson, Bart., D.C.L., LL.D.," by Ch. Waldstein. Reprinted from the "Journal of Hellenic Studies," 1886.

101. "Inaugural Address on the Opening of the University of Sydney," by Sir C. Nicholson, 4<sup>o</sup>. The learned and erudite author continues in his old age to evince that interest in Oriental studies, which characterized his earlier days.

102. "Calendar of the University of Sydney for the Year 1891." W. E. Smith. Sydney, Newcastle, and London (presented by the Delegate). Is a valuable contribution, showing the learned work done at the Antipodes.

103. "Calendar of the Pontifical Gregorian University of Rome," kindly presented by the Very Rev. the Rector, does the same service for Institution.



104. "La Grotte de Reilhac, Étude Ethnographique," par Émile Cartailhac, "Étude Géologique et Paléontologique," par Marceline Boule. Lyon: Pitrat aîné, 1889, fol., is the joint work of two authors of European fame.

105. "Ages Préhistoriques de l'Espagne et du Portugal," par Émile Cartailhac (Paris: Reinwald), fol., is a most valuable contribution to prehistoric research, so dear to the learned author, and here presented in the form of a well-got-up and illustrated volume.

106. "Organisation et Fonctionnement de l'École Coloniale." Paris, 1890-91, 8°, is a useful work, showing the efforts of France in this excellent School.

107. "The Identity of Hittites and Pelasgians, proved from pre-Phoenician and pre-Hellenic Pottery," by the Rev. C. A. de Cara, S.J. Rome: A. Befani, 1891, is a quarto pamphlet expressly written for the Congress by the venerable and learned author.

108. "On the Hittim, or Hethaei, and their Migrations," by the Rev. C. A. de Cara, S.J., reprinted from the *Civiltà Cattolica*, and presented by the learned author, whom old age compelled to be absent from a Congress in which he has shown so kindly and great an interest.

109. "Learned Men's English," by G. Washington Moon. London: Routledge, 1890. 8°.

110. "Quelques Notions sur les Inscriptions en vieux Khmer," par Etienne Aymonier. Paris: Imprimerie Nationale, 1883. 8°; and—

111. "Première Étude sur les Inscriptions Tchames," par M. E. Aymonier. Paris: Imprimerie Nationale, 1891. 8°.

112. "Tjarita Ki-Andoera het verhaal von ki-Andoera, Text, vertaling en aantekeningen, met eene inleiding en opmerking over de spreektaal in Zuid. Bantèn, door J. J. Meyer." 8°. Mr. Meyer is the learned summarist of "Malayan Research," for the Congress.

113. "En Orient: Études ethnologiques et linguistiques, à travers les Ages et les Peuples," par G. M. Ollivier-Beauregard. Paris: J. Maisonneuve, 1889; 8°, a critical work of inquiries and information about the languages, manners, and customs of the peoples in the East.

114. "L'Éthique Singalais," an historical and critical etymology of this word. 8°. By the same author, and his

115. "Études Égyptiennes, deux Mémoires. 1° les *Rohennu*," Etymological explanation of the double attribution inclosed into this word. 2° *Putikh ir Sept na n*, a reward-collar allotted in Egypt, to the women for the suitable choice and classical arrangement of food. 8°.

116. "Grammaire minima de l'Hébreu et de l'Araméen Biblique," par Edouard Montet, Docteur en Théologie, Professeur à l'Université de Genève. Vienne: Adolphe Holthausen, 1891. 4°, is a very useful and carefully prepared Grammar, making available for students of these languages the great knowledge and experience of the learned author.

117. "Solemne Sesión publica de la Academia Barcelonesa en Marzo 1888." Barcelona: J. Subirana, 1888. 4°, is a learned disquisition on the Philosophical System of St. Thomas Aquinas, read on that occasion.

118. "Supadma Vyakarana; or, a Sanskrit Grammar, by Mahamahopadhyaya Padmanabha Datta." Edited (and presented) by Pandit Hrishik.

kesh Shastri. 8°. A new and improved edition of a well-known and justly esteemed work.

119. "The Sanskrit Critical Journal of the Oriental Institute at Woking;" the entire series, presented by the editor, Hriahi Kesh Shastri.

120. "A collection of Decrees concerning Georgia," published by Prof. A. Tsagarelli (in Russian). St. Petersburg: 1891. Large 8°.

121. "Études sur le Papyrus Priase, le Livre de Kaphimna, et les Leçons de Ptah-Hotep," par Philippe Virey. Paris: F. Vieweg, 1887. Imp. 8°; and—

122. "Quelques Observations sur l'Épisode d'Aristée, à propos d'un Monument Égyptien," par Philippe Virey. Paris: J. Maisonneuve, 1889. Two valuable contributions to Egyptology, showing the author's general erudition to be equal to his profound knowledge of his speciality.

123. "Græco-Roman Influence on the Civilization of Ancient India," by Vincent A. Smith (Bengal Civil Service). Calcutta: The Baptist Mission Press, 1890; small 4°. The Græco-Buddhistic sculptures now at the Oriental University Institute at Woking are among the arguments which this distinguished archaeologist manipulates with equal skill and erudition to prove his thesis.

124. His Exc. Dr. Abbate Pasha: "Questions Égyptologiques." "Du Rayonnement des Étoiles au point de vue Égyptien." "Des Vases Canopes." Le Caire: Moures et Cie., 1882.

125. His Exc. Dr. Abbate Pasha: "Questions Anthropologiques." "Sur l'Orbite et le Cerveau des Nègres." Le Caire: Jules Barbier, 1889.

126. His Exc. Dr. Abbate Pasha: "L'Inaptitude à la Rage dans les Chiens indigènes en Egypte." Le Caire: Jules Barbier, 1890.

127. His Exc. Dr. Abbate Pasha: "Notice sur l'Usage des Similia, découvert dans le Talmud et ses Commentateurs à propos de la Rage." Le Caire: Imprimerie nationale, 1891.

128-319. 192 different publications in Sanscrit, Arabic, Persian, Urdu, Hindi, Punjabi, etc., being either editions of Oriental classical works or translations from European authors on scientific or educational subjects, or original compositions, brought out either under the auspices of the late Punjab University College, with the encouragement of Dr. Leitner, or by his aid only.

320-334. A set of Dr. Leitner's principal works: "The Hunza and Nagar Handbook." Part I. Folio, pp. 247. "History of Indigenous Oriental Education." Folio, pp. 660. "The Languages and Races of Dardistan." 4to. "Linguistic Fragments relating to Trade and other Dialects." 4 fasciculi. "Muhammadanism." "Sciences of Language and Ethnography." "Philosophical Grammar of Arabic." "Theory and Practice of Education." "The Title 'Kaisar-i-Hind.'" "The National Anthem in Urdu." A few chapters of the "Races and Languages of the Hindukush," etc.



LIST OF PUBLISHERS WHO FORWARDED BOOKS FOR EXHIBITION  
AT THE CONGRESS.

1. Ernst Brett, Leipzig.
2. Cassell & Co., La Belle Sauvage, Ludgate Hill, London.
3. D. E. Ehlermann, Dresden.
4. Harrison & Sons, St. Martin's Lane, London.
5. Gebrüder Knauer, Frankfort-on-Maine.
6. Luzac & Co., Great Russell Street, London.
7. David Nutt, Strand, London (who also presented to the Congress Budge's Egyptian Reader, Evett's "Rites of the Coptic Church," and Schrumpf's Aryan Reader).
8. The Oriental University Institute, Woking.
9. Kegan Paul, Trench, Trübner & Co., Charing Cross Road, London.
10. Trübner & Co., London.
11. T. Fisher Unwin, 11, Paternoster Buildings, London.

APPENDIX VI.

AN APPEAL OF ORIENTALISTS

In favour of the maintenance of the original principles of "The International Congresses of Orientalists," with reference to certain proceedings of the last Oriental Congress, held at Stockholm-Christiania in September, 1889, followed by

A DECLARATION SIGNED BY 300 ORIENTALISTS  
and SEVERAL LEARNED SOCIETIES regarding the last, as also the next, Congress, and the PROCEEDINGS and RESOLUTIONS OF MEETINGS in connexion therewith in London and Paris.

*À Messieurs les Membres de Droit du Comité Fondateur des Congrès Internationaux des Orientalistes, (MM. L. de Rosny, E. Madiet de Montjau et Le Vallois), et à Messieurs les Membres du Premier Congrès tenu à Paris en 1873.*

MESSEURS,

En notre qualité de délégués au premier Congrès et de Membres de tous les Congrès qui ont eu lieu depuis 1873, nous avons l'honneur de porter à votre connaissance qu'au dernier Congrès de Stockholm-Christiania un Comité d'organisation pour le prochain Congrès a été élu, qui n'est pas "le Comité central d'organisation du précédent Congrès" selon Art. 2 et 3 de nos "Statuts définitifs adoptés par l'assemblée internationale." [Paris, 1873.] D'ailleurs ce Comité n'a pas choisi le "pays pour la réunion prochaine" selon le même article; et le dernier Congrès aussi, à la fin de sa session, n'a pas "désigné le lieu où devra se tenir la session suivante," selon Art. 3 des mêmes Statuts. En outre les Membres de droit du premier Congrès (Messrs. de Montjau et Le Vallois) n'ont pas été Membres de droit du dernier Congrès selon Art. 15.

Le Comité actuel a été nommé contrairement à Art. 18 des dits Statuts puisqu'il n'est pas formé du Comité Central selon Art. 2 et de délégués

nommés par les Membres de chaque nationalité représentée au Congrès et résidant au lieu où a été tenue la session. Ce Comité ne comprend que les Présidents des Congrès de Berlin, Vienne, et Leyde; il ne comprend même pas le Président, M. Ehrenheim, du dernier Congrès, mais seulement son Secrétaire-général, M. Landberg. La France, l'Angleterre, la Russie, l'Italie et d'autres pays n'y sont pas représentés, mais il paraît que les Membres du Comité actuel peuvent choisir individuellement, s'ils le veulent, "par cooptation" un Membre appartenant aux quatre pays susmentionnés.

Enfin, ce Comité aussi a la mission de modifier les Statuts de Paris quoiqu'aucune demande en modification des dits Statuts n'ait été signée par au moins la moitié des Membres du dernier Congrès selon Art. 19; et ce projet de modification n'a pas été pris en considération par la majorité absolue des Membres du Congrès selon Art. 20, et ne leur a pas même été communiqué.

Le Congrès de Stockholm-Christiania a eu deux classes, l'une composée des hôtes de Sa Majesté le Roi de Suède et de M. Landberg et quelques autres qui ont eu des privilèges en chemins de fer, etc., et l'autre qui a compris le reste des Membres. Le caractère du Congrès a été officiel, au lieu d'être une réunion privée des savants intéressés dans les mêmes spécialités.

C'est ce caractère officiel que le Comité actuel se charge d'imprimer sur tous les Congrès futurs, et dans ce but d'en fonder un Institut avec S.M. le Roi de Suède comme Président et M. Landberg comme Secrétaire. L'Institut aura 40 Membres dont un est déjà chargé de rédiger des règlements quant à l'éligibilité des Membres des futurs Congrès.\* La proposition d'un pareil Institut fut désapprouvée par au moins les deux tiers des délégués, mais elle vient néanmoins d'être développée comme si elle avait été confirmée régulièrement.

Tout cela est si arbitraire et si contraire à l'esprit français, créateur de ces Congrès, et à la république des lettres dans laquelle tous ceux qui sont intéressés au progrès de la science sont égaux et frères, que nous faisons appel d'abord au Comité fondateur et Membres du Congrès de 1873, qui lui ont imposé certains devoirs, et ensuite aux Membres de tous les autres Congrès subséquents, pour qu'ils protestent contre tout éloignement non-autorisé des "Statuts définitifs des Congrès internationaux" et fassent revenir les Congrès à leur première simplicité.

En attendant nous soumettons à votre appréciation la Lettre de Décla-

\* Jusqu'à présent toutes les personnes ont fait partie des Congrès qui en avaient fait la demande et acquitté la cotisation. (Art. 4 des Statuts de Paris.) Cette libre admission n'a pas eu d'inconvénients, excepté peut-être en Suède, où la cotisation était inégale pour les étrangers et les Suédois, et où le grand nombre des sessions est censé d'avoir attiré l'élément touriste. Mais même avec cette attraction le dernier Congrès n'a eu que 713 Membres, tandis que celui de Paris (malgré un à cause de ses travaux sérieux) en a compté 1064, chiffre qui n'a été atteint dans aucun autre Congrès. Leurs Majestés l'Empereur du Brésil, le Roi de Danemark, le Roi d'Espagne, le Mikado du Japon, le Chah de Perse, le Roi de Portugal, le Prince régnant de Roumanie, la Princesse régnante de Roumanie, et son Altesse le Khédive d'Egypte et S.E. le Président de la République de Salvador étaient Membres du Congrès de 1873.



ation ci-jointe, qui est déjà signée par un grand nombre d'Orientalistes distingués.

Agréer, Messieurs, l'assurance de notre très-haute considération.

G. W. LEITNER, LL.D., etc.

Woking, 18 Novembre, 1889.

Nous nous associons à cette déclaration de faits et d'opinions.

G. MASPERO,

G. M. OLLIVIER BEAUREGARD,

G. SCHLEGEL,

and others.

#### RÉPONSE DES MEMBRES DU COMITÉ FONDATEUR.

*Réponse de Monsieur E. Madiet de Montjau.*

J'approuve la déclaration de ces faits. J'en remercie M. le Dr. Leitner et je m'associe aux opinions exprimées par lui. Les agissements du Congrès de Stockholm et de son Comité me paraissent ruineux pour l'institution. Je vote pour Londres.

E. MADIET DE MONTJAU,

*Membre fondateur et Membre de droit.*

*Réponse de Monsieur J. Le Vallois.*

J'adhère dans les mêmes termes que M. Madiet de Montjau et je vote pour Londres.

J. LE VALLOIS,

28. 11. 1889.

*Membre fondateur et Membre de droit.*

N.B.—La majorité du Comité Fondateur et des Membres français ayant voté pour Londres ou Oxford comme siège du prochain Congrès (en 1890 et 1891) et une invitation ayant été reçue de Londres, il ne reste qu'à constituer des Comités de délégués en chaque pays représenté aux Congrès pour recevoir des adhésions, etc., sur la base de nos "statuts définitifs adoptés par l'assemblée internationale." Veuillez donc "élire des délégués chargés de recueillir des adhésions en faveur de la session suivante" et de trancher les questions préliminaires relatives à cette session. (Art. 10.) Nous proposerions que les Membres qui ont signé et ceux qui signeront la Circulaire du 10 Octobre, 1889 dans les différents pays, se constituassent en Assemblées générales, pour élire les dits Comités.

#### APPENDIX VII.

##### THE DECLARATION OF ORIENTALISTS.

*À Messieurs les Membres des Congrès Internationaux des Orientalistes.*

*Paris, 10 Octobre, 1889.*

MESSIEURS ET ILLUSTRES COLLÈGUES,

Nous croyons de notre devoir de réclamer contre la composition du Comité chargé d'organiser le prochain Congrès comme ne comprenant pas de membres appartenant à l'Angleterre à la Russie, à la France, à l'Italie, au Portugal, à l'Espagne et autres pays qui ont des intérêts en Orient. Le récent Congrès n'ayant pas choisi le siège du prochain Congrès, le droit de faire ce choix doit revenir au Comité fondateur de Paris. Comme il est

à craindre qu'une ville plutôt orientale qu'orientaliste soit choisie par l'homme le plus actif de ce Comité organisateur (M. Landberg) pour siège du prochain Congrès, nous avons l'honneur de vous soumettre des considérations qui pourraient vous décider en faveur de Paris ou de Londres comme siège de ce Congrès.

Beaucoup de nos Collègues sont d'avis qu'il est nécessaire de convoquer le prochain Congrès en 1890, ou au plus tard en 1891, et ceci dans une ville comme Paris ou Londres, où nous ne serions pas le centre de l'attention et de l'amusement publics comme nous l'étions ailleurs. Le récent Congrès du reste n'a pas réuni les travaux faits en différentes spécialités orientales depuis le Congrès de Vienne; il n'a pas pris connaissance de recherches de premier ordre et de beaucoup d'ouvrages faits depuis ce temps, il n'a pas suggéré des mesures pratiques pour encourager les études orientales, soit en Orient où elles sont négligées, soit en Occident où ces études devraient entrer dans l'éducation scientifique et même dans la vie pratique.

Si vous choisissez Londres, le Dr. Leitner sera très-heureux d'offrir une hospitalité simple à 20 Membres pendant la durée du Congrès. Le Dr. Ginsburg l'offre à cinq autres Membres, et il y a lieu d'espérer que *tous* les membres auront au moins le choix entre des hôtels et les maisons de nos Collègues et amis Anglais. Le Dr. Ginsburg, le professeur A. H. Sayce et le Dr. Leitner croient pouvoir obtenir une garantie de la somme de 3000 livres sterling en Angleterre, somme plus que suffisante pour un Congrès sérieux.

Nous sommes, MM. et Illustres Collègues, vos tous dévoués.

G. W. LEITNER. A. H. SAYCE. G. MASPERO.

J'adhère à la déclaration signée par MM. Leitner, Maspero, et Sayce. J. Oppert; E. Madiet de Montjan; G. Schlegel; G. U. Pope; Hyde Clarke; Lepel Griffin; O. Houdas; Christian D. Ginsburg, LL.D.; F. Kielhorn; G. Dèvéria; E. Grosjean Maupin; Max Grunert; J. Le Vallois; Ch. Cousin; E. Amélineau; Emile Guimet; H. W. Bellew; G. M. Ollivier Beauregard; Thos. G. Pinches; R. Hoerning; T. H. Thornton; Giuseppe Turrini; A. C. Lyall; Clément Sipièrre; La Société Académique Franco-Hispano-Portugaise de Toulouse; R. K. Douglas; Ed. Drouin; La Société Académique Indo-Chinoise de France; C. W. Skarstedt; C. J. Ball; J. Legge; Edmund McClure; Antelmo Severini; Paul Ory; A. Tsagarelli; Fr. Kaulen; T. Witton-Davies; E. Glaser; A. Neubauer; Prof. Dr. Hartwig Derenbourg; B. P. Hazdeu; Henry Coutagne; E. W. Bullinger; George Birdwood; C. M. Watson; H. H. Howorth; G. de Vasconcellos Abreu; Le Comte C. de Montblanc; Xavier Gaultier de Claubry; Ch. Michel; G. Gorresio; Dr. J. Gottwaldt; Prof. Dr. C. Abel; Herbert Baynes; George Roy Badenoch; C. Wells; E. Montet; Le Comte Diltan; H. W. Freeland; D. Marcceron; E. Soldi; R. Graffin; J. Girard de Rialle; James Darmesteter; B. de Villemereuil; Paul Boell; J. F. Blumhardt; Augustus W. Franks; Fr. J. Hewitt; E. N. Adler; W. Irvine; Ant. J. Baumgartner; Félix Robiou; H. A. Salmoné; Dr. J. S. Phéné; Mme. F. Krellenberg; Amelia B. Edwards; Dr. H. H. Von Hilger; A. Legrand, Dr.; Joseph Macdonald; Le Capitaine A. d'Irgens-Bergh; Marquis de Croizier; Eugène Gibert; C. C. Jensen; P. E. Foucaux; A. A.



Macedonell; Th. Orsier; Ravisi (Baron Textor de); Julien Dachâteau; E. J. Rapson; Dr. J. Karlowitz; M. G. L. Van Lochem; E. Aymonier; H. Cernuschi; Gustave Dugat; D. Chwolson\*; R. Bonghi; E. Cartailhac; John Rafter; T. Chase; Francis W. Percival\*; G. Cora; E. Wilhelm, Dr.; O. Donner, Dr.; S. B. Platner; Carlo Puini; L'Athénée Oriental; Abbé A. Albouy; R. Rost\*; Th. Duka\*; Léon Feer\*; Prof. A. Merx\*; Prof. K. Piehl\*; Rev. A. Tien\*; Dr. Gregorio Chil y Narayo de Palmas; Ch. R. Lanmann; Léon Cahun; J. T. Hatfield; Dr. J. Barlow; D. Mallet; Ph. Virey; Prof. P. Steininger; J. Bloch; Joseph Derembourg; A. Cates; F. F. Arbutnot; Parfait Lepesqueur; Albert Grodet; W. St. C. Boscawen; Louis Vossion; Le Marquis de Breteuil; Prof. V. Grossi; Rev. C. A. De-Cara; Dr. Simeone Levi; Dr. G. Bellucci; Prof. D. Castelli; Dr. Prof. L. Nocentini; Victor Cauro; Prof. A. Ludwig; C. de Harlez; D. D. Donadiu; C. A. Pret; Richard Meade; F. Von Spiegel; S. de Hérédia; Baron Abel des Michels; L'abbé Franz Seignac Beck; D. F. Javier Simonet; A. de C. Motylinski; Le Marquis de Roche-monteix; Prof. L. Fritze; Dr. V. Strauss von Torney; Prof. E. Hardy; Dr. Rudolf Dvorak; Dr. Zuberky; Dr. Wilhelm Hein; Abbé J. A. Petit; Dr. D. Melessinos; A. R. Gonsalvos Vianna; J. N. Reuter; Abbé Armand David; Yacoub Artin Pacha; L. Dutilh de la Tuque; J. Paul Trouillet; Capitaine G. de Rossi; G. de Essoff; A. Goguyer; Le Général Tscheng-ki-Tong; Dr. A. Lind; Le Comte Meyners D'Estrey; Ab. Cohen; Le Comte Ajasson de Grandsagne; Paul Guérysse; Dr. J. B. de Courtenay; Anatole de la Forge; Antoine d'Abbadie; La Société d'Ethnographie de Paris; Dr. R. Zehnpfund; Dr. Prof. Leopold Schroeder; Prof. P. Carolides; Lewin B. Bowring; Demetrius Boulger; Major-Genl. T. G. R. Forlong; Dr. Ch. Rieu; Dr. Cas. G. Modigliani; Dr. Phil. C. A. Lincke; A. Blomme; Eug. Monseur; John T. Platts; Dr. M. Straszewsky; Rector A. Malmström; Dr. C. F. Bergstedt; G. Brusewitz; Prof. Dr. Myrberg; Dr. J. G. M. Kimberg; Rector T. Harnish; Israel Davis; N. de Byzance Noray; Cl. Adelsköld; Dr. Abbate Pasha; Miloslav R. Protitch; Syed Ali Belgrami; Prof. W. Golenischeff; John Davies; Aug. Th. Tretow; R. Poure; C. Purdon Clark; W. Martin Wood; F. Lourenço da Fonseca; Dr. Giovanni Colizza; E. W. Smith; C. Varat; Le Vicomte de Poli; Dr. Néroutos Bey; W. M. Jones; T. Mew; Olga de Lébédoff; Dr. J. R. Aspelin; Ernest de Bunsen; Joseph Haas; The Rev. Canon Isaac Taylor; Dr. Führer; Herbad Meherjibhai Palangi Madan; Prince Malcom Khan; E. W. West; Edward W. Brabrook; Major-General Sir Henry C. Rawlinson; Dr. Henry Hyvernât; Archbishop C. T. David; Mr. Justice Finley; Rev. Philip Gon Munro; F. V. Dickins; Prof. A. Ferrociet; Paul Oltramare; Antoine Durenne; Dr. G. Le Bon; J. Burgess; Charles H. Tawney; M. Dieulafoy; Armand Saint-Vel; Dr. J. Hamy; Raoul de Saint-Arroman; Georges Reynaud; Ch. Lucas; Prof. Schneedorfer; Councillor Petr; Richard Morris; Felix Michalowski; Prof. Dr. V. Fausbøll; A. Lesoué; Rev. H. G. Tomkins; H. Priestley; S. H. Kellogg; Le Comte Napoléon Ney; H. H. Dhruwa;

\* This gentleman merely signs for the place of the next Congress.



Fernand d'Avéra; Wold. Troutowski; Serge Sloutsky; E. St. J. Fairman; Prof. A. Terrien de Lacouperie; R. S. Poole, LL.D.; O. T. Burne, K.C. S.I.; E. Carlinot; T. Denochey, C.I.E.; Prof. Dr. R. D. Wilson; Edwin Ransom; Georges Legrain; Léon de Rosny; F. Adersen, Capt.; R. C. Saunders; J. J. Meyer; Julien Vinson; D. S. Margoliouth; John Beddoe; M. Carletti; Stanley Lane-Poole; Don Francisco Coello de Portugal; Le Général Mirza M. Ali Khan; J. D. Rees; A. Vambéry; Le Chevalier Xenophon Valevritis; J. Louis de Zichlinsky; Prof. Dr. E. M. Forchhammer; Charles H. H. Wright; Henri Cordier; Le Baron J. de Baye; J. Van den Gheyn; Mountstuart E. Grant Duff; \* Roper Lethbridge; C. Bendall; \* H. E. L. Melétopoulos; B. K. L. Rái; Abdulghafur Khan; Elie Coudri; R. S. Charnock, and others.

250 vote for London, 50 for Paris, 18 for Oxford, 4 for Switzerland, 2 for Belgium, and 1 for India. Only 4 vote for a year later than 1891.

### FIRST GENERAL MEETING IN LONDON.

In accordance with the N.B. on page cxviii, a meeting of English representatives of the International Assembly of Orientalists, then consisting of 157 Signatories of the Circular dated Paris, the 10th of October, 1889, was held at the German Athenæum, in London, on Wednesday, the 15th January, 1890, at which the following Resolutions were accepted:—

1. "That the Signatories express their grateful appreciation of the most hospitable manner in which Orientalists from all parts of the world have been received by H.M. King Oscar II. and the peoples of Sweden and Norway."

2. "THAT THE ORIGINAL PRINCIPLES OF THE INTERNATIONAL CONGRESS OF ORIENTALISTS, AS LAID DOWN AT ITS FIRST MEETING IN PARIS, IN 1873, IN THE 'STATUTS DÉFINITIFS ADOPTÉS PAR L'ASSEMBLÉE INTERNATIONALE' BE MAINTAINED IN THEIR INTEGRITY."

3. "That London be the seat of the next Congress, from the 10 to the 20th September, 1891."

4. "That the subscription be £1, or 25 francs, for every member, native or visitor, lady or gentleman, specialist or other."

5. "That the Committees proposed by the French General Assembly for the various countries (with power to add to their number) be accepted, and that the English Organising Committee for the next Congress, thus elected, place itself in communication with the above-mentioned Committees, and with Orientalists generally, in order to receive and give early information of the questions to be discussed at the next Congress, to suggest subjects or methods of inquiry to specialists and travellers, to arrange for prize essays and other awards to summarise the researches made on every field of Oriental learning since 1886, and to propose measures for the cultivation of Oriental studies in various countries as indicated in the enclosed circular."

6. "That no special privileges or distinctions of any kind be accepted by any member, delegate, or office-holder (as such) of the Congress, except what the Congress itself may confer for services rendered to science or in furthering the aims of the Congress."

7. "That there be only two languages, one at the beginning and the other at the end of the Congress, and only two excursions out of London (say to the Universities of Oxford and Cambridge) after the conclusion of the labours of the Congress."

8. "That the prize and other awards be, as far as possible, equally distributed among the various branches of Oriental learning."

9. "That the English Committee of Organization be empowered to arrange for grants and donations towards the general or any special objects of the Congress, and to receive the subscriptions of members."

10. "That the English members and others who wish to receive one or more foreign



members in their houses during the time that the Congress is held be pleased to communicate the number they can so accommodate to any member of the English Committee, at an early date, for due notification."

PARIS.—The following letter of invitation to Orientalists on behalf of the English Committee of Organization has been suggested by the Members of the Commission Administrative of 1873 and other Signatories of the Declaration:—

Monsieur et honoré Collègue,

Nous avons l'honneur de vous informer que le 9<sup>e</sup> Congrès International des Orientalistes doit se réunir à Londres du 1 au 10 Septembre, 1891, sous la présidence d'honneur de Sir Henry Rawlinson (since succeeded by Sir P. Colquhoun, and then by Lord Halsbury).

Les huit Congrès précédents se sont réunis à Paris (1873), Londres (1874), St. Pétersbourg (1876), Florence (1878), Berlin (1881), Leyde (1884), Vienne (1886), Stockholm-Christiania (1889).

Le lieu de réunion du 9<sup>e</sup> Congrès n'ayant pas été désigné à Stockholm-Christiania, le devoir de désigner le lieu de la prochaine assemblée revenait de droit à Paris.

Les Membres fondateurs du Congrès de Paris ont transmis régulièrement leurs pouvoirs au Comité de Londres.

Le prix de la colation est de 25 francs. On peut souscrire chez M. Leroux, Libraire, 28, Rue Bonaparte, Paris.

H. COCHER,	LE VALLOIS,	CLE. DILHAN,	CEZINER,	ROSNY,
L. CAHUN,	J. OFFERT,	E. M. DE MONTJAU,	J. HANY,	LEITNER,
RAVISE,	ZIELINSKI,	A. ALBOUY,	C. LUCAS,	

The following Resolutions were prepared by a Committee of Signatories in Paris and submitted to the GENERAL ASSEMBLY held in Paris on the 31st March, 1890:—

#### RÉSOLUTIONS.

Rés. 1.—Déclaration: sont illégales et contre les Statuts de 1873:

(a) La constitution du Comité nommé à Christiania.

(b) Toute modification apportée aux dits Statuts si elle n'est opérée conformément à l'Article 19.

(c) Une organisation gouvernementale-officielle des Congrès par, avec, ou sans un Institut permanent.

(d) L'exigence de qualifications quelconques pour l'admission comme Membre des futurs Congrès sauf celle prescrite par l'Article 4 des dits Statuts.

(e) Toute tentative pour donner à *posteriori* un semblant de légalité à la constitution formellement illégale du Comité nommé à Christiania par une "cooptation," corporative ou individuelle, que n'est pas autorisée par les Statuts, de nouveaux Membres pour les pays qui n'ont pas été représentés dans le dit Comité, lors sa formation. . . .

Rés. 2.—Constitution d'un bureau parmi les Membres français signataires de la Circulaire du 10 Octobre, 1889, pour coopérer avec le Comité organisateur anglais et les autres Comités ou Délégués en différents pays aux buts sus-mentionnés et au succès du 9<sup>e</sup> Congrès International des Orientalistes qui doit être tenu à Londres du 1 au 10 Septembre, 1891. . . .

Rés. 3.—Pour assurer une organisation homogène au Congrès de 1891, l'Assemblée adjoint au Comité français M. le Docteur Leitner avec le titre de Secrétaire-organisateur Délégué auprès des Comités étrangers, spécialement auprès du Comité anglais.

The General Assembly of Founders and Signatories of the Declaration of Paris, dated 10th October, 1889, convened by Baron Textor de Ravise,

founder of the first French National Congress of Orientalists and Senior Member of the Comité de Permanence International of 1873, passed the following Resolution on the basis of the first five Resolutions :—

RÉSOLUTION.

" Les signataires de la protestation contre les agissements du Comité qui s'est nommé à la fin du Congrès Christiania, déclarent nulles et contraires aux Statuts toutes les résolutions prises à cette occasion ; reconnaissent, au contraire, la légalité du Comité anglais de Londres, lui en donnent acte et s'en remettent à lui du soin de convoquer le prochain Congrès à Londres en 1891."

The French National Committee is formed in accordance with Resolution 6. The other Resolutions are also accepted.

G. W. LEITNER,

Délegate of the English to the Paris Signatories,  
Le Secrétaire Général, E. M. DE MOSTJAU.

44, Rue de Rennes, Paris, 31st March, 1890.

RESOLUTION OF THE FRENCH NATIONAL COMMITTEE OF THE 4TH  
SEPTEMBER, 1890.

" The Committee expresses its profound gratitude to the new President, Sir Patrick Colquhoun, and to the other new members, as also to the old members who have worked from the beginning to ensure the success of the Ninth Congress of Orientalists. The Committee confirms Dr. Leitner in his capacity of organizing délégate of the Ninth Congress of Orientalists ; congratulates him on his persistent activity, which has already united 350 signatories, and on the devotion which he has brought to bear on the accomplishment of his task, and in the struggle which he maintains in order to defend the liberty of science and the independence of scholars. It begs him to take no notice of sterile discussions, and to concentrate his efforts towards the Congress meeting at the place originally fixed—namely, in London, in 1891."

At a meeting of the French National Committee (including the representatives of the Commission Administrative of 1873, and of the Comité de Permanence), held at Paris on the 14th March, 1891, at the rooms of the Société Littéraire Internationale, the following Resolution was passed :—

" Le Comité National français déclare n'avoir donné à personne autre qu'à M. le Dr. Leitner les pouvoirs nécessaires pour constituer un Comité d'organisation du 9<sup>e</sup> Congrès international des Orientalistes, il dément toutes les assertions contraires et invite M. le Dr. Leitner à hâter autant que possible les préparatifs du IX<sup>e</sup> Congrès pour qu'il ait tenu à la date et à l'endroit déjà marqué (Septembre, 1891, à Londres)."











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